TO THE RIGHT WORSHIPFVLL SIR *Henry Fanſhaw* knight, the Kings REMEMBRANCER *in his High-* neſſe Court of *Excbequer*, William *Atterſoll* *wiſheth the increaſe of Grace in this life, and eternall happineſſe in the life to come.*

IN the building of the materiall Tabernacle, which the Lorde himſelfe commanded (Right Worſhipful) it appeareth, that as *Moſes* deliuered the platforme (a) as he had receiued it in the *Mount*, ſo the people of *Iſrael* as one man, furthered the worke with hart & hand; howbeit, one in one manner, another after another manner. Such as were beſt inabled (b) offered ſiluer and gold, blew ſilke, & pretious ſtones: Others, in regard of their pouerty, brought Goats haire, Rams skinnes, and Badgers skins, euery one anſwerable to his ability. No man appeared before him empty, and God accepted the meaneſt and ſmalleſt guift, that proceeded

a Exod. 25. 40. Acts 7. 44. Hebr. 8. 5.

b Exod. 35. 22 23.

ded from a willing heart and a ready mind. In like manner it fareth with me, a poore labourer in the Lords vineyard, & a ſimple workman in his houſe. I confeſſe, I am not able to bring any great & glorious offring, but haue don my good will, to bring that which is ſound and ſubſtantiall, albeit it bee a ſmall and ſlender preſent, as it were a little Goates hayre, and a Rams skin, [c] or as the poor widdowes two mites that ſhe caſt into the treaſury, which was not reiected, but as well accepted as al the rich mens oblations, which gaue of their ſuperfluity. Now as God himſelfe, looketh not ſo much vpon the excellency of the worke, as the mind of the workeman; ſo, I humbly craue this fauour at your hands, that it would pleaſe you to weigh my good intent and honeſt purpoſe, rather then exact or expect any great matter to come from me. A wiſe Phyloſopher commendeth *Artaxerxes*, [d] who whē he perceiued a poor labourer (hauing nothing elſe at hand to giue him) to bring him from the Riuers ſide an handfull of water, accepted and reſpected it as a greater and better preſent.

[c] Luke 21. 3.

[d] *Pluter. in vita Artaxer.*

The treatiſe which now I offer vnto your view, is, the *Hiſtory of* Balak *and of* Balaam, both authors and actors of the ſame miſchiefe, as it is recorded in the booke of *Numbers*, which containeth profitable direction & inſtruction, and diſcouereth the Magicall practiſes and proceedings of the vnbeleeuers againſt the Church of Iſraell. For when the King of *Moab* perceiued his owne weakneſſe and *Iſraels* ſtrength, he hyred the famous or rather infamous Sorcerer *Balaam* (as [e] the Scripture calleth him)

[e] Ioſh. 13. 22.

him) to curſe the people of God, whom he had already bleſſed, and moreouer determined to bleſſe, [f] according to his promiſe made to *Abraham*. This hath beene an old practiſe among the Infidels (and I would it were practiſed onely among them, and had not crept in among Chriſtians) to ſeeke helpe in dangers and diſtreſſes of the deuill, verifying the ſaying of the Poet;

[g] *Flectere ſi nequeo ſuperos, Acheronta mouebo:*

When *Nebuchadnez.* was troubled with his dream, albeit he had *Daniell* & his companions, [h] that were ten times wiſer then all the Wizzards of his Kingdome: yet his confidence is in his [i] Inchanters, Aſtrologians, Sorcerers, & Caldeans, which were no better then the vaſſals & inſtruments of the deuill. When *Belteſhazzar*, ſcorned God and his worſhip, he was ſmitten with an exceeding terror and trembling in his heart, by the ſight of the hand-writing which appeared vnto him vpon the plaiſter of the wall of his Pallace. But what was the comfort that he ſought, & the remedy that he vſed? [k] He cryed aloud, that they ſhuld bring the ſorcerers & ſouthſayers of the kingdome vnto him. When the Lord plagued the chiefe Citties of the *Philiſtims*, for the prophanation of the arke that they had taken, they conſult in their miſery with their Prieſtes and Prophets, how they may eſcape his hand which plagued them. 1. *Sam.* 6. 2. Thus were the Gentiles Worſhippers of falſe Gods, wont to ſeeke to Diuiners and to Deuils, in their calamities and troubles: and thus did Sathan dally with them, and delude them to their deſtruction, as wee ſee in this

f Gen. 22. 3.

g *Virgil. Eneid. lib.* 7.

h Dan. 1. 20.

i Dan. 2. 2.

k Dan. 5. 7.

preſent Hiſtory, and as the wiſer men among the *Painims* themſelues eaſily eſpied. *Tully* reporteth of *Cato*, a wiſe man of *Rome*, that he much marueiled g that the Southſaiers laughed not at their owne iugling & couſening of the people, ſo often as they met one another, and one looked vpon his fellow. Notwithſtanding, all Writers in a manner doe teſtifie, that albeit the Wizzards were indeed fooles, and the maiſters of folly, yet were they liberally and bountifully prouided for, that they ſhould attend vpon their ſuperſtition. Of all cuſtomes and tributes, the h firſt part was for their Prieſtes and Prophets; the ſecond for the king, the third for the Souldiers. So when *Balak* vnderſtood that *Balaam* was come vnto him, i hee went out to meete him, he feaſted him with his Princes, and promiſed him rich rewardes. But of this I haue ſpoken at large in this Booke.

g *De diuinatio. lib.* 2.

h *Diodo. Sicul. lib.* 2. *cap.* 3.

i Numb. 22. 36. 40.

Theſe ſimple labours of mine, I deſire ſhould come to the publique view of the world, vnder the ſhield and protection of your Worſhips name, as well in regard of that loue you haue alwaies ſhewed to learning, euen from your youth, whereof my ſelfe am witneſſe: and in regard of the fauour you ſhewed me at my repaire vnto you, in that trouble which befell me about the poore liuing that now I enioy. We find by daily experience, that none are greater enemies to learning, then ſuch as themſelues are without learning and loue of learning: and therefore wee appeale from their iudgement which is corrupt, and offer to bee tryed by more equall and indifferent Iudges. The ignorant man is

no

no fitter to iudge of knowledge, then the blinde man of colours, or the deafe man of ſoundes. But euery man that hath knowne you, can tell, and my ſelfe can among others teſtifie, being once a poore member of that Colledge, whereof you were a chiefe and choiſe Ornament, (though time hath bin ſufficient to weare out that acquintance, which alſo weareth and waſteth vs) that you imployed your ſelfe in ſtudy more ordinarily thē men of your ſort and quality do, and gaue good proofe of great profiting therein: ſo that, now I intreat you as another *Mæcenas* to countenance this ſimple worke, whereof I know you are able throughly and ſufficiently to iudge, & which I hope you ſhall find to be ſound. My purpoſe herein is not, to teach you any knowledge whereof you are ignorant, but rather to confirme that which already you know, and to ſtirre vp thoſe good affections which appeare in you. It was well ſaide of an Heathen man, [k] that Children ſhould endeuour to be inheritors, not ſo much of the Fathers Landes and liuinges, of their wealth and worſhip, as of their vertues, goodnes, and godlineſſe: according to the ſaying of [l] the Poet;

Nam genus, & proauos, & quæ non fecimus ipſi,
Vix ea noſtra volo.——

Your worthy Father was zealous in the truth, and a great louer of the ſincere Miniſters of the Goſpell. I ſhall not need to counſell you to walk in his ſteps, which were but to ſtir vp him that already goeth; nay, runneth the right way. I know alſo, you haue many better helpes at hand, for encreaſe both

[k] *Iſocr. orat. ad Demonic.*

[l] *Ouid. lib. 13. Metamorphoſ.*

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[k] *Iſocr. orat. ad Demonic.*

[l] *Ouid. lib. 13. Metamorphoſ.*

both of faith and obedience, then my Mediocritie can any way affoord: yet the glory of God ſhineth forth, not onely in greater things, but in ſmall and ſlender. And albeit, we haue the greateſt vſe of the greater lightes, [m] as of the Sunne to rule the day, and of the Moon to rule the night: yet can we not heereof conclude, that wee haue none at all of the leſſer ſtarres. This expoſition of theſe fewe Chapters, beeing as a little ſparke in compariſon of the fire and flame that proceedeth from others, I thought might not be altogether vnprofitable, being added vnto their labours. Euery one [n] hath his proper guift of God, one after this manner, and another after that, for the edification of the bodie of Chriſt. Thus craning pardon for my preſent boldneſſe, and intreating a fauourable acceptance of my paines in this kinde, I commend your worſhip to the protection of the Almighty.

[m] Pſalme 145. 7. 8. 9.

[n] 1. Cor. 7. 7.

Your worſhips to be commanded in the Lord,

WILLIAM ATTERSOLL.

10 AP60

To the Reader.

THE laſt yeare (Chriſtian Reader) I put forth an Expoſition vpon the 20. and 21. Chapters of the Booke of Numbers, vnder this Title: The Path-way to Canaan: at what time I remember, I promiſed vnto thee to publiſh the Hiſtory of Balak and of Balaam, which immediatly followeth in order after the former. I know, that promiſe is worthily eſteemed and accounted to be due debt. Now, as a poore man, though I haue ſtayed long before I haue performed that which I promiſed, and thou haſt expected, yet at the length (as thou ſeeſt) I am as good as my word, and doe tender thee payment in good and lawfull Money, (a) currant among Merchants, as thou ſhalt finde if thou vouchſafe to try it by the Standart; that is, by the waightes of the Sanctuary. The fault of the late comming out whereof (if any be) is not in my ſelfe, who had prepared it long before. There is much profitable matter behinde in this Booke, containing neceſſary inſtruction to the Church of God, who otherwiſe would neuer haue commended and committed this to his Church, nor haue reſerued it as one ſpeciall part of the treaſure of his houſe to all poſterities. Yea, ſuch places as ſeeme herein moſt barren and vnfruitfull, haue their proper vſes, either to teach, or to inſtruct, or to conuince, or to correct, or to comfort. A learned Philoſopher teacheth, (b) that of all naturall thinges there is nothing ſo vile and abiect which bringeth not ſome profit vnto men. If this be truely ſpoken of naturall things, (as doubtleſſe it is, ſeeing the workes of nature are not wrought in vaine, but all are made to ſome ende) how much

a Gen. 23. 16.

b Ariſtot. de part. animal. lib. 1. cap. 5.

much more may it be ſpoken of ſupernaturall things, and eſpecially of (c) the holy Scriptures which were written with the finger of God, [d] and penned by his holy Prophets and Apoſtles inſpired by him to that purpoſe. A wiſe man that hath gotten the report, and gained the eſtimation of humaine wiſedom, will vtter nothing by word of mouth without a cauſe, much leſſe put in writing, that which ſhall come into the hands of many. Shall wee then bee ſo vnwiſe, as to thinke that the moſt wiſe God (who is wiſdome it ſelfe) will or can vtter any vanity, and appoint his Secretaries to indite any thing that is without profite to the readers or hearers? I confeſſe one place may be more profitable than another, as one field is more fruitful with Corne then another; one houſe better ſtored with ſtuffe then another; one Garden more repleniſhed with flowers then another; and one Riuer better filled with Fiſh then another. But there is nothing in the Scriptures without vſe: & as in the members of the body, [e] the more vncomly partes haue more comlineſſe on, ſo ſuch places as ſeeme aboue others moſt void and empty, can oftentimes leaſt of all other be ſpared. The Mines and Mettals of Siluer and Gold ([f] which haue their veines) lie hid in hard ſtones: Hearbes wholeſome for meat and medicine, are found in obſcure places: and precious ſtones are taken out of the baryen ſandes. In like manner, thoſe Scriptures that ſeeme leſſe profitable, are of great neceſsity; and when the ſhell is broken, the ſweetneſſe of the Kernell will delight and profit. Wherefore, ſeeing the whole Scripture is profitable; I purpoſe, as God ſhall inable, as time ſhall ſerue, and as ſtrength ſhall permit, to proſecute the reſt of the Chapters of Numbers, both going before, and following after theſe Treatiſes already diuulged & publiſhed,

c 2. Tim. 3. 15 16.
d 2. Pet. 1. 21.
e 1. Cor. 12. 23
f Iob. 28. 1. 6.

liſhed, that thou mayſt haue a compleat worke, I mean an Expoſition vpon this whole Booke: if I may vnderſtand that my labors may any way be ſeruiceable to the church, or further the deſires of ſuch as are zealouſly minded, and if others (who are already entred into this courſe in our Engliſh tongue) ſhall not proſecute that which they haue ſo happily begunne. It is not vnknowne vnto thee, & that ſome of reuerent account by ſhort, yet ſweete notes, [h] others by larger, and long ſtudyed commentaries, haue already plainely and profitably written vppon the two or three firſt Bookes of Moſes. If it ſhall pleaſe them to finiſh and publiſh the reſt, it ſhall bee that which I wiſh and deſire, as being an edification to thee, an eaſe to me; again, & aduantage to vs both. Thus thou ſeeſt, I deal with thee as the poore Tradeſman (who liueth not without borrowing) when he payeth the old debt, he is accuſtomed to borrow as much more: ſo hauing already diſcharged that which before I promiſed, I now couenant, by theſe preſents, vnder the former conditions (as by a Bill of mine hand) to handle the reſt of the Chapters, from the beginning vntill we come to the ending of the Booke: For the performance whereof, craning the help of thy Prayers for Gods gratious aſſiſtance, I commit thee to his prouidence, who ruleth all things in Heauen and Earth.

10 AP60

Thine in our Chriſt,

WILLIAM ATTERSOLL.

& Doct. Babingt. Biſhop of Worceſt.

[h] D. Willet. Hexapla in Gen. & Exod.

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10 AP60

¶ The Hiſtory of BALAK the *King, and* BALAAM *the falſe* Prophet, propounded, and expounded *out of the Booke of* NVMBERS.

CHAP. 22.

1 *AFter the Children of Iſraell departed, and pitched in the plaine of* Moab, *on the other ſide of* Iordan *from* Iericho.

2 *Now* Balak *the ſonne of* Zippor, *ſaw all that* Iſraell *had done to the* Amorites.

3 *And the* Moabites *were ſore affraid of the people, becauſe they were many, and* Moab *fretted againſt the children of* Iſrael.

4 *Therefore* Moab *ſaid vnto the Elders of* Midian, *Nowe ſhall this multitude licke vp all that are round about vs, as an Oxe licketh vp the graſſe of the field, and* Balak *the ſonne of* Zippor, *was King of the* Moabites *at that time.*

5 *He ſent Meſſengers therefore vnto* Balaam *the Sonne of* Beor *to* Pithor *(which is by the riuer of the Land of the children of his folke) to call him, ſaying; Behold, there is a people come out of* Egipt, *which couer the face of the earth, & lye ouer againſt me.*

6 *Come now therefore, I pray thee, and curſe this people (for they are ſtronger then I) ſo it may bee that I ſhall bee able to ſmite*

them, and to driue them out of the Land: for I know that he whom thou blesſest, is blessed, and he whom thou curseſt, ſhalbe curſed.

7 *And the Elders of* Moab, *and the Elders of* Midian *departed, hauing the reward of the ſoothſaying in their hand, & they came vnto* Balaam, *and told him the words of* Balak.

8 *Who anſwered them, Tarry heere this night, and I wil giue you an anſwere, as the Lorde ſhal ſay vnto mee, So the Princes of* Moab *abode with* Balaam.

9 *Then God came vnto* Balaam, *and ſaid, what men are theſe with thee.*

10 *And* Balaam *ſaid vnto God,* Balak *the ſonne of* Zippor, *King of* Moab, *hath ſent vnto me, ſaying;*

11 *Behold, there is a people come out of* Egypt, *and couereth the face of the earth: come now, curſe them for my ſake, ſo it may be that I ſhal bee able to ouercome them in battaile, and to driue them out.*

12 *And God ſaide vnto* Balaam, *Go not thou with them, neither curſe the people, for they are bleſſed.*

13 *And* Balaam *aroſe vp in the morning, and ſaide vnto the Princes of* Balak, *Returne vnto your Land, for the Lord hath refuſed to giue me leaue to go with you.*

14 *So the Princes of* Moab *roſe vp, and went vnto* Balak, *& ſaid,* Balaam *hath refuſed to come with vs.*

HItherto wee haue ſeene the proſperous and happy ſucceſſe, which the *Iſraelites* had againſt three mighty enemies, and the three-fold triumph ouer them. But heere ariſeth a new enemy, with a new deuiſe, or rather a knot and band of many enemies, to ſtop their paſſage, to leſſen their multitude, and to weaken their ſtrength. *Moſes*, therefore firſt declareth what lets and impedimentes they had, as blockes lying in their way, and what ſtopping of their quiet and peaceable proceeding. Thus they meet with many ſtayes, and encounter with many daungers that will dwell in *Canaan*. They had already ouerpaſſed many perils, and ouercome ſundry enemies, now they

they might begin to looke for reſt, and to repoſe themſelues in peace and quietneſſe. But ſee heere, in the example of the *Iſraelites*, as in a glaſſe, the life of a Chriſtian: Heere is no time long to ſit ſtil, heere is no place of pleaſure, when one danger is paſt, we muſt looke for another. For when they had ouercome ſome of their Enemies, as the *Canaanites*, and *Amorites*, now the very iawes of death, and the very gates of hell ſeeme to bee opened againſt them, and the deuill to poure out, as it were, at once all the venome of his mallice vpon them. Theſe hindrances, which heere they meet withall, are ſet downe in foure Chapters, whereof ſome are outward, and ſome inward, partly from others, and partly from themſelues, ſo that they had miſſed of their inheritance, both thorough the Counſels and plottings of their enemies, and through their owne ſinnes and wickedneſſe, had not God in mercy defeated the one, and pardoned the other.

Touching theſe hinderances caſt in their way; obſerue firſt of all the preparation of them in this Chapter: Secondly, the ſubſtaunce of them, and ſetting of them on worke, in the two next Chapters following. Laſtly, the concluſion of thoſe hinderances, both prepared and imployed in the fiue and twenty Chapter. Touching the preparing and prouiding of meanes to ſtop the *Iſraelites*, conſider in the firſt place a ſeeking & trying to get them: ſecondly, the obtaining and procuring of them. But firſt, the occaſions of ſeeking and ſending abroad are noted. The *Iſraelites* poſſeſſed the plain of *Moab*. *Balak* had heard what the *Iſraelites* had done to his neighbours the *Amorites*, their victories bred in him feare, and feare ingendered a very wary proceeding. He ſaw an huge multitude of them incouraged with their late proſperous ſucceſſe, and lying as Graſhoppers vpon the earth, ready to eate vp all that was round about them, as an Oxe licketh vppe the graſſe of the fielde. Hee thus beholding his Neighbours houſe on fire, nay conſumed with the fire, and his owne in imminent danger, thought it high time to looke about

him, and to ſeeke new remedies for thoſe new accidents. For fearing in himſelfe what might be the euent, fretting inwardly againſt his enemies, and doubting the loſſe of his owne kingdome, he reſolued not to bee ydle, but to procure meanes to worke their confuſion, [a] knowing that prouiding before, is better then repenting after, & eſteeming it an high point of wiſedome, not at all to truſt, rather then afterward vainely to accuſe thoſe whome thou haſt fooliſhly truſted.

[a] *Halicarn. antiq. Rom. lib.* 11

Now, becauſe nothing ſerueth ſo fitly to auoide raſhneſſe, as Counſell, and that two eyes ſee more then one, and three more then two, he aſſociateth vnto himſelfe the *Midianites* his Neighbours, bordering vppon him, and therefore hopeth, that the neerneſſe of the common danger, would eaſily ioyne them in the ſame cauſe. Theſe entering into a confederacy as Brethren in euill, after long aduiſement and conſultation had among themſelues, in the end do reſolue to ioyne together againſt *Iſrael*, as againſt a common enemy, thereby to leſſen his number, to weaken his ſtrength, and to impaire his greatneſſe riſing by degrees, who ſeemed able to eate vp the *Moabites*, to conſume their Townes, to poſſeſſe their ſubſtance, and to take both their Citties and ſubſtaunce into their owne handes. And becauſe they thought it a great diſhonour and diſparagement vnto themſelues, to ſue to *Iſrael* for peace, and yet finde not themſelues able to meete him openly in the field, they determine to ſend to a Witch and Wizard, who for Magicke was renowned among the Infidels, that when they could not preuaile by help of man, they might ouercome by the helpe of the deuill, like vnto the [b] deſperate reſolution of *Iuno* in the Poet:

[b] *Virg. Aeneid. lib.* 7.

Flectere ſi nequeo ſuperos, Acheronta mouebo. that is;
What ſhould I doubtfull ſtand where euer, I can my friends to make,
Since Heauens I may not moue, yet pittes of Hell I will vprake.

Thus the wicked forſake God, & go for ſuccour to the Deuill, and therefore, while they ſeeke to auoid one miſchiefe,

chiefe, they draw vppon themſelues many. Wherefore, Meſſengers are directed, and great men are ſent with great gifts from them of the league to *Balaam*, who in regard of his Citty was of *Pethor*, which *Ptolomy* calleth *Pacor*, lying on the Riuer *Euphrates*; in regard of his Country he was of *Meſopotamia*, a part of *Syria*, as appeareth in many places; In regard of his profeſſion and practiſe, hee was a [c] Sorcerer and Sooth-ſayer, as wee ſhall ſee afterward: He was ſent for to curſe the people, that is; to bewitch them, to weaken them with his charmes and ſpels, that ſo they might be able to match them, and to encounter with them, preſuming vppon him (as the Church of *Rome* do of the Pope) that hee hath bleſſing and curſing in his owne ſleeue, to apply and vſe either of them at his owne pleaſure. But we know indeed, that hee is bleſſed whom the Lord our God ſhall bleſſe (though the deuill and his Inſtruments ſhould throw and thunder out their curſes againſt him) and he is accurſed, whom our GOD ſhall curſe (though all the world ſhould pronounce him bleſſed.) As for the bleſsinges and curſinges of cunning men and women, they are nothing; neither the one helpeth, nor the other hindereth, nay the deuils themſelues, wholy ſet vpon miſchiefe, cannot hurt vs any further then God permitteth. True it is, Satan, and conſequently Sorcerers, his ſlaues and vaſſals, ſometimes doe effect great things, (*d*) as wee ſee in the Hiſtory of *Iob*, [e] and in the tentations of Chriſt, they exerciſe their power, not onely ouer the goodes, but ouer the bodies of men, euen of the beleeuers; yet without the ſufferaunce of Almightie God, they can doe nothing. They [f] could not enter into the Swine before they were allowed. *The* [g] *haires of our heads are numbred. Not a Sparrow falleth to the ground, without the will of our heauenly Father.*

When *Balaam* ſaw the Meſſengers, that they came not with their hands empty, but brought great giftes, & promiſed greater, which oftentimes [h] *Blind the eyes of the wiſe, and peruert the wordes of the righteous*; the couetous wretch

[c] Numb. 23, 7 Deuter. 23, 4.

[d] Iob. 1, 12
[e] Mathew. 4, 5

[f] Mathew
[g] Mathew 10.

[h] Exod. 23, 8

thirſted after the wedges of gold, as the wages of vnrighteouſneſſe, and his heart ran after filthy lucre to curſe the people of God, that hee might inrich himſelfe, and ſo to become a curſed Inſtrument to the curſed Counſels that were taken againſt the people of God. He deſireth of the Meſſengers one nights reſpite to bring his buſineſſe to good effect (not able at the preſent to reſolue them) to ſee whether he could draw the Lord to fauour his purpoſes and proceedings. God appeareth vnto him, and aſketh him what the men were that came to him; not that God was ignorant, and needed to be taught or inſtructed what thoſe perſons were, but to draw from him a voluntary confeſsion of the matter, which being truely opened and declared, God forbiddeth him to goe to the *Moabites*, becauſe they had a miſchieuous purpoſe, and to curſe the *Iſraelites*, becauſe they were a bleſſed people. When he perceiued to his great griefe, that God had concluded and determined to continue his mercy and bleſsings vpon his people, which no deuiſe of man could diminiſh, no workes of the deuill could aboliſh; the Morning beeing come, he returned an anſwere to the Meſſengers, and ſent them backe without their long-hoped deſire, excuſing himſelfe, that he could not go with them, as himſelfe deſired, and as they had deſerued at his hands, and hauing his minde wholly fixed on his reward, [i] he ſaith, Returne backe to your Lord; as for mee, I deſired nothing more then to accompany you, but the Lord hath ſtopped and reſtrained my purpoſe, and will not ſuffer mee to go with you, or to helpe you. Wherein obſerue, how this couetous hyreling, and falſe Prophet, being willing to vndertake the worke, becauſe of the wages, and to promiſe his beſt helpe, that he might finger the hyre, behaueth himſelfe fraudulently and vnfaithfully (as hyre-lings do) mincing the matter, and reuealing one part, but concealing another part of the reuelation giuen him of God. For whereas God had ſaide, *Thou ſhalt not goe, thou ſhalt not curſe the people, becauſe they are a bleſſed people*, denying vnto him,

[i] *Ioſeph. antiq. lib. 4. cap. 6.*

as

as well his purpoſe of going, as his promiſe of curſing, he declareth the former, but diſſembleth the latter, he ſheweth to the Princes and Gouernours, that God reſtrained him from going, but hideth this, that the ſame God had forbidden him to curſe the people, together with the reaſon of it, *That they are bleſſed*, leaſt the Meſſengers ſhoulde be offended, and his expected hyre denyed and detained.

This is the ſumme and ſubſtance of this diuiſion. But before we enter into the handling of the Doctrines offered heerein to our conſiderations (to the end wee may clearely ſee into the meaning of the whole Hiſtory) it ſhal not be amiſſe for vs, to anſwere certaine doubts and difficulties that ariſe, as well from the purpoſe of *Balak*, as from the perſon of *Balaam*. Some of reuerent account in the Church, [k] interpret this Hiſtory otherwiſe then can ſtand with the circumſtances of the Text, and the proportion of faith in other Scriptures. For they ſuppoſe, that *Balak* ſought helpe of the true God, reuerenced his Prophet, and had the ſeede of Religion remaining in his hart. If this were ſo, why doth he not himſelfe flye to God by Prayer? And why doth he not ſtirre vp his people to prayer? Why do they not all as one man, ioyne in ſupplications, and interceſſions to be helped of God? Why did hee require *Balaam* to come with curſinges and banninges againſt Iſraell, if there were any ſparke of true piety left in his hart? Againe, it is immagined, that *Balaam* was a Prophet of God, and endued with the ſpirit of Propheſie, to whome God vſed oftentimes, and ordinarily to appeare, and ſo do make him as it were a meane betweene the true Prophets, and the falſe Prophets, thereby God making himſelfe knowne among the Infidels, and neuer leauing himſelfe without witneſſe. Such were the *Sybels* thought to be, liuing among the Gentiles, and giuing Teſtimony to the truth of God. But we know no ſuch mean between true and falſe Prophets. For whoſoeuer is not a true Prophet, is a falſe Prophet: and whoſoeuer is a falſe Prophet, cannot be a true Prophet of God. He that is of God is a true

[k] *Caluin harmo. in 4. lib. Moſi.*

Anſwere.

true Prophet: he that is of the deuill, is a falſe Prophet. Neither doth the deliuery and vtteraunce of ſome trueth, make a true Prophet, for then the deuill ſhould be a true Prophet, who ſometime ſpeaketh the truth, albeit to a ſiniſter end. For he confeſſed [l] the *Meſsiah* to be the ſonne of God; thereby to darken the Doctrine of Chriſt, and to diſcredit the power of the Goſpell, raiſing a ſuſpition that he hath ſome familiarity and friendſhip with Chriſt, and by drawing men to doubt of the truth of our redemption, [m] inaſmuch as the deuill is a lyar from the beginning, and the Father of lying. And touching the *Sybels*, they carrie not any certaine credit and Authority, beeing all, or the moſt part, forged and foyſted in, to winne credit to the word of God, [n] which needeth not the lyes of any, to vphold the truth and authority therof. For they are brought in, ſpeaking more clearely and euidently, more plainely and particularly of Chriſt and his kingdome, then any of the Patriarkes or Prophets, then *Moſes*, or any that liued after him. *Eſay* is worthily accounted to be an Euangelicall Prophet, propheſying diſtinctly and determinately of the paſsion and ſufferings of Chriſt, yet it is as nothing in compariſon of that the *Sybels* expreſſe, touching the name and nature of Chriſt, touching his Originall & offſpring, touching his death and reſurrection, touching Antichriſt, and other enemies of the Church.

[l] Marke 1,24.

[m] Iohn 8, 44

[n] Iob.

Now, ſhall we thinke that God would reueale more to them then to his owne Prophets, and the ſonnes of the Prophets? To ſuch as liued out of the Church, more then to all that were brought vp in the Church, and ſucked the ſincere milke of the Scriptures, [o] and had the moſt ſure word of the Prophets, to the which they did take heede, as to a light that ſhineth in a darke place? Beſides, wee cannot holde this *Balaam* for any true Prophet, but for a falſe Prophet, ſuch as [p] *Simon* the Sorcerer mentioned in the *Actes*. Notwithſtanding all the goodly glozes that he maketh, to win himſelfe credite and eſtimation, whereof we ſhall ſpeake more afterwarde. Furthermore, others thinke

[o] 2. Pet. 1,19

[p] Actes 8.

thinke that *Balaam* ment his owne falſe Gods, when hee ſaith, *Tarry heere this night, and I will giue you an anſwere as the Lord ſhall ſay vnto me.* And againe, *Returne into your Land, for the Lord hath refuſed to giue me leaue to go with you*, but that he was preuented of his purpoſe, by the true God appearing vnto him. But this coniecture is ouerthrowne by the expreſſe words in this place. For the word is *Iehouah*, a name alwayes in ſcripture, giuen to the true God onely, and neuer applyed to any falſe Goddes; yea, the true God was knowne by his name among the Gentiles, and by it was diſcerned and diſtinguiſhed from the Idols of the Nations, which indeed are no Gods.

Obiection.

Anſwere.

Now, that wee may attaine to the true meaning of this Scripture, and reſolue of the right interpretation thereof, I will ſet downe certaine rules, and concluſions, which concerne the matter in Queſtion, which being fully determined, and throughly diſcided, the truth will euidently appeare to all men, how to carry this whole Hiſtorie, and make one part to agree with another. The firſt concluſion is, that *Balaam* was a lewd and wicked man. True it is, if we looke into his bare and naked wordes without the matter, and examine his ſayings, without his practiſes, hee may ſeeme a very faithfull, and right Religious man; yea, a moſt worthy and notable Prophet. Hee hath God alwayes in his mouth, and at his fingers ends, he wil not reſolue the Meſſengers before he haue asked counſell at the mouth of the Lord: if hee might haue an houſe full of Siluer and Gold, he cannot go beyond the word of the Lord his God to do leſſe or more: he telleth them, he can deliuer nothing vnto them, but what he receiueth of the Lord. But if wee conſider the matter aright, and try his faire ſpeeches by the Touch-ſtone of his foule life, and meaſure his wretched actes with his wicked Counſels, we ſhall eaſily diſcerne in his ſmooth carriage, a deep diſſembling, and the Lord to be ſparingly in his heart, that was aboundantly in the mouth. He had a prophane mind, and euill meaning, louing the wages of vnrighteouſneſſe, and being

The firſt concluſion.

beeing carried away with deſire of money (which is the root of all euill) to curſe the people of God, as the Apoſtle teacheth, and therefore hee was rebuked by a dumbe beaſt for his iniquity. He alſo was *Balaks* ſchoolemaiſter, and inſtilled the greateſt miſchiefe that might be into his heart, informing him how to ſubdue the people of God, [r] and teaching him to lay a ſtumbling blocke before the children of *Iſrael*, to draw them to ſpirituall and bodily fornication, when he ſaw that by his charmes hee could not preuaile againſt them. And albeit the *Iſraelites* were increaſed in number as the Fiſh of the Sea, and as the Starres of heauen, wherein were many thouſand perſons that could not diſcerne betweene their right hand & their left hand, yet hee was ready and willing to curſe, where God had not curſed. And as a wretched death followeth a wicked life, ſo the Iuſtice of God found him out [ſ] lurking among the *Midianites*, to verifie the threatning of the Prophet: *As he loued curſing, ſo it fel vpon him, and as he loued not bleſsing, ſo was it far from him, as he cloathed himſelfe with curſing like a raiment, ſo it entered into his bowels like Water, and like Oyle into his bones.* [t]

[r] Reuel. 2.

[ſ] Numb. 21, 8

[t] Pſalme 109. 17, 18.

Thuswe ſee, as his life was, ſo was his death, a curſſed beginning, a fearefull ending; God ſwept him away by a violent and ſudden death, together with thoſe that ſet him on worke, that as they conſpired together, ſo they might be conſumed together. If then, hee bee a wicked man, that intendeth to curſe the people of God, that hath his heart poſſeſſed with Couetouſneſſe, that loueth the wages of vnrighteouſneſſe, that layeth a baite and ſnare to intangle men in euill, that ſeeketh to draw vpon them the wrath of God, and after all is ſlaine by the ſworde of thoſe whom he intended to deſtroy, himſelfe falling into the pit which he had digged for others: then the firſt concluſion holdeth as a certaine truth, that this *Balaam* (whatſoeuer vizzard of Piety and holineſſe he pretend and put on in outward ſhew) was indeed a very lewd and wicked man.

The

The second conclusion is, that *Balaam* was no true Seruant of God, but an open Idolater. This confirmeth further, and giueth strength to the former point. As he was leud in his life, so he was corrupt in his Religion, one of the Idolatrous *Gentiles*, an aliant from the common wealth of *Israell*, a stranger from the coueuant of promise. For whether hee were one of the *Midianites* as some imagine, or whether he were one of the *Aramites*, as wee declared before, whether he were sent for, neerer or further off, the conclusion holdeth, that he was none of the *Israelites*, (u) to whom pertaineth the adoption of Sonnes, the Arke of the Couenant, the Tables of the Law, and the seruice of God. Moreouer, when he was come into the presence of *Balak*, x they both went vp into the high places of *Baal*, where that abominable Idol was worshipped, where no doubt they serued *Baal* in the Idols Temple. Besides, it is apparent in the whole history following, that hee ioyned with *Balak* in his Idolatrous Sacrifices. If then he had not been one of the Idolaters, he would not haue gone to that Idoll, nor haue erected new Altars, contrary to the wil of God, who would onely be serued in the place that himselfe had appointed.

The second conclusion.

u Rom. 9, 4.

x Numb. 22. 41, & 23, 1, 2.

The third conclusion is, that *Balaam* was a very Witch and Wizard, a false Prophet, but a true Sorcerer, famous or rather infamous for his diuelish Magick which he practised among the wicked and Idolatrous Nations. Such a one was y *Simon* that Sorcerer, mentioned in the *Actes* of the Apostles, *who vsed Witch-craft, and bewitched the people of Samaria, saying, that he himselfe was some great man: to whom they gaue heed from the least to the greatest, saying, This man is that great power of God; and they gaue heed vnto him, because that of long time he had bewitched them with Sorceries.* Such a one also was *Elimas*, who was likewise a Sorcerer, a false Prophet, the child of the deuil, and an enimy of all Righteousnesse, withstanding the preaching of the Gospell, hindring the hearing of the Word, and peruerting the straight waies of the Lord. So had this *Balaam*, through his enchauntmentes

The third conclusion.

y Acts 8, 9, 10, 11, and 13, 6, 8

ments and ſuperſtitious Arts obtained a great name farre and neare among the Infidels, ſo that they reſorted to him as to an Oracle, and eſteemed him as an Angell of God, being able to helpe or to hurt, to further or to hinder, to bleſſe or to curſe, whomſoeuer he pleaſed. Such were wont to be in great fauour and credite with Kings and Princes, as appeareth by the [y] enchanters of *Pharaoh*, [z] and by the Sorcerers and Aſtrologians of *Nabuchadnezar*, who were oftentimes called into their preſence, and brought before them, as men in whom their ſpeciall delight was, and their confidence repoſed. Theſe men, howſoeuer they were magnified in Princes Courts, and had an honourable name amongſt the Nations that knew not God, yet were prophane Prophets, of prophane men, and the very chaplaines of the deuill, practiſing Charmes and Coniuring, [a] which by the iudiciall Law of God was Death.

[y] Exod. 7. 11. 22.

[z] Dan. 2. 2.

[a] Exod. 22. 18.

Thus the Scripture calleth him [b] a Sorcerer, in plaine termes and expreſſe words *Ioſh. 13. Balaam the ſonne of Beor the ſoothſayer did the children of Iſrael ſlay with the ſword, among them that were ſlaine.* The word which the holy Ghoſt there vſeth is *Roſem*, which ſignifieth one that diuineth by diuination, & fetcheth anſweres from the deuil whom they tooke to be God; and it is one of thoſe 8. ſortes of Witches and practiſers by Deuilles mentioned in the 18. chapter of *Deuteronomie*. And his very drift and purpoſſe was to Curſe; that is, to bewitch them, and ſo to weaken them with his enchantments, that they might be a curſed and deteſted, alothſome and forelorne People. So it is noted, that, when the Embaſſadors came firſt vnto him to acquaint him with the purpoſe of *Balak*, [c] *they had the reward of the Soothſaying in their hands.* Yea when the Lord opened the mouth of *Balaam* to vtter his will, againſt his owne will, and the truth hath this wretch vpon the racke, [d] he confeſſeth that al his Sorcery and Soothſaying could not preuaile againſt Gods people, ſaying; *There is no Sorcery againſt Iacob, nor Soothſaying againſt Iſrael.* This alſo ſundry [e] of the Fathers affirme, that hee was famous in art Magick,

[b] Ioſh. 13. 21.

[c] Numb. 22. 7

[d] Numb. 23. 23

[e] *Auguſt. Serm 103. de tempo.*

Magick, and mighty in working by hurtfull charmes, and thereby grew in great eſtimation among all the people of the Eaſt. This likewiſe is the iudgment of *Origen*, *Gregory Niſſen*, *Baſil*, and others, reputing him as a Prophet of the Deuill, thinking he had been oftentimes hired for like purpoſes, and perſwading themſelues he had made many like experiments of his ſcience in former times. Laſtly, the maner of his whole proceeding, [f] in his going to fetch diuinations and anſweares from the deuill, and in preparing ſeauen Altars, ſeauen Bullockes, ſeauen Rammes, ſeauen Sacrifices, is altogether correſpondent and anſwerable to the ancient Diſcipline of the Magitians, [g] who deſcribed a certaine kind of Heauenly force and vertue vnto vneuen numbers, as appeareth by the Poet, [h] *Numere deus impare gaudet*, that is.

A myſtery Diuine it is, that God
Delighted is in numbers that are odde.

This deuiſe proceeded at the firſt from the *Pithagoreans*, [i] who made all thinges to be the reſemblance and ſimilitude of numbers, [k] whom *Ariſtotle* and [l] *Galen* in many places laughed to ſcorne. Wherefore ſeeing wee haue ſufficiently prooued by Teſtimony of the Scripture, and authority of the ancient Fathers, that *Balaam* was no better then a Witch and Sorcerer, therefore hee dealeth in all his actions according to the learning of the *Augurs* and Soothſaying, which we will vnfold for our better vnderſtanding of this Hiſtory in the laſt concluſion.

Hitherto we haue ſpoken of the perſon of *Balaam*, and haue diſcouered his wicked life, his wretched Idolatry, his execrable Sorcery: we haue made it plaine, that both *Balak* the King, and *Balaam* the falſe Prophet, were of the vnbeleeuing *Gentiles* without hope in God, without beleefe in Chriſt, without taſt of Religion, without ſparke or ſpice of Godlineſſe: ſo that in the next place wee will lay downe certaine rules of the baſe or Baſtard-religion of

[f] Numb 24. 1.

[g] *Plin. natur. hiſt. lib* 18. *chap.* 30. *Eraſm Chil.* 1. *Cent.* 1.

[h] *Virg. Eclog.* 8

[i] *Syrian. in lib.* 4. *metap. ca.* 14

[k] *Ariſt lib.* 14. *metaph.*

[l] *Galen in lib. criticis.*

of theſe Nations, and vpon thoſe concluſions as vpon a ſure and certaine foundation we will build the interpretation of this place. Therefore, the fourth concluſion ſhall bee, that the *Gentiles* had and held many Gods, and onely the people of *Iſraell* beleeued and worſhiped one God, to whom *Moſes* ſaid; [m] *Heare, O Iſraell, the Lord our God is Lord onely*. When *Salomon* by Marying ſtrange Wiues, embraced alſo a ſtrange Religion, it is noted that his Wiues turned his heart after other Gods, [n] *So that hee followed Aſhtaroth the God of the Zidonians, Milcom the abhomination of the Ammonites, and Chemoſh the Idoll of the Moabites.* This the Apoſtle *Paul* plainly teacheth, 1 *Cor. 8. Wee know that an Idoll is nothing in the World, and that there is none other God but one: For though there be that are called Gods, whether in Heauen or in earth, (as there bee [o] many Gods and many Lords,) Yet vnto vs there is but one God, which is that Father of whom are al things, and we in him: and one Lord Ieſus Chriſt, by whom are al things, and wee by him.* Where wee ſee, the true Religion touching one God is oppoſed againſt the ſuperſtition of the Infidels, touching the plurality and multitude of Gods. Thus then wee ſee that in the corrupt opinion of corrupt men they had many Gods; ſome worſhipping the the Sunne, the Moone, the Starres; ſome the *Angels*; others *Iupiter, Mars, Mercury, Diana*, and many ſuch of like ſort. For beeing [p] left to the Vanity of their owne mind, they gaue diuine worſhip whereſoeuer any diuine gift appeared in any Creature, *And ſo while they profeſſed themſelues to bee wiſe, they became Fooles. They turned the truth of God into a lie, and worſhip the Creature inſtead of the Creator, which is bleſſed for euer, ſo God gaue them vp to their hearts luſts, and deliuered them vp into a reprobate mind, to do thoſe thinges which are not conuenient.*

The fifth concluſion is, that as they beleeued many Gods, ſo they imagined that euery people had his protecting God to bee their Patrone and protection, to ſtore them with bleſſinges, and to preſerue them from their enimies. In each Towne and Citty one was choſen to bee the

The fourth concluſion.

m Deut. 6, 4.

n 1 Kin. 11, 4, 5

o 1. Cor. 8, 4, 5, 6.

p Rom. 1, 22, 25, 28.

The fift concluſion.

the *Deus Tutelaris*, that is, the Patron of the place: [q] when he was well pleased then they prospered, [r] when he was angry they were ouercome and destroyed, as is testified by sundry writers of good credit. Thus do the Papistes at this day. For as they call vpon sundry Saintes for sundry purposes; vpon some for the Plague, vpon others for the safe deliueraunce of Women, vpon others for the tempestes on the Sea, vpon others to obtaine faire Weather, and haue a seuerall Saint for euery season: so they account them their Patrones, and call them by the name of their protecting Gods, [s] as appeareth by *Paulus Iouius* one of their owne writers of Histories. Thus wee see, that the Idolatry of our time is indeed and in truth the same with the ancient Idolatry of the Heathen: so that albeit the names of the Idols bee changed, yet the nature of the Idolatry is still retained. Now the truth of our conclusion is euidently collected and gathered out of the Scriptures. Heerunto commeth the reason produced by *Iephtah* to avow the lawfulnes of inheriting the Cities of the *Amorites*, which *Israell* had conquered by the Sword, and held by prescription for three hundred yeares, [t] *Wouldest not thou possesse that which Chemosh thy God giueth thee to possesse? So whomsoeuer the Lord our God driueth out before vs, them will wee possesse*. This also appeareth in the description of the wickednes of *Ahaz*, [u] *In the time of his tribulation did he yet trespasse more against the Lord, for he Sacrificed vnto the Gods of Damascus, which hee falsely supposed, had plagued him, and hee said; Because the Gods of the Kinges of Aram helped them, I wil Sacrifice vnto them, and they wil helpe me, yet they were the ruine of him and of all Israel.* It was the Lord that smote him, not the Gods of the *Aramites*: so that he is deceiued in thinking they were holpen by their protecting Gods. For such was the wickednes of his prophane heart, that he did not acknowledge the hand of God to be gone out against him but ascribed it to the power of those false Gods, and therfore sacrificed vnto them to his owne confusion, to the ruine of *Israell*, and to the dishonour of God. Therefore the

q *Macrob. Saturn. lib. 3. ca. 9*
r *Herodian li. 8*
s *Paul. Ioui. histor. lib. 24.*
t Iudg. 11, 24
u 2 Chr. 28, 23

the Prophet before reproued *Amaziah*, [x] *who, after the ſlaughter of the Edomites, brought the Gods of the children of Seir, and ſet them vp to bee his Gods, and worſhiped them, Why haſt thou ſought the Gods of the people which were not able to deliuer their owne people out of thine hand?* Heerunto alſo commeth the boaſting of *Saneherib* ouer *Ieruſalem*, [y] *Know ye not what I and my Father haue done vnto al the people of other Countries? Were the Gods of the Nations of other Lands, able to deliuer their Land out of mine hand? Who is hee of al the Gods of thoſe Nations (that my Father haue diſtroyed) that could deliuer his people out of mine hand, that your God ſhould bee able to deliuer you out of mine hand?* Thus in the heatheniſh Religion euery wood and field had his locall Gods, without whoſe good fauour no humane action could in that place haue any happy ſucceſſe, (*a*) as appeareth in ſundry Authors. When *Cambyces* and *Cyrus* departed out of *Perſia*, they beſought the Gods protectors thereof [b] to ſend them foorth fauourably and with good ſpeed. We ſee then, that al Idolaters held this as a certaine ground and principle of their Religion, that euery place, euery people, euery prouince and Kingdome had a peculiar God to bee their Patrone and protectour, to defend their worſhippers, to fight their battels, and to deliuer them out of the handes of their enimies.

[x] 2. Chro. 25, 14, 15.

[y] 2 Chro. 32, 13, 14. 2 Kings 18, 33, 34, 35.

[a] *Sophocl. in Electra. Tacit. hiſto. lib. 2.*

[b] *Xenoph. lib. 1. Cyropaid.*

The ſixt concluſion.

The ſixt and laſt concluſion remaineth (which is the cheife point to bee conſidered) that is, that Gentiles going to warre againſt any Nation, vſed ordinarily to coniure & cal vp the protecting God of that people, to forſake them and come on their part, promiſſing to beſtow either that place on him againe, or elſe a more large and ſpacious place, ſo that he ſhould be ſure to looſe nothing by the bargaine. This is recorded at large by *Pliny* in his naturall Hiſtories, where hee ſaith, [c] The firſt thing, that the ancient *Romaines* were wont to doe when they laid ſeige to any City, was to bring forth their Sorcerers, and by them to call forth the God or Goddeſſe which was the Patron or patroneſſe to protect that place: therefore it was neuer knowne and diuulged what God was the protectour

[c] *Plin. nat. hyſto. lib. 28. ca. 2*

tectour or Patrone of *Rome*, leaſt ſome of our enemyes ſhould aſſay to coniure him forth, and ſo deale with vs as wee doe by them. Notwithſtanding, [z] ſaith *Macrobius*, the name of their Protector is regiſtred in the Bookes of the ancients, albeit much diſagreeing and diuerſly diſſenting among themſelues; ſom thought him to be *Iupiter*, ſome *Luna*, ſome the Goddeſſe *Angerona*: but others that thought it to bee *Ops*, are of better credit. This is alſo avouched by *Plutark* a learned Philoſopher in his *Romaine* queſtions, where demanding the queſtion, why it was accounted an heinous and horrible offence, either to aske or to vtter the protecting God of *Rome*, whether it were man or woman, (a) hee anſweared, that there are certaine Charmes and Sorceries, whereby the Gods are fetched vp, which the ancient *Romans* vſing, and thereby preuailing in battel, and drawing the Gods of their enemies to their ſide, they prouided by this deepe ſilence of their Patron, that none ſhould bee able to deale with them, as they had done to others, nor render vnto them the meaſure that they had meaſured vnto others. This it is [b] which the Poet remembreth in ſetting downe the deſtruction of *Troy*.

[z] *Macrob. Satur. lib. 3. cap. 9*

[a] *Plut. Rom. queſt. 61.*

[b] *Virgil lib. 2. Aeneid.*

——— Quæ ſit rebus fortuna videtis,
Exceſſere omnes adytis, ariſq́; relictis
Di quibus imperium hoc ſteterat. that is;
The ſtate of thinges ye ſee, the ſeates and Temples left alone:
The Altars and the Gods, whereby this Empire ſtood, are gone.

In theſe wordes it is obſerued (c) by the interpreters, that the Gods of the *Troyans* were gone away and departed from them, and turned *Grecian*, becauſe to auoid ſacriledge they were called forth by their enemies. The like wee ſee in *Liuy* the flowre of *Roman* Hyſtoriographers, who bringeth in *Camillus* going to the aſſault of *Veij* a City of *Hetruria* praying thus, (d) *Tuo ductu Pythice Apollo, tuoq́; numine inſtructus pergo ad delendam vrbem Veios, tibiq́; hinc*

[c] *Seruius in lib 2. Aeneid.*

[d] *Decad. 1. lib. 5.*

hinc decimam partem prædæ voueo: te simul Iuno regina, quæ nunc Veios colis, precor, vt nos victores in nostram tuamq; mox futuram vrbem sequare, vbi te dignum amplitudine tua templum accipiat: that is; As by thy conduct and diuine power (ô) Apollo I do enterprise the sacking of the Citty *Veio*, so I vow vnto thee the tenth of all the booty: & thee I request Queene *Iuno* that sittest as Patron of this place, to accompany vs as conquerers into that Citty which now is ours, but by and by shall bee thine, where thou shilt receiue a Temple beseeming thy might and Maiesty. And to conclude, if wee would yet further vnderstand the order and maner of this Magicall superstition, wee may read the very forme and fashion at large (which those Nations vsed) in *Macrobius* whom before wee recited, [c] *Si deus, si dea est, &c.* That is; whether it be God or Goddesse that haue vndertaken the guidance and Gardian-shippe of this Citty and people, wee pray and beseech you to forsake this City and people, to relinguish their places, Temples, and holy things, and to depart without them; Strike ye a feare into the hearts of that people and Citty, betray them and come to our side, defend our Armies, protect our Cityes, and safegard our Temples, &c. This was the Charme that was vsed, when they went to the seige and sacking of any City, and in this maner they prayed, which was made when the *Romanes* called out the Gods of *Carthage* to come vnto them.

[c] *Macreb. Satur. lib. 3. cap. 9. Seruius in lib 2. Aeneid.*

The applicatiõ of the former conclusions to the matter in hand.

I confesse I haue stood ouer long in handling and debating these pointes, which I haue laid as the foundation of all that followeth, and serueth to cleere such doubtes as arise out of the Text, and is nothing at all from the purpose of that wee haue in hand. For these pointes, as certaine principles, being thus concluded, may easily be applied to our present purpose, and comparing the fashions of the *Gentiles* with the fitnes of the person, that the King of *Moab* chose, and by whom hee proceedeth in this practise, we may euidently gather the true sense of this Hystory, and see how the whole matter was caried and conueyed.

ueyed. For as the maner of the vnbeleeuing Nations was to ſue and ſeeke to the Gods of their enemies to forſake them, and betake themſelues to their ſide; ſo *Balaam* being a notable and notorious Sorcerer (as we haue proued before in the third concluſion) worketh by the Principles of Sorcery, and intendeth to beginne his buſineſſe, and whole action, by calling vp the protecting God of the *Iſraelites* (which indeed was the true *Iehouah*) as wee ſee in the Chapters following by the words of *Balaam* himſelfe. Beſides, we may be the rather enduced to receiue and beleeue this truth, if we conſider that all this ſorcery and ſuperſtition, had his firſt Originall and beginning out of the Eaſt (from whence *Balaam* came) theſe were the maners of the men of the Eaſt, as appeareth in *Pliny* before remembred [f] and in others, who excelled all other people in the Art of Magicke: ſo that the manners, and the man aroſe both out of one place. Furthermore, as the Sorcerers in *Egipt*, being confounded by the mighty power of God in a baſe creature, confeſſed the miracles of *Moſes* to be wrought by the finger of God, ſo when this ſoothſayer hath aſſayed at ſundry times, and in diuers manners to worke his will, in the end, hee witneſſeth with his owne mouth, [g] that there was no Sorcery effectuall againſt *Iacob*, nor Sooth-ſaying againſt *Iſrael*. Laſtly, wee may obſerue, how he calleth the Lord his God, *Verſe* 18. *I cannot go beyond the word of the Lord my God*: becauſe he knew, if he ſhould worke any thing againſt *Iſraell*, hee muſt doe it by their owne God. For he doth not vſe theſe wordes as the faithfull do in a ſpeciall feeling of Gods fauour, and in the particular aſſurance and affiance of their own faith; inaſmuch, as he was a couetous wretch, and an old Witch (as the Scriptures witneſſe) but his meaning is, hee is the God, whom in all this cauſe I haue neede of, & by whom I muſt of neceſsity deale withall. He ſaith no more of him then he would haue done of the Idol-God of any Idolatrous people, he would haue called him his God, as beeing the God by whom he muſt worke all his feates. Thus

[f] *Iuſtin. hyſtor lib. 1. Polid. de inuen. rer. lib 1. ca. 24*

[g] Num. 23, 23

then *Balaam*, intending to bewitch *Israel*, he muſt by the rules of his owne profeſsion, coniure vp the God of the *Israelites*, whereupon it was that he deferred the Meſſengers ſent vnto him, as if hee ſhoulde ſay vnto them: If I worke not by him, ye cannot preuaile ouer his people, he muſt firſt be drawne to your ſide, and afterward yee ſhall eaſily obtaine the other. Neither let any heere obiect againſt theſe things, that *Balaam* was ignorant of the true God, or that it agreeth not to the nature of God to reueale himſelfe to Magicians, and to attend vppon their trumpery. For albeit he did not acknowledge him to bee the Creator and gouernour of the world, by whome all things ſtand or fall: yet hee knew him to bee the God of the *Israelites*, which was ſufficient for his purpoſe: ſo that he meaneth not, in ſpeaking of the Lord, his owne falſe Gods, but he conſulteth with the true God, as ſundry places in this preſent Chapter make manifeſt, [h] as when he ſaith, *Hee would anſwere them as the Lord ſhould ſay vnto him, and that he cannot go beyond the word of the Lord*: So that he asketh counſell of the true God, and receiueth his anſwere of the true God. And this he doth, not as a Prophet of God, but as a Sorcerer. Neither may wee thinke it ſtrange, that God ſhould haue ought to do with Witches and Wizards, ſeeing he giueth anſwere, not onely to his owne people that cleaue vnto him, and call vppon his name, but to ſuch as are out of the boſome of the Church, for his peoples ſake, ſometimes reproouing them, ſometimes inſtructing them, ſometimes conuincing them of euill, and alwayes leauing them without excuſe. As heere hee teacheth *Balaam*, that all his Coniurations and enchantments were vaine and voide, ſeeing he hath decreed and determined, ſo to continue his bleſſing vnto the end toward the *Israelites*, as that no deuiſe of man, or work of the Deuill, ſhall bee able to hinder, or leſſen, or aboliſh the ſame, as we ſhall ſee afterward.

h Numb. 22,8 18,19.

Verſe 3. *And the Moabites were ſore affraide of the people.* Hauing in the former words ſearched into the meaning of this

this Hiſtory, and examined the ſeuerall circumſtances thereof: now let vs come to the Doctrines that ariſe out of this diuiſion. And firſt, ſee the occaſion of the *Moabites* confederating themſelues with the *Midianites*, and the proiect of them both, in ſending out to a cunning man to helpe them; namely, a ſudden feare ariſing in their harts, daunting all their courage, weakening all their ſtrength, and driuing them into deſpaire. *Iſrael* was an Innocent and harmeleſſe people, profeſſing righteouſneſſe, abſtaining from all wrongs, ſurceaſing from all iniuries, for conſcience ſake, as we ſaw before when they deſired paſſage [i] through the Lands of the *Edomites*, and the *Amorites*; they would not enter into their fieldes, they woulde not meddle with their Vineyards, they would not drinke of their water freely: yet ſee, with what terrour and trembling they were ſtroken at the approach of the *Iſraelites*, neere to their borders. And this was the heauy hande of God vpon them, as *Moſes* declareth, *Deut.* 2. *This day will I begin to ſend thy feare and thy dread vppon al people vnder the whole heauen, which ſhal heare thy fame, and ſhal tremble and quake before thee.* Heereby wee learne for our inſtruction, that the Enemies of God and his people, are many times affraid, where no true cauſe of any feare is. Euill men are often afraide of the people of God, that faine woulde liue in peace. So *Saul* liued in continuall feare [k] of *Dauid*, he was vexed and diſquieted in heart, and neuer in reſt, although he were harmeleſſe, though he ſought peace, and enſued after it; yea, the more *Dauid* proſpered, the more *Saul* feared him. So did *Pharaoh* and the [l] *Egiptians* feare the *Iſraelites*, when they began to multiply and encreaſe in aboundance. Thus *Herod* [m] feared *Iohn*, knowing that hee was a iuſt and holy man, reuerencing him greatly, hearing him gladly, and doing many things at his preaching. Thus the high Prieſt [n] feared the Apoſtles, and the officers of the people. When *Herod* and the reſt of *Ieruſalem* heard of the birth of a new King, [o] they were greatly troubled & perplexed in mind. All theſe things confirme the truth

[i] Num. 20, 19. Deut. 2, 25.

***Doctrin.* 1.** Euill men fear, where no feare is.

[k] 1 Sam. 18, 15, 29.

[l] Exod. 1, 12.

[m] Mark 6, 20.

[n] Acts 5, 26

[o] Mathew 3, 2

of this Doctrine, and verifie the saying of the Wise man,
p Pro. 28, 1. p *The wicked flee when none pursueth, but the righteous are bold as a Lyon.*

Reason 1. The Reasons are these: first, because an euill man carrieth in his owne bosome, a conscience for sinne, which striketh and accuseth him, which citeth and summoneth him before the barre of Gods Iudgement seat. Albeit, no man can be deposed against him, albeit none can giue sentence and iudgement against him, yet hee carrieth that about him which is in stead of all, *Mala mens, malus animus,*
q *Tere. Andr. act. 1. se. 1.* q as the Poet saith, an euill minde, an euill meaning, an euill Conscience arraigning him at the Tribunall of the eternall Iudge, who shall giue to euery man according to his workes. It shall serue as plaintiffe, witnesse, iudge, and executioner against him. This is confirmed vnto vs by many examples in the word of God. When *Cain* had slain his owne Brother, and shed his Innocent bloude, which cryed for vengeance vnto Heauen, the reuenging hand of
r Gen. 4, 10, 12, 17. God r pursued him, liuing as a runnagate and vagabond vpon the earth, and fearing the sight of euery creature to be armed against him: he began to builde a Citty to hide his head, to yeeld him comfort, to prouide for his safety, and to defend him from iniury, but there also the Iustice of God ouertooke him, the vengeance of his hand followed him, & he was driuen from that enterprize. The like
s Dan. 5, 56 we see in *Belteshazzer,* s when there appeared fingers of a mans hand, which wrote ouer against the Candlestick vpon the plaister of the wall of the Kinges Pallace, albeit he knew not the substance and signification of the myracle, whether it foreshewed good or euill, yet hee carried his witnesse with him that could not be bribed or corrupted, so that his countenance was changed, his thoughtes were troubled, the ioynts of his loynes were loosed, and his knees smote one against the other. This terror of con-
t Leuit. 26, 17 36, 37. science the t Lord foretold as the punnishment of sinne, *Leuit. 26. I wil send euen a faintnesse into their hearts, and the sound of a leafe shaken shal chase them, and they shal fly, as flying*

from

from a ſword, and they ſhal fall no man purſuing them one vpon another, as before a ſword, though none purſue them. And in another place, [u] *Thou ſhalt finde no reſt, neither ſhal the ſole of thy foot haue reſt, for the Lord ſhall giue thee a trembling heart and a ſorrowful mind: thy life ſhal hang before thee, and thou ſhalt feare both night and day, and ſhalt haue none aſſurance of thy life, In the Morning thou ſhalt ſay, would God it were Euening; & at Euening thou ſhalt ſay, would God it were Morning, for the feare of thine heart, which thou ſhalt feare, and for the ſight of thine eyes which thou ſhalt ſee.*

[u] Deut. 28,65 66,67.

Againe, no maruell if the wicked be oftentimes ſmitten with feare, as with the ſpirite of giddineſſe, becauſe they want the ſhielde of faith, and the Helmet of hope, which are as two ſtrong Anchors to holde the ſhip that it bee not ſhaken in pieces with the ſtormes, or daſhed on Rockes, or drowned in the water, or ſwallowed in quick ſands. A liuely faith in the ſonne of God is the Mother of all true comfort, the peace of the ſoule, the life of good workes, the key of heauen; for being iuſtified by faith, [x] *We haue peace toward God thorough our Lord Ieſus Chriſt, and reioyce vnder the hope of the glory of God. We haue not receiued the ſpirit of bondage [y] to feare againe, but we haue receiued the ſpirit of adoption, whereby we cry Abba, Father. We haue boldneſſe againſt the day of Iudgement, there is [z] no feare in loue, but perfect loue caſteth out feare, for feare hath painfulneſſe, and he that feareth, is not perfect in loue.* The ſtronger our faith is, the leſſe is our feare, as one increaſeth, the other decreaſeth: If our faith be little, our feare is great, as our Sauiour ſheweth in the example of his Diſciples toſſed with a Tempeſt on the Sea, crying vnto Chriſt, and ſaying, (a) *Maiſter, ſaue vs, we periſh*; who ſaide vnto them, *Why are ye fearefull, O ye of little faith?* So then, whether we conſider, the checke of conſcience, or the want of faith in euill men, we are confirmed in this Principle of our holy Religion offered to our conſiderations in this needleſſe feare of theſe diſtreſſed, and diſtracted *Moabites*, that when God in his Iuſtice commeth neere them, their conſcience checketh and

Reaſon 2.

[x] Rom. 5, 1.

[y] Rom. 8, 15.

[z] 1 Iohn 4, 17 18.

[a] Mat. 8, 25, 26

and accuſeth them, yea ranſacketh and rifleth them to the quicke, when no outward cauſe of any true cauſe appeareth.

Vſe. 1. Now, let vs come to the Vſes. If this bee the nature of the wicked, that he carrieth about with him a troubled & trembling cõſcience, then a wicked man is a very coward, and faint-hearted, being afraide of euery thing. True it is, there are many, who feare neither God nor the deuil, who ſeeme to bee valiant, to aduenture their fleſh, and to expoſe themſelues to deſperate dangers in fighting & quarrelling, as the manner of ſundry Ruffians & Swaſh-bucklers is, who feare not to meet any man in the fielde at any weapon, and for euery croſſe word are ready to giue the ſlab: yet bring theſe ventrous and foole-hardy fellowes, to encounter hand to hand with the enemies of our ſouls, to wraſtle againſt ſpirituall wickedneſſes in high places, and to ſtriue, as for life and death, againſt Pride and prophaneſſe, againſt concupiſcence of the fleſh, and contempt of the word, againſt ydle games of euill report, againſt our luſts and ſinnes, which fight againſt our owne ſoules, we ſhall ſee no child ſo weak and willing to turne his heeles, as theſe Ruffian-like ſpirites; who albeit they walke with long blades by their ſides, or long poles on their neckes, and iet vp and downe as Lords of the earth, ready alwaies to lay the hand vppon the dagger, and to picke a quarrell at euery word, yet they haue not the hand or the heart to ſtrike one ſtroke, to conquer ſinne, and the Tyranny of the Deuill in themſelues, but yeelde themſelues like Slaues and Captiues to do his will, and are led away to deſtruction, as an Oxe to the ſlaughter. Notwithſtanding, this is true valour & manhood, to wound more and more the corruption of the olde man. *He is ſtronger* b *that conquereth himſelfe, then he that winneth a Citty.* Hee is a better man of his hands, that ouercommeth his own concupiſcence, then he that hath the vpper hand in battaile. Let vs euery one learne this Vſe, and apply it to our harts, that the wicked man, what face ſoeuer he ſet on the matter,

b Prou 16,32.

ter, can neuer haue a good heart, but ſtandeth in feare of euery creature in heauen and earth, [c] like *Cain*, affrighted at the ſight of euery thing, and thinking whoſoeuer findeth them, will ſlay them. Do they looke vp to heauen? there they haue God their enemy? Do they looke downe to hell? there they ſee Satan their tormentor, and his Angels their executioners? Would they take the wings of the morning, and dwell in the vttermoſt partes of the Sea? they ſhall finde euerie creature to fight againſt them, and to conſpire their death, and euen to grone, to be deliuered from ſuch an vnprofitable burden. The heauen ſaith, [d] why do I couer him? The ayre ſaith, why do I yeilde him life and breath? The water ſaith, why doe I not drowne him, as *Pharaoh* and his hoaſt? The fire ſaith, why do I not conſume him, as *Sodom* and *Gomorrha*, as the Captaine, and his fifty? The earth ſaith, why do I beare him and ſuſtaine him, and not ſwallow him vp, as *Dathan* and *Abiram*? His food ſaith, why do I nouriſh and not choke him? His Apparrell ſaith, [e] why doe I warme him? The ground ſaith, why doe I yeelde him encreaſe, and bring forth any other crop, then Thornes and Briars, then Nettles, and Thiſtles? Death ſaith, why doe I ſpare him, and not ſtrike him? Hell ſaith, why do I not receiue him? The ſword crieth, why do I not ſmite him? Famine, why doe I not pine him? The Peſtilence, why do I not waſte him, and make hauocke of him? The Sun and Moone ſay, why do I giue him light? His bedde ſaith, why do I giue him reſt? Thus euery creature is vp in Armes, and rebelleth againſt him, that rebelleth againſt God: they ſound defiance vnto vs, and proclaime open warre againſt vs, when we are not at peace with our God. What then? Shall he looke homeward, and turne his eyes toward himſelfe? there he findeth and feeleth an accuſing conſcience, as a thouſand witneſſes againſt him, to whip and terrifie him. Howſoeuer the euill man reioyceth in his wickednes, and glorieth in his owne ſhame, [f] howſoeuer he put away the euill day far from him, and promiſe peace vnto himſelfe, yet

[c] Gen. 4. 14.

[d] Euery creature is wearie of a wicked man.

[e] Hag. 1, 6.

[f] Deut. 29, 19

yet a man would not haue the heart of a wicked man for a thouſand worldes, nor poſſeſſe his pleaſures, to haue his paines. Thou knoweſt not the torments of his Conſcience, when he feeleth the ſtrength of the Law, the terrors of the Almighty, the tentations of the deuil, the gripings of death, and the flaſhings of hell fire: howſoeuer he ſeemeth to make a mocke of ſinne, and fooliſh men, as vaine as himſelfe, do flatter him in his ſinnes, g *Yet in laughter the heart is ſorrowfull, and the end of that myrth is heauineſſe. There is a way that ſeemeth right to a man, but the iſſues thereof, are the wayes of death.* Wherefore, ſeeing the euill man feareth oftentimes where no feare is, trembling at the fall of a leafe, ſtarting at his owne thought, and ſhaking at his owne ſhaddow: wee conclude, that hee can haue no true might and manhood in him, but is a daſtard, & a coward, in regard of true manhood and fortitude, which are farre from him.

g Pro. 14, 12, 13.

Vſe. 2. Secondly, ſeeing the vngodly be taken ſodainely with feare, when they thinke themſelues moſt ſecure, and no cauſe of feare appeareth: it ſtandeth vs vppon to ſeeke to be at peace with God, and learne to lead a godly life. For ſo long as we liue in our ſinnes, we are as a lothſome carcaſſe and carrion, caſting out a filthy ſauour, and ſtinking in the Noſthrils of God. A wretched and prophane man lying rotting, and rioting in his ſinnes, is more loathſome to God, then any dead body is loathſome to our ſences. So long as we corrupt our wayes before him, h the Lorde hath a controuerſie with vs, and will commence an action againſt vs. And we ſhall neuer haue true peace with men, nor true peace with our ſelues, but ſhall feele the terrors of our owne conſciences, and be at deadly and daungerous warre with our owne hearts, vntill we be reconciled to God. But if we be truely godly and religious, and bee indeede at peace with God, we ſhall be at peace with others, and with our ſelues, nothing ſhall bee able to hurt vs. For whom ſhould we feare, or whereof ſhould we be afraid? God is become our father, *whom haue we* i *in heauen but*

Hoſ. 4, 1, 2.

i Pſal. 73, 25.

but him, and whom can we desire on earth with him? The Angels are our attendants, [k] they pitch their Tents round about vs to deliuer vs, they are charged to keepe vs in all our wayes, and to beare vs in their hands, that wee dash not our foot against a stone: *For are they not al* [l] *Ministring spirits, set and sent out to minister for their sakes, which shal be heires of saluation?* The Saints in heauen and earth are our fellow-Brethren, [m] *so that we are Cittizens with them of the same kingdome, and of the houshold of God.* The Lord Iesus, to whome all iudgement is committed (who shall iudge the worlde with thousands of his Angels, is become our Sauiour, [n] *so that wee shal neuer come into condemnation, but shall passe from death to life.* The creatures are our frends, nay as our sworn seruants, by the law of their creation to doe vs good, and not euill all their daies, [o] *the stones of the filede are in league with vs,* [p] *and the Beastes of the fielde shal be at peace with vs,* [q] *Death shal not be able to hinder or to hurt vs (though it be a Scorpion or Serpent) the poison is dispersed, the sting is pulled out.* The Deuils, and all the powers of darkenesse shall not destroy vs, *Christ hath spoiled Principalities and powers,* [r] *and hath made a shew of them openly, and hath triumphed ouer them vpon the crosse,* as a mighty Conqueror in a Chariot of triumph. He hath bruised his head, he hath crushed him at the heart, *So that* [s] *the Prince of the world is cast out.* What then? *Shall tribulations and afflictions,* [t] *or anguish, or persecution, or famine, or nakednesse, or peril, or the sword, seperate vs from the loue of Christ, and peace with our God?* Nay, these proceede from a louing Father, and end at our owne good, who sanctifieth all things, and maketh them worke together for the best to them that loue God: *He wil couer them vnder his winges, and they shall be sure* [u] *vnder his feathers: they shall not be afraide of the feare of the night, nor of the Arrow that flyeth by day, nor of the Pestilence that walketh in the darkenesse, nor of the plague that destroyeth at noone-day, A thousand shall fall at their side, and ten thousand at their right hand, but it shal not come neare vnto them.* Lastly, as they shall feare no daunger that can hurt them, so they shall not bee affraide of themselues, theyr owne hearts

[k] Psal. 34,7, & 91, 11.

[l] Heb. 1, 14.

[m] Ephe 2, 19.

[n] Ioh 5, 24

[o] Hose. 2, 18.

[p] Iob 5, 23.

[q] 1 Cor. 15, 54, 55.

[r] Colos. 2, 15.

[s] Iohn 12, 31.

[t] Rom 8, 28, 35, 37.

[u] Psal. 91, 4, 5 6, 7.

hearts ſhall Miniſter comfort vnto them, for they ſhall be
x Prou. 15,15. at peace with themſelues, ſo that x *Howſoeuer all the daies of the afflicted perſon are euil, yet a good conſcience is a continual feaſt.* Behold, what a bleſſed and comfortable thing it is to bee a true Chriſtian, in whoſe heart is no guile: O conſider this, ye ſonnes of men, that ſuch as haue a ſounde faith in Chriſt, and leade a godly life, are at peace with God! Wherefore, let vs conclude, with the ſaying of the Prophet, y *Be glad ye righteous, and reioyce in the Lord, and be ioyfull all ye that are vpright in heart,* z *ſeeing that neither life, nor death, nor Angels, nor Principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any creature, ſhal be able to ſeperate vs from the loue of God which is in Chriſt Ieſus our Lord.*

y Pſal. 31, 11.

z Rom. 8, 38, 39.

Vſe. 3. Thirdly, ſee the difference betweene the godly and vngodly, betweene a good and an euill man. Nothing can make the faithfull man wretched and miſerable, nothing
a Pſal. 112. 7. ſhall be able to daunt him or diſmay him: (*a*) *He ſhall not be affraid of euill tidings, for his heart is fixed, and beleeueth in the Lord, who in his good time wil deliuer him.* Hee repoſeth himſelfe on the heauenly prouidence of God, and caſteth all his care vpon him that careth for him, being bold as a Lion, like the childe that in danger runneth to the lap of his
b Prou. 3, 21, 23, 24, 15, 26. father. This the wiſe man (*b*) further declareth. *Pro.* 3, 21. *Keepe true wiſedome and Counſel, then thou ſhalt walke ſafely by thy way, and thy foot ſhal not ſtumble, if thou ſlepeſt thou ſhalt not be afraid, and when thou ſleepeſt, thy ſleep ſhal be ſweet, thou ſhalt not feare for any ſudden feare, for the Lord ſhal be for thine aſſurance, and ſhal preſerue thy foot from taking.* This is the condition of the godly, both at home and abroad, with themſelues and with others, in the day time, and in the night ſeaſon, when terrors moſt trouble the heart, and enemies moſt practiſe miſchiefe, and conceiue mallice, they ſhall be ſafe and ſecure without trouble and perplexity of ſpirit. But the wicked man is neuer at reſt, he knoweth not what the peace of conſcience meaneth, which indeede paſſeth all vnderſtanding, hee feareth where no feare is,

euerie

euery Creature helpeth to encreaſe his miſery: yea, the things that are not, trouble him no leſſe then things that are, and the greateſt terrour that hee can neuer ſhake off is his owne conſcience. When *Felix* onely heard the Apoſtle reaſoning and diſputing (c) of the Iudgement to come, hee trembled and commaunded him to depart out of his ſight. When they take themſelues to be moſt ſure, and ſpeake peace to their owne Soules, [d] then they ſhall be taken with feare, becauſe God is the Generation and aſſembly of the iuſt. This the Prophet [e] *Eſay* teacheth, Chapter 57. *The wicked are like the raging Sea that cannot reſt, whoſe Waters caſt vp Mire and Dirt: there is no peace ſaith my God to the wicked: I create the fruite of the lippes to be peace, peace vnto them that be farre off, and to them that are neere, ſaith the Lord, for I will heale him.* Whereunto the Prophet maketh a flat oppoſition betweene the faithfull and vnfaithfull, he calleth the elect by the preaching of the goſpell, which is the power of God to ſaluation, [f] So that they breake out into this admiration of the mercy of God, and into a ioyfull embracing of the Meſſengers ſent vnto them, [g] *How beneficiall are the feete of them which bring glad tidinges of peace, and bring glad tidings of good things.* Contrariwiſe, the vnfaithfull and impenitent are neuer at reſt and quiet, but as a troubled Sea, toſſed with the violence of the Winds. And howſoeuer they ſeeme to themſelues, and others to be happy, and ſleepe ſecurely in ſinne, yet the terrours of the night, and the troubles of their owne conſcience ſhall awake them, and rouſe them out of this ſecurity, [h] *So that they ſhall be as one that ſleepeth in the midſt of the Sea, and as hee that ſleepeth in the toppe of the Maſt, that is, alwaies in daunger.* Thus wee ſee, that the feares of prophane perſons are not rightly ordered, but euilly placed. For what doe they feare? Not God, not his heauy diſpleaſure, [i] who is able to deſtroy Soule and Body in Hell, and caſt them into vtter darkneſſe, where ſhall bee weeping and gnaſhing of teeth: nor to commit ſinne, for that is their delight: [k] *So that they eate the fruite of their owne way, and be filled with their owne*

c Acts 24, 25.

d Pſal. 14. 5, & 53, 5.

e Eſay 57, 20, 21.

f 2 Cor. 5, 20.

g Rom. 10, 15

h Pro: 23, 34.

i Math 18, 28.

k Pro. 1, 31.

owne deuiſes. The things that they chiefely feare, are afflictions, troubles, croſſes, loſſes, and temporall calamities, like thoſe that dread their Friendes and Familiars. They are more troubled for outward damages of this life, then for the loſſe of Gods fauour, like prophane *Eſau*, who preferred a meſſe of pottage before the bleſſing, and like the carnall *Gadarens*, who preferred their filthy Swine before Chriſt the Lord of life.

[1] Luke. 7, 32. The Lord Ieſus [1] compareth the Iewes to Children ſitting in the Market place: ſo are wicked men in the beſtowing their feare like vnto little Children. Tell them of Bugges or Beggers, of Goblins or Shaddowes, that are nothing and cannot hurt, they are greatly afraide: but of Fire and Water, of Candle or Knife, and ſuch like edge-tooles, which are hurtfull and dangerous, they are bolde, fearing no harme or perill. Thus it is with all vngodly. Tell them of Sinne, of Hell, of Death, of Damnation, of eternall ſeparatiõ from the comfortable preſence of God, and of the fellowſhip with the Deuill and his Angelles, they are not moued at all, but dally with their own ſoules. But if they heare of afflictions, and feare any loſſes come vpon them, which cannot hurt or hinder our ſaluation, if we be in Chriſt, they are oftentimes brought to their wits end, and breake out into all impaciency of ſpirit. But the godly, feare nothing more then to offend God, their mercifull Father: nothing is more bitter vnto them then to feele his anger, and the turning of his louing countenance from them: and therefore there is as great difference betweene the feare of the one, and of the other, as betweene heauen and earth, as between good and euill, as betweene light and darkneſſe.

Vſe. 4. Laſtly, ſeeing euill men feare, where no feare is, this ouerthroweth all *Atheiſts*, *Epicures*, *Libertines*, and looſe Liuers, which think there is no God at all, teacheth euery man to do what ſeemeth beſt in his owne eyes, & hold Religion to bee nothing elſe, but a pollicy and inuention of man to keepe the people in order and obedience. This pro-

prophanneſſe and Atheiſme is a greeuous ſinne: it is the very top and height of all impiety and iniquity, committed of thoſe that are forſaken of God, and giuen ouer to worke all vncleanneſſe with greedineſſe. The Apoſtle ſpeaking of our only part of Religion ſaith, [m] *If there be no reſurrection of the dead, th*ē *Chriſt is not riſen: and if Chriſt be not raſed, then is our preaching vaine, and your Faith is vaine, ye are yet in your ſins.* So if there be no beliefe in Chriſt, nor truth in Religion, nor knowledge of GOD, nor ſaluation of Soules, the foundation of all godlineſſe is ſhaken, and the word of God is made of none effect. Wherefore, thoſe Atheiſts and godleſſe perſons, which hold in iudgement, affirme in wordes, and auouch in diſputation contrary to Scripture, Nature, Lawes, & common reaſon, that there is no God at al, ought worthily according to their deſerts to dye the death. Murtherers and Malefactours, Theeues and Robbers, for their owne offences haue the reward of Death, and are carried to the place of Execution: of how much ſorer punniſhment ſuppoſe you ſhall they be woorthy, that commit high Treaſon againſt God, murther the Soules of Men, tread vnder foote the Sonne of God, and count the bloud of the Teſtament as an vnholy thing, & do deſpite the ſpirit of Grace? Of which ſort there are too many, that finde greater fauour then ſuch as better deſerue it.

[m] 1 Cor. 15, 13, 14. 17.

And firſt the Vniuerſality of Religion, diſpierſed ouer all places, intertained of all perſons, embraced and acknowledged at all times, prooueth it to bee no deuiſe of Man. Wee haue read and heard of ſundry Nations and people, that haue liued without Lawes, without Magiſtrates, without Marriages, without Garmentes, without Houſes, without ciuility and common honeſty, wandring nakedly vp and downe in Holes and Caues of the Earth: but neuer of any people ſo beaſtly and barbarous from Eaſt to Weſt, or from North to South, which were without [n] God, without Religion, [o] without Worſhippe, without Praiers or Sacrifices. Albeit there be indeede diuerſities

Reaſōs againſt Atheiſme.

[n] *Cicer. de nat. deor. lib. 2.*
[o] *Oſor lib. 3. de rebus geſt Emman.*

uerſities and differences in their Religion, being deſtitute of the knowledge of the true God; but there hath beene no region without ſome Religion, which proueth it could bee at the firſt entertained, and afterward retained by no compact or conſpiracy among men. Beſides, we may reaſon from the ſpirituall Natures that reaſon and experience teach: Namely, that there is a Deuill and his Angelles ſet vppon miſchiefe, and going about, ſeeking whom they may deuour. Contraries compared together, [p] doe receiue light and luſter one from another, as blacke laide to white, and vertue matched with vice, are better ſeen and manifeſted what they are. All Lawes Diuine and human, all Nations both Iewes and Gentiles, [q] euen the twelue Tables of the *Romans*, decreed againſt Witches and Sorcerers, which hath familiarity with Diuels, and worke by euill ſpirits. And we ſee by Witches and Coniurers, that Sathan is ſtronger and mightier then we. If then the Deuill haue a ſpirituall Nature, and to bee our enemy, hee would haue brought deſolation and deſtruction vpon vs, had there not beene a Soueraigne and Superiour power aboue him, to reſtraine his will, and keepe him ſhort. But this ſuperior power can be nothing elſe but God himſelf: otherwiſe how is it, that we are not al deſtroied? Why do we not periſh and come to confuſion, if we ſtood at the mercy of this our Aduerſary? Whereas this is our comfort, that his power is limited, & that he can doe nothing farther then he is licenced & allowed. All the hairs of our head are numbred. He cannot hurt a Sparrow or a Flye, without the will of God. He could not touch [r] the body of *Iob* before he was permitted: he could not enter into [ſ] the Swine before he was ſuffered: he cannot runne out at his owne liberty, but is reſtrained and reſerued [t] in euerlaſting Chains vnder darkneſſe vnto the iudgment of the great day. Thirdly, men in al dangers by Sea and Land, in time of ſickneſſe, and in extremity of their diſtreſſe, by the very light and inſtinct of Nature, call vpon God: which ſheweth that wee haue naturally a common notion that there

[p] *Ariſt. Top. lib 6. cap. 3.*

[q] *Cicer. de legib lib. 1.*

[r] Iob 2, 6.

[ſ] Mat. 8, 31, 32

[t] Iude 6.

there is a God. Wee ſee it, not onely in the Children of God, [u] as *Ieboſaphat*, when by his confederacy and friendſhip with *Ahab*, he was in danger of ſuddaine death, hee cryed to the Lord for helpe in the battell, but in the very Infidels, when a mighty tempeſt threatned to ouerwhelm them in the Sea, the Marriners being ſore afraide, they [x] cryed euery man vnto his God. Theſe principles written in Nature, ingrauen in the heart, and ſealed vppe in the conſcience of man, remaine to giue light as a flaſh of lightening in the darke night, and teach a difference betweene good and euil, betweene right & wrong, to thoſe that neuer knew the Law of God, & to ſuch as throgh prophannes regard not his waies. *Ham* and *Canaan* euill men, and ſcoffers at godlineſſe, [y] ſaw it was vncomely and vndecent for their Father to lye with his ſhame vncouered, being ouercome with Wine. *Eſau*, though a wilde & wicked Man, yet would not kill his Brother *Iacob*, till the daies of mourning ſhould come for the death of their Father. *Abſalom*, though he wrought wickedneſſe, and rebelled againſt *Dauid* his father, [z] yet rebuked vnkindnes and vnthankfulneſſe in *Huſhai* toward his friend. Theſe generall notions, as ſparkes kindled in our harts by the guift of Nature, ſerue to ſet foorth the difference betweene righteouſneſſe and vnrighteouſneſſe, [a] and to make man altogether without excuſe, *Becauſe when they knew God they glorified him not as God.*

[u] 1 King 22,32

[x] Iona. 1, 5.

[y] Gen. 9, 22, 25 and 23, 42.

[z] 2 Sam 16, 17

[a] Rom. 1, 20, 21.

Laſtly, not to vſe in an vndoubtfull point neceſſary prooſes, nor to prooue that the Sunne ſhineth at nooneday (which were [b] to make a queſtiō of that which is without queſtion) euery man carrieth a Witneſſe about him, to wit; his owne conſcience. He that hath committed any ſinne, as Blaſphemy, Rebellion, Murther, Adultery, Fornication, Robbery, and ſuch like, albeit hee can conceale it, that no man liuing know it, or can accuſe him of it: yet oftentimes he hath a griefe and griping in his conſcience, and feeleth the very flaſhings of Hell fire, which proueth inuincibly that vſe, which now wee vrge againſt

[b] *Eraſm. de arte concio.*

all Atheists, that there is a God, before whose iudgement seate he must one day stand and aunswere for his fact and fault committed. Neither let any say, that this commeth through the guiltinesse of the Law, shame of the World, and feare of punnishment: for let them haue security giuen them from all Law, a discharge from all reproch, and freedome from all punnishment, yet a Murtherer should neuer be quiet, his conscience would euer beate & whip him, trouble and torment him, affright and followe him vp and downe in all places, and open his owne mouth to betray and bewray himselfe. For God hath many wayes to discouer most secret sinnes, and most close dissembling Sinners; maketh them eyther in their sleepe to dreame of it, or in frenzy to raue vppon it, or in sicknesse to confesse it, or at vnawares to disclose it, or in anguish of the mind to void it and vomit it vp, verifying the words of the Prophet, [c] *Their Worme shall not die, but alwaies gnaw vpon them with continuall torment*. Thus is Gods iudgement vppon them, that they should feare all things: who will not feare him that made all thinges? If a man had all the pleasures and treasures that heart could desire or delight in, yet can they giue him no true comfort and contentment, when the conscience is guilty of horrible sinnes. These terrors are those furies which the Poets faine, (*d*) which neuer suffer offenders to be at rest, as wee haue seene in the examples of *Caine*, *Baltashazzar*, *Saule*, *Absalom*, *Iudas*, and others. The noyse of the Thunder-claps, [e] which is the voice of God, hath so danted the vildest Atheists, that they haue couered their heads, hidden themselues vnder their beddes, and [f] beene ready to creepe into euery hole. Thus we see how the vngodly are punnished in this life, howe they are arraigned as Malefactors at the barre, how they lye confounded in themselues, and how the testimony of euery mans conscience proclaimeth and cryeth out, [g] *Verily there is fruite for the righteous, doubtlesse there is a God that iudgeth in the Earth*: So that they shall sooner pull theyr hearts out of their breasts, then God out of their mindes.

c Esay 66, 24. Mark 9, 44.

d *Cicer. pro Ros. Amori. et orat. in Pisonem.*

e Psal. 29 3 4, 5, 7.

f *Sueton. in Caligula.*

g Psal. 58, 11.

And

And albeit the conſcience of carnall men, that neuer truly repented of their ſinnes, ſeemeth to bee at reſt, yet it is as a wilde and ſauage beaſt, which lyeth aſleepe, ſeemeth tame and gentle: but being raiſed and rouſed vp, flieth in a mans face and ſnarleth at him. *Ioſephs* Brethren were not much troubled for their vice and villany, in ſelling theyr Brother at the preſent time: but long afterward, when they were afflicted with famine, and diſtreſſed in *Ægipt*, [h] they remember the iniquity which they had committed, and the cruelty which they had ſhewed, and not truly repented off. Let vs therefore endeuour alwaies to keep a good conſcience toward God and Man, and take heede how we breake out into open ſinnes, prouoking God to anger, wounding our owne Soules, offending our Bretheren, diminiſhing the graces of God, leſſening our aſſurance of his fauour, and grieuing the Spirite of God, by whom we are ſealed vnto the day of our redemption.

h Gen. 42,21.

Verſe 4. *Therefore Moab ſaid vnto the Elders of Midian, Now ſhall this multitude licke vp all round about vs, &c.* Hitherto of the occaſion of the proceedinges of the *Moabites*: Now we are come to the plottings and conſpiracies of the Enemies againſt the Church, the *Moabites* ioyning and combining themſelues with the *Midianites*, men as wicked as themſelues. See heere how the aduerſaries of Iſraell aſſociat themſelues to deſtroy the Churche, though differing in Nation, in Religion, in Tongues, in Gods and Idols, among themſelues, not becauſe Iſraell had offended, but becauſe they thirſt after bloud. Heereby we learne, [i] that the enemies of the true Church, howſoeuer they differ in iudgement and affection, yet are ready to ioyne and iump together againſt Gods Children. Notwithſtanding, the differences and diuiſions among the Enemies of God and his truth, they can ioyne hand in hand together, to oppreſſe the Church. This is noted in diuerſe ſundry practiſes of the wicked in all ages of the Church. The wicked *Midianites* and *Amalekites*, with thoſe of the eaſt, not inhabiting in the land of *Canaan*, but both

[i] *Doct. 2.* Enemies of the church diffring among themſelues, ioyn together againſt the Church.

both nations dwelling beyond the riuer, diffring much in their courses and conuersations, and seruing vain Gods &
k Idols, assaulted Israell, came into their Land to destroy it, as is witnessed in the Booke of *Iudges*. So against *Iehosaphat* a godly King, that sought the Lord God of his Father, and walked in his Commaundements, *Came the Children* l *of Moab, and the Children of Ammon, and the Inhabitants of Mount Seir to battell.* This likewise the Prophet teacheth and declareth, Psal. 83. *They haue consulted together in heart, and haue made a league against thee,* m *the Tabernacles of Edom, and the Ishmaelits, Moab, and the Agarims, Gebal and Ammon, and Amalech, the Philistims, with the Inhabitants of Tyrus, Ashur also is ioyned with them, they haue beene an arme to the Children of Lot.*

k Iudg. 6, 3.

l 2 Chron. 20, 1, 2, 23.

m Psal. 83, 5. 6, 7, 8.

Where he noteth out the multitudes of the Enemies which the church had, albeit at iarres among themselues, and fighting sundry battels one against another, yet notwithstanding consent and conspire together to destroy Gods chosen. This also is plentifully taught by many examples in the New Testament. *When the Pharises* n *had taken counsell against Christ, how they might tangle him in his talke, they sent vnto him their Disciples with the Herodians.* So *Herod* and *Pilate*, agreeing like Cats and Dogges, o were made friends together, and pleasure one another, which hadde been enemies one to another, to the end they might make a mocke of Christ. Thus the hatred of godlinesse ioyneth the wicked together. This is it which the Apostles confessed in their Prayer, p *Why did the Gentiles rage, and the people imagine vaine things? The Kinges of the earth assembled, and the Rulers came together against the Lord, and against his Christ: For doubtlesse against thine holy Sonne Iesus, whom thou hast annointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israell, gathered themselues together.* Moreouer, when the Apostle disputed against the Idolatry of the *Athenians*, then q *Certaine Philosophers of the Epicures, and of the Stoikes banded themselues together against him*, albeit they were two contrarie Sectes, that neuer agreed and consented, one

n Math. 22, 15, 16.

o Luke 23, 12.

p Act 4, 25, 26 27, and 6, 9, 10

q Act. 17. 18.

one ſtrict in opinion, the other looſe in conuerſation; one placed in happineſſe, the other in pleaſure; making a mocke of all Religion. Wee ſee this true by common and continuall experience. Looke vppon the Enemies of the truth, there is no loue or liking among them one of another, they dare not truſt or beliue one another, yet they ſtrike handes and ioyne together againſt the faithfull, *Like* [r] *to Sampſons Foxes,* who albeit they looke ſeuerall wayes with their heades, yet they ioyne taile to taile, to burne vp the Harueſt and Vineyard of the Lord.

[r] Iudg. 25, 4.

The Reaſons hereof are euident. For albeit they be ſeperated one from another, and often ſpoile each other, yet they vnite themſelues in a league together, becauſe they feare the faithfull, and the decay of their owne kingdome. They perſwade themſelues, that the riſing vppe and flouriſhing of the Church, will be the preſſing down & fruſtrating of all their hope & expectation. This appeareth in the Booke of *Eſter*, when *Mordecai* was honoured of the King for his faithfull ſeruice, in deteſting and diſcloſing the conſpiracy intended againſt him, *Hamans* wife and his wiſe men ſaid vnto him, [s] *If Mordecai be of the ſeede of the Iewes, before whom thou haſt begunne to fall, thou ſhalt not preuaile againſt him, but ſhalt ſurely fall before him.* And hereunto come the words of the *Moabites* and *Midianites* to *Balaam,* [t] *Behold there is a people come out of Ægipt, which couer the face of the Earth, they are ſtronger then we:* So that they ioyned together, becauſe they feared the multitudes of Iſraell, leaſt they ſhould looſe their Dominions and their ancient glory, through their conqueſt.

Reaſon 1.

[s] Eſter. 6, 13.

[t] Num. 22, 5, 6

Againe, they hate the people of God and their Religion. Although the Church bee weake and want humaine ſtrength, ſo that the enemies neede not feare it: yet ſtill they plot and bring forth new deuiſes, and the Children of *Belial* are alwaies packing and contriuing miſchiefe againſt the Church. For as true faith and loue of Religion, vniteth heartes together, that wee may with one mouth glorifie God the Father: ſo contrariwiſe, where hatred

Reaſon 2.

of the true Religion raigneth, there can be no loue to the Profeſſors thereof. No maruaile therefore, if ſuch ioine in league againſt Gods people. As we ſee, when the Rulers and Gouernours could not finde any fault in *Daniell*, in regard of his faithfulneſſe concerning the Kingdome, enuying his honour and promotion: [u] *They picked a quarrell againſt him in matters of the pure worſhip of the true God*. So then, whether wee conſider that the wicked feare their owne fall, and hate the faithfull with a deadly hatred: in both reſpects we may conclude this, as a certaine Truth, that notwithſtanding the bandings and brawlings of the wicked among themſelues, yet they can conſent and conſort themſelues together, to impugne the Church of God and the doctrine of Chriſt.

[u] Dan. 6, 5.

Vſe. 1. The Vſes now remaine to be handled. Firſt, this teacheth, that ſeeing ſundry Sectes diſſenting and varying greatly one from another, doe many times ioyne together in one, vnity is not alwaies a note of the Church, except it be conioyned with verity. For as diſſention is ſometimes in the Church, ſo agreement is oftentimes out of the Church among the Enemies of Chriſt. There was an vnity betweene the *Moabites* and the *Midianites*: betweene the builders of *Babel*: betweene the Prieſts of *Baal*: betweene the Scribes and Phariſies: betweene the rulers and the people. There is an vnity betweene Theeues, Conſpirators, Murtherers, and Malefactours: there is an vnity between the *Turkes* againſt the Chriſtians: between Antichriſts and his Ad-herents, betweene Sathan and his Members; yea, between the Deuils themſelues, all vſing the ſame meanes, all ayming at one end, all conſpiring & conſenting againſt the Kingdome of Chriſt. Howbeit the agreement of euill men is not truly to be tearmed an vnity, but rather rightly to be called a conſpiracy. Wherfore they are greatly deceiued, that make all agreement and vnity an eſſentiall & vnſeparable note of the Church. If we would know [x] what are the proper markes and euident notes of the Church, agreeing to euery Church, alwaies,

[x] What are the notes & marks of the Church.

waies,& only, they are the powerfull preaching of ſound doctrin,the right adminiſtration of the holy Sacraments, the ſpirituall worſhippe of the true God, and holineſſe of life and conuerſation. Where theſe are found, there is a true Church. Where theſe are not found, there is not the true Church.This the y Euangeliſt *Luke* teſtifieth,*Act. 2. They that gladly receiued the word were baptized, and the ſame day there were added to the Church about three thouſand Soules: and they continued in the Apoſtles Doctrine, and fellowſhippe,and breaking of Bread, and Praiers.* So Chriſt calleth & accounteth thoſe z as his *Brethren, Mother,and Siſters, that heare his word and keepe it,* (a) *And thoſe his Diſciples that abide in his word, and his Friendes if they doe whatſoeuer hee commaundeth them*. Theſe are the notes that are peculiar and proper to the Church: by theſe we ſhall finde the true Church, and learne to ioyne our ſelues unto it, when we haue found it, & diſcry the falſe ſignes of the Romiſh Synagogue, where neither the Goſpell is truely Preached, nor the Sacraments rightly adminiſtred, nor the pure worſhip of God is ſpiritually inſtituted, nor holineſſe of life is ſincerely practiſed. As for vnity, vniuerſality, antiquity, ſucceſsion of Biſhops, multitude of beleeuers,the title of Catholique, the working of Myracles, the glory of victories,obedience to the Pope, and ſuch like, b which the Aduerſaries of the Grace of GOD make notes of the Church, (which is an aſſembly of Antichriſt) they are not proper onely, nor alwaies, nor to all Churches (for this is indeed c to be proper,as all know that haue taſted the firſt rudiments of Logicke.) Beſides, theſe ſuppoſed ſignes are ſubiect to the outward ſenſes, are open and viſible to the eyes, not Matters of Faith which are to be beleeued. They are as obſcure, darke, and hard to be knowne, as to know which is the true Church, they may bee claimed & challenged by euer hereticall Congregation. Wherefore, as *Hilary* in one place teacheth, (d) *The Name of peace is beautifull, and the opinion of Vnity is faire:* Notwithſtanding, farre better is a diuerſity in iudgement, then an vnity in falſe-

y Act.2,41,42 46,47.

z Luke 8, 21, and 11, 28.
a Iohn 8, 31, and 15, 14.

b *Bellar.de not. Eccl lib.4.ca.3. Hoſius de tradit.hum.ca.32.*

c *Porphyr.Iſag cap.de proprio.*

d *Hilar. contra Auxent.*

falsehood. The Apostle *Paule* commending concord and consent to the Church, addeth e that all our vnity must be in Christ, *The God of patience and consolation, giue you that ye be like minded one toward another, according to Iesus Christ: that ye with one minde and one mouth may praise GOD, euen the Father of our Lord Iesus Christ.* Let vs therefore seeke for vnity in verity, and honour it as the greatest comfort of our heartes: otherwise, a iust Warre is better then an vniust and vnhonest peace. The true and Christian vnity is, when the Sheep of Christ heare the voyce of the shepheard, and follow him: and that our Shepheard, is Christ, by whom wee enter into the Sheepe-fold.

• Rom. 15,5,6

Vse. 2. Secondly, seeing diuers men at great variance within themselues, yet are content to ioyne together in wicked Amity and Vnity against the Church of Christe: Wee must confesse, that the saluation and safe keeping of the Church is onely of GOD. If men of all lewd deuises, and of different opinions, men at mortall hatred and deadly Warre among themselues, close together and plotte against the Church: how shall they bee able to stand of themselues, beeing few in number, weake in strength, destitute of Friends, and lying open to so many and mighty enemies? For the Church albeit it bee the House of GOD, the Mother of the faithfull, the bodie of Christ, and Piller of the truth, yet it is as a Flocke of Sheepe in the Iawes of the Wolfe, and as a prey in the teeth of the Lyon: so that the Church standeth, and the trueth preuaileth, albeit the power of men, in mallice of the Deuill, and the gates of Hell bee set wide open against it.

Wherefore, in this distressed estate of the Church, being as a Citty battred on many sides, besiedged of many Enemies, smitten with many Weapons, and assaulted with many Engines, let vs not boast of our owne power, nor glory in our owne greatnesse, as though wee stood by our owne strength, held out by our owne might, and ouercome by our owne multitude. For if the Lord should

should leaue vs; yea, but a little, and suffer these Enemies to rise vp against vs, they would soone deuoure vs with open mouth, and we quickly see our owne weakenesse. This then is our duty, in the deepe consideration of this vnity of the Enemies, in such great diuersity of heartes, to ascribe all the glory to GOD of our safety, and to acknowledge his onely power in our standing: least if wee presume of our selues, the Lord in Iustice leaue vs to our selues.

This is it that the Prophet confesseth and practiseth in many places, as [f] Psalme 3. 1. *Lord, how are mine Aduersaries increased, how many rise against me? Many say to my Soule, there is no helpe for him in God at all.* Heereupon he concludeth, *Saluation belongeth vnto the Lord, and thy blessing is vppon thy people most of all.* And Psalme 124. 2. *If the Lord had not beene* [g] *on our side may Israell now say, if God had not beene on our side when Men rose vp against vs, they had quicklie swallowed vs vppe quicke, when their wrath was kindled against vs, then the Waters had drowned vs, and the streame hadde gone ouer our Soule, then had the swelling Waters gone ouer our Soule: Praised bee the Lord, which hath not giuen vs as a prey vnto their Teeth: Our Soule is escaped, euen as a Bird out of the Snare of the Foulers, the Snare is broken, and wee are deliuered: Our helpe is in the Name of the Lord, which hath made Heauen and Earth.*

[f] Psal. 3, 1, 2, 9.

[g] Psal. 124. 2, 3 4, 5, 6, 7, 8.

Thirdly, seeing so many of so diuers dispositions, plotte against the Church, it is required of vs to bee the Lordes Solliciters and Remembrancers, calling vpon him day and night to bee mercifull to his Church, to bee a Buckler about them, to bee a Rocke of refuge, and a Tower of defence to those that bee his. Wherefore, as at all times wee ought to bee mindfull of the flourishing estate and welfare of the Church, so especially when we see Enemies of such Nature and disposition to increase, [h] it standeth vs vpon to be mindfull of the Lord, and to giue him no rest, *Till hee repaire, and vntill hee set vp Ierusalem, the praise of the world.*

Vse. 3.

[h] Esa. 62, 6, 7.

This

i Psal. 64, 1, 2

This we see to be i practised by the Prophet, *Psalme* 64. where he prayeth against the fury of his Enemies, *Heare my voyce, O God, in my Praier, preserue my life from feare of the Enemy; hide mee from the conspiracy of the wicked, and from the rage of the worker of Iniquity.* This also was put in practise k by *Iehosaphat* and *Hezekiah*, seeing the multitude of their enemies, and acknowledging their own weakene, not able to deliuer themselues or to saue others, the Children beeing come to the birth, and there was no strength to bring forth; they called vpon the Lord, set themselues to seeke him with all their heartes, and proclaimed a fast throughout the Land. So when we see the enemies consult together, and take crafty counsell against the seruants of GOD, and against his truth, l then it is high time to ioyne in Prayer to GOD, to protect his people, to turne the wisedome of his Enemies into foolishnesse, *To make thē as the stubble before the wind, to persecute them with his Tempest, and to fill their Faces with shame, that they may seek thy name O Lord.*

k 2 Chron. 20, 3 and 32, 7, 8.

l Psal. 83, 15, 16.

Vse. 4.

Lastly, seeing there is a league and confederacy among the wicked conspiring together, notwithstanding theyr owne contentions at home; let vs not stand in their waies, let vs not walke in their pathes, let vs not bee pertakers of their counsels, least we bee pertakers also with them in their punishments. Albeit they agree as Bretheren in euil, we must take heede we haue no fellowship and familiarity with them. This is it which *Salomon* teacheth, m *My Sonne, if Sinners entise thee, consent thou not: if they shall say, Come vnto vs, let vs lie in waite for blood, let vs freely hide our selues against the Innocent: My Sonne, walke not in the same way with them, draw backe thy foot frō their path.* We are by the corruption of our owne Nature prone to euill: Nowe, if beside the inward inclination of the heart, there bee an outward tentation and allurement, wee are carried vnto euill as a violent streame, or as the Horse that rusheth into the battell. Many haue dashed themselues into pieces against this Rocke of offence. Wherefore, though we heare their wordes,

m Pro. 1, 10. 11, 15.

wordes, we must not follow their deeds. Let vs not haue our eares open to such seducers, but stoppe them (as the Adder) when they seek to draw vs into their counsels and practises. This is that which [n] *Iacob* speaketh, *Genesis* 49. *Simion and Leui Brethren in euill, be instruments of cruelty are in their habitations, into their counsell let not my soule come, my glory be not thou ioyned with their assembly, for in their wrath they slewe a man, and in their selfe-will they digged downe a wall.*

[n] Gen. 49, 5, 6.

Verse. 5. *He sent Messengers to Balaam, the Sonne of Beor, to call him: saying, Beholde, there is a people come out of Ægipt.* Marke heere the resolution and determination of the *Moabites*, confederate with the *Midianites* in their distresse, fearing Israell, and perceiuing themselues not able to meete them in the field. They doe not seeke the Lord in their trouble, but they send out to an olde Witch, and to a notable Sorcerer. Hereby [o] we see, that it hath beene the vsuall practise and custome of the wicked in their crosses, troubles, and perplexities, (seeing no other helpe) to repaire and resort to Witches and Sorcerers. I say, euill men in dangers and distresses among other vnlawfull meanes, vse to goe to Coniurers and cunning-Men, which are very Witches and Wizzards. This we see in the example of *Saule*, when the Lord aunswered him not, [p] neither by Dreames, nor by *Urim*, nor yet by Prophetes; and when the Philistims assembled themselues, and pressed sore vpon him, he sought to the Witch at *Endor*, which had a familiar Spirit, & raised vp the Deuill in the likenesse of *Samuel*. The like is approoued vnto vs by the practise of *Amaziah* King of Israell, [q] *When he was fallen through the Lattise-window in his vpper Chamber which was in Samaria, and thereof grew sicke vnto the death, hee directed Messengers to goe and enquire of Baal-zebub the God of Ekron, whether he should recouer of this his disease.* So *Haman* an enimy of the Iewes, and one of the race of the *Amalekites*, thirsting after the blood of *Mordecai*, and the destruction of the whole Church, dealt by Sorcery to effect his purpose, [r] *And cast Pur (that is, a Lot)* to know when he might haue a lucky

[o] *Doct.* 3. Wicked men in troubles resort to witches

[p] 1 Sam. 28, 8, 14.

[q] 2 King 1, 2.

[r] Ester. 3, 7.

ky and prosperous time to enterprise this businesse. Moreouer, it is noted by the Prophet, that when *Nebucadnezzer* King of *Babell*, was come out of his Kingdome with a mighty hoast, and stood at the parting of the way, doubting to what place hee should goe, whether against the *Ammonites* or against the Tribe of *Iudah*, [f] *He consulted by Diuination, and made his arrowes bright, he consulted with Idols, and looked in the Liuer.* Hereunto commeth the threatning denounced against the *Ægiptians* by the Prophet *Esay*, [t] *The spirit of Egypt shall faile in the midst of her, and I will destroy their counsell, and they shall seeke at the Idols, and at the Sorcerers, and of them that haue spirits of Diuination, and at the Soothsaires.* Thus we see it was vsuall with the wicked, when they saw no other helpe at hand, to seeke to Witches, and to resort to Enchanters.

[f] Ezek. 21, 11.

[t] Esay 19, 3.

Reason. 1. The Reasons are: first, because they want Faith and beliefe in God, they trust not him, they looke not for saluation from him, they dare not repose their confidence in him. This we see in *Saule*, when he hadde once forsaken God, in breaking his Commaundement by sparing the *Amalekites*, in offering Sacrifice, in killing the Priestes, in persecuting the Saints, in refusing to counsult with God as a needlesse thing, and proceeding from one degree of wickednesse to another; in the end he said to his Seruants, [u] *Seeke me a Woman that hath a familiar Spirit, that I may goe to her and aske of her.* This is that reason which the Spirit of God appointeth out, 1. *Chron.* 10. *Saule* dyed for his transgression that he committed against the Lord, euen against the word of the Lord, which he kept not, and in that hee sought and asked counsell of a familiar spirit, and asked [x] not of the Lord, therefore hee slewe him, and turned the kingdome vnto *Dauid*, the Sonne of *Ishai*. True it is, wee read, 1. *Sam.* 28. That he asked [y] counsell of the Lord, and here wee heare hee asked not counsell of the Lorde: these are not repugnant and contrary one to another, no more then these words, [z] *Iohn Baptist is Elias, and Iohn Baptist is not Elias.* Christ said of *Iohn Baptist*, *This is Elias.* *Iohn Baptist*

[u] 1 Sam. 28, 7.

[x] 1 Chro. 10, 13, 14.

[y] 1 Sam. 28, 6.

[z] Math. 11, 14.

Baptist said of himselfe, (a) *I am not Elias*. Notwithstanding, here is no contradiction: for Christ vnderstood it one way, and *Iohn* another. Christ meant he was *Elias* in Spirit, [b] as comming in the Spirite and power of *Elias*: *Iohn* meant he was not *Elias* in person, which the Pharisies thought and imagined. So these wordes seeme contrary in shew, but are not in substance, and in deed: In deed he asked counsell of the Lord, but not in Faith, nor with a purpose to cast himselfe vpon God, but in Hypocrisie and with resolution to goe to the Witch. As *Ahab* consulted with the Prophet of the Lorde, [c] but hee was before determined what he would do, whatsoeuer the Prophet should say. Wherefore, that which was not done rightly and religiously, is as it were not done at all, (d) as the Apostle speaking of vnreuerent comming to the Lordes Table: saith, *This is not to eate the Lordes Supper*: Where he denyeth that absolutely, which many did corruptly.

[a] Iohn 1,21.

[b] Luke 1,17.

[c] 1 King.22,15 27.

[d] 1 Cor 11,20

Againe, no maruaile if the wicked forsake God in their troubles betake themselues to Sorcerers and Wizzardes, which are the Enemies of God, seeing Sorcery is the inuention of the Deuill, and a manifest worke of the flesh. If then it came from the Father of lies, and be a fruite of our owne corrupt Nature, it is not strange or to bee wondred at, that carnall and corrupt men giue themselues ouer to this practise. This the Apostle [e] teacheth, *Gal 5. The workes of the flesh are manifest, which are, Adultery, Fornication, Vncleannesse, Wantonnesse, Idolatry, Witch-crafte, and such like.* Seeing therefore, euill men want Faith, ioyning to God, purifying the heart, woorking by loue, and making vp the Marriage betweene God and our Soules, and seeing Witch-craft is a worke of the flesh, it is naturall to naturall men, in their distresses to vse vnlawfull meanes, as Charming, Figure-casting, and such curious Actes and Artes, as are wrought by the deuise of the Deuill.

Reason 2.

[e] Gal 5,19,20.

Now let vs make vse of this Doctrine. First, this condemneth the common custome and practise of the people

ple in our daies, who when the hand of God is any way on them or theirs, when they be strangely visited, or their Children grieuously afflicted, or their Cattle eyther lost or languish with any extraordinary disease (at which time especially they should acknowledge Gods ouer-ruling & ouer-swaying prouidence, that not a seely sparrow falleth to the ground without the will of our heauenly Father) by and by they send out to that Cunning-Man, or that Cunning-woman, and so forget God that made them. These men will not tarry the Lords leysure, nor waite vpon his mercy for ease and comfort, they will haue present helpe, or else they will runne to the Deuill, resort to Witches, and fetch health out of Hell it selfe. This is the folly and vanity of such as know not God, neither acknowledge that all thinges are disposed aceording to his purpose and good pleasure. Let vs beware of this sin which is a forsaking of the true God, a renouncing of help from his holy place, and an intertainement of familiarity with the Deuill, which is the very height and top of all iniquity. This the Lord [f] himselfe teacheth, *Leuit.* 20. *If any turne after such as worke with Spirites, and after Southsayers to go a whoring after them, then will I set my face against that person, and will cut him off from among his people: Sanctifie your selues therefore and be holy, for I am the Lord your God.* Now, what a foule shame and reproch is it for those, who professe Iesus Christ, and haue solemnely vowed in Baptisme to renounce the Deuill, and the woorkes of the Deuill, yet in their trials and tentations to consult with the Deuill, to abiure the Lord of life, and to resort to Witches and wizzards, the very Instruments of the Deuill, then which nothing can be imagined more horrible. Let vs therefore all take heede of this practise: let vs beware of all compact and society with the Deuill: let such as hate it, learne yet more to hate it, and flye further from it: and such as haue followed this way, and followed after these abhominations, craue pardon of God, and confesse their owne wickednesse.

[f] Leui. 20, 6, 7.

Secondly,

Secondly, acknowledge hereby the difference betweene the godly and the vngodly. So soone as the Sonnes and Daughters of GOD are smitten, they cast their care on God, and quiet their hearts in his will. They turne vnto God by true and vnfained repentance, and bring forth fruites worthy amendment of life. They belieue in God, and trust in him for helpe: they say vnto him, *Thou art my saluation.* As for the vngodly, when they are visited with any iudgement, and are punished in Soule, or Body, or Goods, or Children, or Seruants, or Cattle, they do imagine that they are hurt by Witches, and presently challenge and charge some one or other of Witch-craft: then by and by they send out, without delay, for fear least they should come to late, to some cunning-Man in whom they repose all their confidence, and so they make the Deuill their God. *Vse. 2.*

Furthermore, this is their common practise, to foretell thinges to come, by chattring of Birds, by crying of Rauens, by turning downe of Salt, by hauing a Hare crosse him in the way, by suddaine bleeding, and such like, which are accounted vnlucky and ominous signes. Thus doth the Deuill craftily creepe, and cunningly conueigh himselfe into the ignorant mindes of vnbeleeuing people, by making them retaine the remnants of the old superstition, when he cannot preuaile to bring in the diuelish diuination practised in former times. Therefore g the Lord sayth by *Moses, Deut.* 18. *Let none bee found among you that vseth Witchcraft, or is a regarder of times, or a marker of the flying of foules, or a Sorcerer, or a Charmer, or that counselleth with Spirits, or a Southsaier, or that asketh counsell of the dead, for all that doe such thinges are an abhomination vnto the Lord, and because of these abhominations the Lord thy God doth cast them out before thee.* This also the h Prophet reproueth, *Esay* 8, 19. *When they shall say vnto you, Enquire of them that haue a Spirit of Diuination, and at the Southsaires, which whisper and murmure, should not a people enquire at their GOD? From the liuing to the dead? To the Law and to the Testimony, if they speake not according*

g Deut. 18, 10 11, 12.

h Esa. 8, 19, 20

ding

ding to this word, it is because there is no light in them. The Children of God must in all their afflictions aske counsell of God by his word, and by his Ministers. They doe not waite vppon lying vanitie, nor forsake the mercy of God. They say, [i] *Though the Lord would kill mee, yet will I trust in him.* Though they be brought to the gates of Hell, they will not cease to depend vpon him.

i Iob 13,15.

Vse 3. Thirdly, we learne in all our dangers to seeke comfort at Gods hand, while he may be found. This is the vse that wee ought to make of all our troubles and tribulations, thereby to bee drawne and driuen nearer vnto God, and vnto his word, and to stoope downe vnder his mighty hand. This humiliation we see in *Iob*, hee did not seeke to Gods sworne Enemies for helpe, he sought not to Cunning-Men and Women, he did not aske counsell of Coniurers, he knew he must seeke to the Lord, and lift his eies to him that had made the wound; saying, [k] *The Lord hath giuen, and the Lord hath taken away, blessed be the Name of the Lord.* We must not therefore renounce the Lord in the day of our calamities, but cleaue vnto him with full purpose of hart. Let vs say with the Prophet, [l] *Why art thou cast downe my Soule? And why art thou disquieted within me? Waite on God, for I will yet giue him thankes: he is my present help and my God.* Wherefore, if it be the practise of the wicked in their troubles to seeke to the deuill: let vs on the other side go vnto God, [m] *Who killeth and maketh aliue, who woundeth and maketh whole, who bringeth low and exalteth: neyther is ther any that can deliuer out of his hand.* Let vs make the word of God our chiefest stay and comfort. This was the practise of the Prophet *Dauid*, [n] *Except thy Law had beene my delights, I should now haue perished in mine affliction.* And this is the ende for which the Scriptures were penned by the Prophets and Apostles, that in our distresses wee should not be left destitute, as the [o] Apostle declareth, *Rom. 15. Whatsoeuer things are written afore time, are written for our learning, that wee through patience, and comfort of Scriptures might haue hope.* Though God for a small season bring troubles vpon

k Iob. 1, 21.

l Psal. 42, 5, 11 and 43. 5.

m Deut. 32, 39. 1 Sam. 2, 6.

n Psal. 119, 39

o Rom. 15, 4.

vpon his deareſt Seruaunts, yet hee will not alway keepe them in heauineſſe, he will returne againe in compaſsion at his appointed time. *For he endureth but a* p *while in his anger, but in his fauour is life: weeping may abide at Euening, but ioy commeth in the Morning.* So then, afflictions ſhall not alwaies claſpe and compaſſe the loynes of the godly; the daies and yeares, the houres and months of their ſorrowes are numbred and determined. And albeit wee, as euill meaſurers of times and ſeaſons, do iudge euery houre a day, and euery day be reckoned with vs a yeare of affliction, yet if we had wiſe heartes to number our daies aright, eyther in reſpect of Gods eternity, or in reſpect of the due deſert of our ſinnes, or in reſpect of the glory of immortality reſerued for vs in the Heauens, it would make vs reſt in God, and to poſſeſſe our Soules with patience, and to conſider whatſoeuer our croſſes and loſſes are, yet hee is able to recompence them another way, and render them an hundred fold into our boſomes. This we ſee in the example of *Iob*, before remembred, vppon whom the Apoſtle *Iames* Chapter 5. willeth vs to look: ſaying, q *Take my Brethren the Prophets for an example of ſuffering aduerſity & of long patience, which haue ſpoken in the Name of the Lord: Yee haue heard of the patience of Iob, & haue known what end the lord made: For the Lord is very pittifull and mercifull.* For, albeit he did drinke deepely of the Cup of afflictions, and God for a ſeaſon did hide his face from him: yet with euerlaſting mercy he had compaſsion vpon him, his ſubſtance was increaſed, his Cattle were doubled, other Sons and daughters were graunted, his honour was augmented, and his daies were prolonged vpon the Earth. The like mercy of God we ſee in the wordes of the Prophet to *Amaziah*, he had hired Iſraelitiſh Souldiers for an hundred Talents of Siluer, r he was commaunded to diſmiſſe and caſhire them, *Becauſe the Lord was not with Iſraell, nor with all the houſe of Ephraim. Then the King ſaid to the Man of God, what ſhall we doe then for the hundreth Talents which I haue giuen to the hoſt of Iſraell? Then the Man of God anſwered, The Lord is able to giue*

p Pſal. 30, 5.

q Iam. 5, 10, 11.

r Chro. 25, 9.

[r] Mar. 10, 29, 30.

thee more then this. This is that Chriſt aſſureth, [r] when he ſaith to his Diſciples, *Verily I ſay vnto you, there is no Man that hath forſaken Houſe, or Brethren, or Siſters, or Father, or Mother, or Wife, or Children, or Landes, for my ſake and the Goſpels, but he ſhall receiue an hundred folde now at this preſent, Houſes, and Brethren, and Siſters, and Mothers, and Children, and Landes, with perſecutions, and in the worlde to come eternall life.* Let vs then be patient in our troubles and loſſes that are ſent vppon vs: let vs not ſeeke to reſtore them and recouer out of them by vnlawfull meanes, and running to Witches: if we depend vpon God, we ſhall not need to be troubled with theſe worldly reſpectes, he will giue vs all things neceſſary, and is able to reſtore more then he hath taken from vs.

Vſe. 4.

Laſtly, this Doctrine teacheth vs the reaſon why wicked Men doe not proſper, but ſeeking comfort from Coniurers and Cunning Men are more tormented, euen becauſe they forſake the Lord, and ſeeke helpe where no helpe is to bee had. This appeareth in the examples of *Saule* and *Amaziah*, they ſought to Witches, but they found not that which they ſought for. The Deuill was a Murtherer from [s] the beginning, is hee now become an helper? He was an enemy to mankinde, is he now made a Wel-willer vnto them? He was an Aduerſary, is he now reconciled vnto vs? Nay, hee is to bee feared, not onely when he ladeth vs with ſorrowes, and laboureth to draw vs to diſpaire, but much more when hee offereth vs his gifts, and pretendeth friendſhip toward vs. And albeit he ſometimes ſpeake the truth, and reach out his hand to helpe vs, it is but to deceiue and delude vs, and to claſpe vs the faſter in both his armes. For as God hath his word and Sacraments inſtituted for the comfort and conſolation of his Church: ſo the Deuill hath alſo his meanes and waies to traine vp his Diſciples: he vſeth certain Charms and Characters, certaine Spels and Enchantments, which are as it were Sathans Sacraments. All theſe haue no power or force at all, vnleſſe wee beleeue ſtrongly and ſtedfaſtly

[s] Ioh. 8. 44.

faſtly that they can doe vs good. As then God requireth Faith toward him, ſo doth the Deuill repaire a ſound beleefe in theſe toyes and trumpery, otherwiſe they are not auaileable. This the very Heathen confeſſe, as appeareth in *Pliny*, [r] that no Charmes or Enchantments can worke any cure without beliefe. But this Faith is a falſe Faith, and no better then the ſeruice of the Deuill: as the beleeuing in God, is a principall part of the worſhip of God. For we muſt beleeue nothing, wee muſt truſt in nothing, wee muſt depend vpon nothing, againſt the direct and expreſſe word of God: if we do, we enter into a couenant with the deuill, & offer ſacrifice vnto him, which is an abhomination againſt God.

[r] *Plin nat hyſt. lib. 28. cap. 2.*

Verſe. 6. *For I know that hee whom thou bleſſeſt, is bleſſed, and he whom thou curſeſt, ſhall be curſed.* Theſe wordes ſhew the great confidence they haue in him. It doth not appeare that they were forſaken to flatter him, or vttered to him otherwiſe then they thought of him, as *Origen* ſuppoſeth, but are as a reaſon rendered to induce him to come vnto them, becauſe their truſt & affiance was ſet vpō him, and they had made him their onely refuge in their trouble. Indeede, this is peculiar and proper to God alone to be able to bleſſe and curſe, to ſaue and to condemne, to binde and to looſe, [s] as wee haue the like ſpeech of the Lord to *Abraham*, *Gen.* 12, 3. *I will bleſſe them that bleſſe thee, and curſe them that curſe thee, and thou ſhalt bee a bleſſing.* This is moſt truely ſpoken of GOD, which they vainely boaſt of *Balaam*, who could doe nothing againſt his people, yet they reſt and rely vpon him. This was a weak and diueliſh meanes, thinking to curſe the Iſraelites, and ſo to preuaile againſt them: yet ſee what hope they had in him, and how they repoſe themſelues vpon this fraile and fooliſh, this wicked and vnlawfull meanes. Hereby we learne the [t] vanity and folly of euill men, reſting vppon moſt vaine things which cannot helpe them, they truſt to a broken reede, they ſtay vpon an arme of fleſh. The wicked enter into leude and licentious practiſes, grounding

[s] Gen. 12, 3.

[t] *Doct. 4.* Euill men reſt vpon vaine thinges, and ſo enter into proud & preſumptuous practiſes.

themſelues vppon weake and vaine meanes that will deceiue them. Thus God vpbraideth oftentimes the confidence of the Iewes in their vaine Idols, [u] *Let them riſe vppe and helpe you, let them be your refuge: Goe and cry vnto the Gods which ye haue choſen, let them ſaue you in the time of your tribulation.* So the *Philiſtims* glorified and boaſted in their great Captaine and Champion [x] *Goliah*, triumphing vppon his ſtrength, inſulting ouer the Seruants of *Saule*, reproching the Child-hood of *Dauid*, and defying the hoaſt of Iſraell. So the *Aramites* were proud and confident in their army, reſting vpon weake meanes, glorying [y] *that the Duſt of Samaria ſhould not bee enough for his hoaſt to take euery Man an handfull, and blaſpheming with open mouth, that God was the God of the Mountaines and not of the Valleys.* All theſe examples teach the vanity of proud fleſh, reſting on weake and deceiueable meanes, that cannot profit or proſper.

[u] Dout 32,37, 38. Iudg.10,14.

[x] 1 Sam.17,10

[y] 1 King 20, 10,23.

Reaſon 1.

And no maruaile if vaine men reſt vpon vaine thinges, and build vpon a ſandy foundation, becauſe the GOD of this World hath blinded their mindes, that the glorious Goſpell of Chriſt, [z] which is the Image of God ſhould not ſhine vnto them. Though the Sunne ſhine neuer ſo bright and cleerely, yet if the eyes bee cloſed, a man cannot ſee the light thereof. So when Sathan woorketh ſtrongly in the Children of diſobedience, hee preuaileth ſo far with them, that they glory in their own ſhame, fortifie themſelues with weakneſſe, and build their houſe vpon the ſand.

[z] 2 Cor.4,4.

Reaſon 2.

Againe, they want true faith in Gods promiſes, to make him their ſtay and ſtaffe to leane vpon: for all haue not (*a*) Faith (as the Apoſtle teacheth) to rely and reſt with confidence vpon him. Hence it is, that ſome truſt in Horſes & Chariots, ſome in the ſtrength and multitude of men, ſome in Princes and Potentates of the World, but neuer looke to the holy one of Iſraell. So then, whether wee conſider the illuſion of the Deuill in blinding, or the want of Faith in ſtaying men, we may conclude the former doctrine, offered to our conſiderations in the vaine confi-

a 2 Theſ.3,2.

dence

fidence of the *Moabites* and *Midianites*, that vanity is exalted among the Sonnes of Men, that they rest vpon a broken hope, and trust in vaine things, to their own confusion and destruction.

The Vses of this Doctrine are many. First, obserue the difference betweene the stay of the godly, and the hope of the vngodly. The righteous man resteth on God, hee maketh him his refuge, hee fasteneth his heart on thinges that the eye seeth not, and trusteth not in any carnall meanes which are deceitfull: but the vngodly (beeing of the World) relye on worldly meanes, and put their confidence in an arme of flesh. This difference b *Dauid* acknowledgeth and setteth downe, *Psalme* 20. *Some trust in Charets, and some in Horses, but we will remember the Name of God our Lord: They are brought downe and fallen, but wee are risen and stand vpright*. Where the Prophet declareth the diuers practises of the men of this world, and the children of God which are not of this World, & sheweth the yssue of them both. The Godly shall stand vpright and abide vnmooueable as a Rocke, but the other shall fall to the ground and vanish as a shaddow. The godly grow strong, and their defence is sure: albeit many oppose themselues against them, and intend mischiefe to ouerthrowe them, yet still they rest in God, and remaine vndaunted, and therefore shall preuaile in the end: whereas worldlinges that put not their trust in God, but in the thinges which they behold with a fleshly eye (which are temporall) deceiue themselues, and all their hope shall perish. *Vse.* 1. b Psal. 20, 7, 8.

Secondly, let vs marke the certainety of the destruction of carnall men concluded with God. For if their confidence be weake, and all their hope & expectation vaine wherein they trust, then let them not thinke to escape, when they promise vnto themselues peace and security, c suddenly the day of vengeance commeth, and shall light vpon them, and all their trust shall be as the Spiders Web, which albeit to day it be builded aloft, yet to morrow it is swept away. For they leane on a broken staffe of wood, *Vse* 2. c Iob. 8, 14.

d 2 King. 18, 21 e Ier. 17, 5, and 49, 16.

which d not onely cannot helpe, but the ſhiuers runne into their hand, and wound it. This is it which e the Prophet *Ieremy* teacheth, Chapter 17. *Curſed be the Man that truſteth in Man, and maketh fleſh his arme, and withdraweth his hart from the Lord.* And in another place, *Thy feare and the pride of thine heart hath deceiued thee, thou that dwelleſt in the cliftes of the Rocke, and keepeſt the height of the hill: though thou ſhouldeſt make thy neaſt as high as the Ægle, I will bring thee down from thence, ſaith the Lord.*

Vſe. 3.

Laſtly, let vs learne this duty, not to depend on vaine thinges, as Riches, Friendes, Honours, pollicies, but on God, which is vnchangeable and vnmoueable, and let vs reſigne vp our ſelues into his handes. This the Prophet vrgeth, and exhorteth vnto, *Pſalme* 146. *Put not your truſt* f *in Princes, nor the Sonne of Man, for there is no helpe in him: His breath departeth, and hee returneth into his Earth, then his thoughtes periſh. Bleſſed is he that hath the God of Iacob to be his helpe, whoſe hope is in his Lord his God, which made Heauen and Earth, the Sea, and all that therein is.* And againe, g *Truſt in him alwaies, ye people, poure out your hearts before him, for God is our hope aboue all: The Children of Men are vanity, to lay them vppon a Ballance, they are altogether lighter then vanity: Truſt not in oppreſſion nor in Robbery, be no: vaine, if Riches increaſe, ſet not your heart thereon.* And yet in another place, h *It is better to truſt in the Lord then to haue confidence in Man: it is better to truſt in the Lord, then to haue confidence in Princes.* True it is, we are not to refuſe good meanes offered and affourded of God vnto vs. but are bound to vſe them as bleſſinges and Inſtruments by which he will helpe vs, for then we truſt not in the Creature, but in the Creator himſelfe, in whom onely wee muſt confeſſe is the power to helpe. It is a great cauſe why God oftentimes bleſſeth not good meanes when we truſt in them, rob God of his glory, and do not waite for a bleſsing at his handes. This cauſeth the Lord to croſſe vs, and to curſe his owne benefits, becauſe we ſeeke not him, i but ſacrifice to our owne Nettes, and burne incenſe to our owne Yarne, we put our con-

f Pſal. 146, 3, 4.

g Pſal. 62, 8, 9, 10.

h Pſal 118, 8, 9

i Hab. 1, 15, 16

confidence in the outward meanes, ſometimes in Princes, ſometimes in pollicies, ſometimes in Men, ſometimes in Mountaines, forſaking God; and therfore when we hope for helpe by them, God bloweth vpon them, and turneth them to our hurt and deſtruction. *Aſa* King of *Iudah*, *Being diſeaſed in his feet,* [k] *ſought not the Lord in his diſeaſe, but truſted in the Phiſitions*, and therefore they could doe him no good. The Rich man in the Goſpell that ſaid to his ſoule, *Soule, thou haſt much goods laid vp for many yeares, liue at eaſe, eate, drink, and take thy paſtime,* receiued this anſwer [l] *O fool, this night will they fetch away thy Soule from thee: then whoſe ſhal thoſe things be which thou haſt prouided? So is hee that gathereth Riches to himſelfe, and is not Rich in God.* Wherefore it ſtandeth vs vpon, to call vpon God, to giue a bleſsing vppon his owne helpes and meanes giuen vnto vs: otherwiſe, though wee haue all [m] helpes in our owne handes to defend our ſelues, and offend the Enemy, fenced by the Sea, fortified by Shippes, bleſſed by Princes, backed with friends, ſtored with Munitions, ayded with Confederats, and armed with multitudes of men; yet muſt our cnmfort, affiance, and confidence be in the Lord alone. Hereunto commeth rhat which the Prophet [n] *Eſay* hath Chapt. 31. *The Ægiptians are Men, and not God: and their Horſes fleſh, and not Spirit: and when the Lord ſhall ſtretch out his hand, the Helper ſhall fall, and he that is holpen ſhall fall, and they ſhall altogether faile.*

k 2 Chro. 16, 12.

l Luke 12, 19 20, 21.

m Nah. 3, 8, 9, 10.

n Eſay, 31, 3.

Verſe 7. *And the Elders of Moab and of Midian departed, hauing the reward of the Southſaying in their hand.* In theſe wordes note the pollicy of the wicked, they lay a bait before him to catch him, and carry not their handes emptie, which was a great triall and tentation to a man of his humour, and one of the Deuils hungry Chaplaines. For albeit Wizzardes and Coniurers, and ſuch as are counted Cunning Men and Women, offer to helpe others to Mony, and to enrich them with Treaſures, yet liue moſt commonly baſely and beggerly themſelues. Take a viewe of Witchers and Coniurers, that ſell their ſoules to the Deuil,

uill, and receiue his marke as the badge of their profession, and behold how wretchedly & miserably they liue aboue all others, in a poore and simple estate, glorying to bee able to stand others in stead, but not inabled to help themselues. Wherfore, these leaguers knowing the disposition of *Balaam*, carry their reward and his Wages with them, to make him to assent to them, & to grant their petition. This teacheth, [o] that gaine and rewards are a great tentation to attempt euill actions. Man (I say) is of himselfe prone to wickednesse, but when gaine is offered, and gifts are giuen, they are a powerfull meanes to deceiue & corrupt the conscience. The deuill being by long experience priuy to our corruption, and knowing how effectuall bribes and rewards are to draw men to sin, laid his bait before Christ, [p] and offered all the *Kingdomes of the World, and the glory of them, if he would fall downe and worship him*. So when hee entered into *Iudas*, and filled him full of all iniquity, he preuailed this way with him, [q] to sell his Maister for Money, and to betray him into the handes of sinners: saying, *What will ye giue mee, and I will deliuer him vnto you*. This preuailed in *Lot*, hee forsooke *Abraham*, dwelt in *Sodome*, was carried away with earthly commodities, [r] and smarted for it. This the Apostle noteth, to haue been the cause that *Demas* fell from the truth, [s] *Because he embraceth this present world*, [t] *forgetting that the amity of the world is the enimity of God, insomuch that whosoeuer will bee a friend of the world, maketh himselfe the enemy of God*. This also our Sauiour declareth by the parable of the Rich man, *Luke* 14. Who sent out his Messengers and bad his Guestes, who refused to come, pretending sundry excuses, [u] one saide, *I haue bought fiue yoake of Oxen, and I go to proue them, I pray thee haue me excused*: another said, *I haue bought a Farme, and I must needes go out and see it, I pray thee haue mee excused*: shewing hereby, that the eares of the worlde, the deceitfulnesse of riches, and the commodities of this life are lets and pullbackes from embracing the Gospell.

[o] *Doct.* 5 Gaine & gifts are a dangerous tentation.

[p] Math. 4, 8, 9

[q] Math. 26, 15

[r] Gen. 13, 10.

[s] 2 Tim 4, 10.

[t] Iam. 4, 4.

[u] Luke 14, 16.

Reason 1.

The Reasons of this truth are very apparent. First, the pro-

profits and pleaſures of this preſent life are as rank thorns that choke the precious and immortall ſeede of the word of God, that it cannot grow vp in our heartes. For when once they are receiued into the ſoule, they choke the truth of God, & giue a checke to the ſpirite of God. Theſe two can neuer lodge together, ſo faſt as one ſprings, the other withereth. This our Sauiour teacheth in the parable of the Sower, where he ſaith, [x] *The ſeede is of the word of God, that which fell among thorns are they which haue heard: and after their departure are choked with cares, and with Riches, and voluptuous Liuing, & bring forth no fruit.* This cauſed the prophet to pray [y] vnto God, *To incline his hart vnto his Teſtimonies, and not to couetouſneſſe.*

[x] Lu. 8, 11, 14.

[y] Pſal. 119, 39.

Reaſon 2.

Secondly, gifts and rewardes put out the eyes of thoſe that ſawe cleerely before, and ſtop the eares of thoſe that could heare before, & ſhutteth vp the mouth of thoſe that could ſpeake before. If then the receiuing of bribes, and taking of guiftes, bee a ſetting of iuſtice to ſale, if they haue force to peruert and corrupt, not onely ſuch as are leude and lime-fingred to draw preſents vnto themſelues, but the wiſe and righteous: then we muſt acknowledge them to be dangerous tentations, laid before vs of ſathan to ſurpriſe vs by his wilines. This *Moſes* teacheth the Iudges and officers which were to be choſen in their Citties: [z] *Thou ſhalt not wreſt the Law, nor haue regard of perſons: Thou ſhalt not take any reward: for guiftes blinde the eies of the wiſe, and peruert the words of the righteous.* Neither let thē ſay, though I take rewardes, I will neuer ſwarue from Iuſtice, for that is to preſume vainely of thine owne ſtrength, and to giue the Spirit of God the lie that ſpeaketh the contrary. Seeing therefore, rewards hide and hinder the growth of the word in vs, as Thornes the ſpringing vp of good Corne, and ſeeing they dimme the eye-ſight of the prudent, wee may ſtrongly conclude from theſe premiſſes, that the offering of gain and gifts is a great ſnare and ſubtile tentation, aſſaulting, corrupting, and ouerthrowing many.

[z] Deut. 16, 19

Let vs proceed to the Vſes of this Doctrine. Firſt, this teacheth

Vſe. 1.

teacheth vs, not to loue the World, nor the things of the World, but to beware we be not deluded by the glittring ſhew of this earthly vanity. Take heede of cares and couetouſneſſe, which is an immoderate deſire of getting & enioying the wealth of this world. For it ſtealeth away the heart of Man from God and godlineſſe, and maketh him bend the whole courſe of his life on earthly pleaſures. This is the common ſickneſſe & diſeaſe of this age wherein we liue. For, giue me one among many, that are not ouercome with the pleaſures of ſinne, and the profittes of the World? It ſtealeth on ſuch as haue ſanctified affections, and haue eſcaped out of the filthineſſe of the World, through the acknowledging of the Lord, and ſeekth to ouercome them. It is ſo deceitfull and dangerous a ſinne, that it hath greatly aſſaulted, and fearefully ouercome them after their calling to the truth, and profeſſion of the glorious Goſpell of Chriſt our Sauiour, and after they haue begunne to make ſome conſcience of their life and conuerſation: Nay, ſuch as before their calling and conuerſation felt no ſuch deſires and cares, now beginne to be preſſed, cumbred, and tempted with them. For as Sathan by all meanes (*a*) ſeeketh whom he may deuoure, and how hee may hinder the repentaunce of Sinners, ſo when he cannot any longer hold men in horrible ſinnes of Idolatry, Blaſphemy, Adultery, and contempt of God, like a wily Serpent, he creepeth in another way before we can eſpy him: then he ſuffereth vs to hate euill company, ſurfeiting, drunkenneſſe, riot, and exceſſe, but he drieth to another extreamity, and poſſeſſeth vs with diſtruſtfull cares, and immoderate thoughts of this World, to deſire greedily, to ſeeke continually, to keepe wretchedly, and to depart heauily from the vaine and momentany thinges that perriſh with the vſe. And as this is a ſecret and ſubtill ſinne (albeit deeply rooted, yet hardly eſpyed) ſo is it ſeldome cured and recouered, becauſe men doe not much conſider of it and regard it, but pleaſe and flatter themſelues in it. If we would willingly attaine to our former

a 1 Pet. 5, 8.

eſtate,

eſtate, and ſee the danger of this diſeaſe, conſider the vanity and vncertainety of all worldly thinges; compare them with ſpirituall bleſsinges, and they are as dung and dirt matched with Golde and Siluer: acknowledge that nothing is more vnſeemely for thoſe, whoſe conuerſation ſhould be in Heauen, to be plodding vpon the Earth, and wallowing in the puddle of prophane pleaſures. Therefore, the Apoſtle *Iohn* ſaith, [b] *Loue not the Worlde, neither the thinges that are in this World, if any Man loue this world, the loue of the Father is not in him: and this world paſſeth away, and the luſt thereof, but hee that fulfilleth the will of God abideth for euer.* Heereunto commeth the counſell of *Paule*, [c] *Charge them that be rich in this world, that they be not high minded, and that they truſt not in vncertaine Riches, but in the liuing God, laying vp in ſtore for themſelues a good foundation againſt the time to come, that they may obtaine eternall life.*

[b] Iohn 2, 15, 16, 17.

[c] 1 Tim. 6, 17, 18, 19.

Secondly, ſeeing guifts and rewardes offered, bee as baites laid vp to intrap the Soule, let vs refuſe them, and not to hunt after them as the manner of ſome is. Therefore the Prophet ſaid to his Seruaunt, deteſting his couetous minde, (d) *Is this a time to take Mony and to receiue Garmentes, and Oliues, and Vineyardes, and Sheepe, and Oxen, and Men-Seruants, and Maid-Seruants? The Leproſie therefore of Naaman ſhall cleaue vnto thee, and to thy ſeed for euer.* So when *Simon* the Sorcerer offered to the Apoſtles Mony, to haue power to beſtow [e] the gifts of the Holy-ghoſt, *Peter* ſaid vnto him, *Thy Money periſh with thee, becauſe thou thinkeſt that the gift of God may be obtained with Money.* Likewiſe when the King of *Babilon* offered to *Daniell* Garments of purple, & a Chaine of Gold, for the interpretation of his Dreame, he would not ſell the gift of God, but ſaide, [f] *Keepe thy rewards to thy ſelfe, and giue thy guifts to another, to one of thy Enchanters that ſet to ſale their ſuperſtitions.* So then, the Seruants of God muſt alwaies aime at, and ſeeke the glory of God, and their daily prayer muſt bee, [g] *That he would giue them cleane hands and a pure heart.* They muſt not raſhly gape after gaine, but follow the duties of their calling, with a ſingle

Verſe. 2.

d 2 King 5, 26

e Actes 8, 20.

f Dan. 5, 17.

g Pſal. 24, 4.

ſingle and ſincere affection, knowing *That their labours ſhal not be in vaine in the Lord, and that they haue a reward laide vp for them in the heauens.* This was it that *Moſes* looked after when hee was come to age, [h] refuſing the aliance of the King, partaking with the aduerſity of the church, & eſteeming the rebuke of Chriſt, greater riches then the Treaſures of *Egipt*, for he had reſpect to the recompence of the reward. *Is is enough for vs that we ſhall be glorified, albeit we b.e not rewarded at the hands of men.*

h Heb. 11, 25, 26.

Vſe. 3. Thirdly, ſeeing the riches of the worlde is the ſnare of the ſoule, let vs follow after the beſt gifts which may further the ſaluation of the ſoule. Thoſe indeede are good gifts, that make the poſſeſſors of them better. This duty the Apoſtle declareth, [i] *They that will be rich, fall into tentations and ſnares, and into many fooliſh and noiſome luſtes, which drowne men in perdition and deſtruction: But thou, ô man of God, flye theſe things, and follow after righteouſneſſe, godlineſſe, Faith, loue, patience and meekeneſſe.* The things of this life are common to the godly, and vngodly, nay, oftentimes the vngodly haue the greater ſhare and portion in them: let vs therefore labour after thoſe graces, that accompany ſaluation. Let vs lay vp our treaſure in heauen, [k] *where neither the Moth nor Canker corrupteth, and where theeues neyther digge through, nor ſteale.* Theſe gifts in the day of trouble, and in the houre of tentation ſhall miniſter more comfort and more true peace vnto vs, then all earthly and tranſitory things, which end in corruption. But alas, if it were poſſible for vs to gaine the [l] *whole world, what ſhoulde it auaile or aduantage vs, and afterward looſe our owne ſoules?* Or what comfort can wee take in our riches and poſſeſſions, when it ſhall be ſaide, [m] *Thou Foole, this night ſhall they fetch away thy ſoule from thee, then whoſe ſhall all theſe be that thou haſt gathered? For ſo ſhall it fall out to all thoſe that are rich, but not in God.*

i 1. Tim. 6, 9, 11.

k Mat. 6, 20.

l Mat. 16, 26.

m Luk 12, 20, 21.

So then, let vs learne to truſt in the liuing GOD, and not in vncertaine riches: let vs caſt all our care vpon him that hath cared for vs: *And let vs* [n] *firſt of all ſeeke the kingdome*

n Mat. 6. 32.

dome of God, and his righteouſneſſe, and all other things ſhalbe caſt vpon vs.

Laſtly, ſeeing Riches and rewards be Tentations offered to vs to enſnare vs, let vs learne to beare the yoake of pouerty with patience. If we want this worlds good, let vs not bee diſcouraged. God oftentimes recompenceth the want of earthly bleſsings, with great aboundance of heauenly Graces, o *Making the poore of this worlde rich in Faith, and ſuch as haue nothing to inherit, to be Heyres of the kingdome which he hath promiſed to them that loue him.* This Chriſt declareth in the Epiſtle which hee commaunded *Iohn* to write to the Church of the *Smyrnians*, p *I knowe thy workes, and Tribulation, and Pouerty, but thou art rich.* Hee maketh them rich in Knowledge, in Faith, in Obedience, and ioy in the Holy-ghoſt. He bleſſeth them with inward comfort, and with peace of Conſcience, that paſſeth all vnderſtanding. He giueth them patience in troubles, meekneſſe of ſpirit, and an holy contentation, to ſuſtaine the waight of their affliction. And albeit, they beare a grieuous burthen, yet hee hath eaſed them of a greater, (to wit;) the burden of their Sinne, which in Chriſt they feele to be lightned and remitted. This the Apoſtle teſtifieth, q *We are as dying, and yet beholde we liue: as ſorrowing, and yet alwayes reioycing: as poore, and yet make many rich: as hauing nothing, and yet poſſeſſing all things.*

Vſe. 4.

o Iam 2, 5.

p Reuel. 2, 9.

q 2 Cor. 6, 10.

Heereunto accord the witneſſe of *Peter*, r who albeit he ſaide, *Siluer and Gold haue I none, yet hee confeſſeth* ſ *that the Diuine power hath giuen vnto vs all thinges that pertaine vnto life and godlineſſe, through the acknowledgement of him that hath called vs vnto glory and vertue.* This is that *Iacob* perſwaded his owne heart, and tolde it to his Brother, t *GOD hath ſhewed Mercie vnto mee, and therefore I haue all thinges.* Seeing therefore Riches are as Thornes to choake vs, and as ſnares to deceiue vs, let vs learne to bee content with our eſtate, and not greedily deſire that which may turne to our deſtruction.

r Act. 3, 6

ſ 2. Pet. 1, 3.

t Gen. 33, 11.

Verſe. 9. *Then God came to Balaam, ſaying, &c*) we ſhewed before that

that the purpoſe of *Balaam* the Sorcerer was, to raiſe vp the God of the *Hebrewes* to conſult with him, and to entiſe him to leaue the protection of the Iſraelites, according to the guiſe and faſhion of Coniurers, as wee declared before in the ſixt concluſion. For when the vnbeleeuers beganne to lay ſiedge to their Enemies, they called forth the Prieſts & Southſaiers, who called forth the God or Goddeſſe of that place to forſake that people, & come vnto themſelues. Thus did the Deuill ſeduce the world, and ſet vp the Kingdome of darkneſſe in the Children of diſobedience. The Infidels indeed, thought they dealt with their God, but they had to doe with the Deuill. We ſee in all Hiſtories, [u] howe carefully they reſorted to the Oracle of *Apollo*, as it were to know the will and pleaſure of God in thinges to come, but alaſſe (poore ſoules) they were deluded by the voice of the Deuill: ſo that whilſt they ſuppoſed they asked counſell of one, they receiued anſwere of another. Therefore the Apoſtle *Paule* ſaith, [x] *Theſe thinges which the Gentiles ſacrifice, they ſacrifice to Deuils, and vnto God: and I would not that ye ſhould haue fellowſhip with the Deuils.* Wherefore, when the Sorcerers and Southſayers vſed to call vp the protecting God of their Enemies, the Deuils ordinarily vſed to returne them their anſwere. But in this place, whilſt this Enchaunter goeth about his ſuperſtitious practiſe (ſuppoſing the true God to bee like their falſe Gods of other Nations) and ſo thinketh to bring vp to the God of the Iſraelites, God ſuffereth not the Deuill to giue him anſwere, but himſelfe preuenteth his apparition, and appeareth vnto him, both to procure the good of his owne people, and to make knowne his owne power; to conuince the rage and madneſſe of the Enemies, and to declare to all the World the bleſſed eſtate of the Church. Heereby then wee learne, in that God came vnto him and ſhewed him what to doe, [y] that God ſometimes ſpeaketh to wicked men, and reuealeth his will vnto them. God (ſay I) not onely teacheth and inſtructeth his owne people, and hath appeared to them by

[u] *Herod. in Clio.*

[x] 1 Cor. 10, 19 20.

[y] *Doct. 6.* God ſomtimes ſpeaketh and reuealeth his will to wicked men.

by Viſions and Dreames, but hath appeared and made knowne his will euen to his vtter Enemies, and to open Idolaters that know him not. Thus hee ſpake to *Caine*, [z] and reproued him for his malice againſt his Brother, exhorting to repentaunce toward God, and reconciliation toward his Brother, and threatning him with deſtruction if he continued. So hee dealt with *Abimelech*, (*a*) when he had taken away *Sarah* from *Abraham*, God came vnto him in a dreame by night, and ſaid vnto him, *Thou art but dead, becauſe of the woman which thou haſt taken, for ſhe is a Mans wife.* So he did to *Laban* the *Amarite*, ſpeaking vnto him in a Dreame by night, and ſaying; [b] *Take heede that thou ſpeake not to Iacob, ought ſaue God.* Thus hee dealt with *Pharaoh* King of *Ægipt*, GOD ſhewed him in a Dreame what hee was about to doe, which was a meanes vſed of God to deliuer *Ioſeph* out of Priſon, where the Iron entred into his ſoule, and to prouide for his Church in time of famine that was to come. Thus hee reuealed his will to *Necho*, King of *Ægipt*, God willed him to make warre againſt the *Aſſyrians*, and commaunded him to make haſt: but *Ioſiah* would haue ſtopped his iourney, (*c*) and hearkned not to the words of *Necho* which were of the mouth of God. The like we may conſider oftentimes in the Booke of *Daniel*, when *Nebucadnezzar* had dreamed a dreame which was not humaine but diuine, neither of a naturall cauſe, but of a ſupernaturall, wherewith his ſpirit was troubled, *Daniell* ſaid vnto him, (*d*) *There is a God in Heauen that reueileth ſecrets, and ſheweth the King what ſhall be in the latter dayes.* All theſe examples are as a plaine demonſtration vnto vs, to proue directly and plainely, that the word and ſecretes of God, are many times made manifeſt to Infidelles and vnbelieuers that ſeeke not after him.

[z] Gen. 4, 6, 7.

[a] Gen. 20, 3.

[b] Gen. 31, 24.

[c] 2 Chron. 35. 21, 22.

[d] Dan. 2, 28.

The Reaſons are euident. Firſt, to ſet downe his great loue and fauour to his Children. For as God did ſhewe himſelfe in ſundry manners, and ſpeake by liuely voyce to the vngodly, ſo in all the manifeſtations of himſelfe vnto them, hee had reſpect and reference to his Church, as appea-

Reaſon. 1.

appeareth in the former examples. Herein therefore appeareth the wonderfull loue of God to his choſen people, who hath the heartes of all men in his owne handes, and turneth them about as pleaſeth him. This is that reaſon [c] which the Prophet pointeth vnto; *Pſal.* 105. Where ſpeaking of *Abraham* and his poſterity, hee ſaith, *Albeit they were few in number, yea very few, and ſtrangers in the land, and walked about from Nation to Nation, from one Kingdome to another people, yet ſuffered he no Man to doe them wrong, but reproued Kings for their ſakes*; ſaying, *Touch not mine anointed, and doe my Prophets no harme.*

[c] Pſal. 105, 13, 14, 15.

Reaſon 2. Secondly, it pleaſeth GOD to make himſelfe and his great Name knowne out of the limits and circuit of the Church, to conſtraine euen the wicked to cleere him in his proceedinges, to acknowledge his iudgements, to be iuſt and righteous, and to giue ſentence againſt themſelues. For God is holy in all his waies, and pure in al his workes: he cauſeth their owne conſciences to be Witneſſes againſt them, to accuſe and to conuince them, (*d*) inaſmuch as they become vnthankfull, and doe not glorify him as God, who is worthy of all glory, [e] and neuer leaueth himſelfe without Witneſſe, no not among the Infidels.

[d] Rom. 1, 19, 28.
[e] Act. 14, 17.

Reaſon 3. Thirdly, hee declareth and reuealeth himſelfe to Infidels, not becauſe they bee woorthy, but becauſe by the mouth of the very Infidels, hee will ſtrengthen and confirme his Children. True it is, the chiefe and principall meanes which he vſeth, is to teach them by his Seruantes the Prophetes and Apoſtles, by Paſtours and Teachers, which he hath ſet in his Church: but hee will alſo vſe the tongues of prophane men, to his owne glory, and comfort of his Children. This we ſee euidently ſhewed, *Iudges* 7. When *Gideon* came to the out-ſide of the hoaſt of the Enemies, *Behold*, [f] *a Man tolde a dreame vnto his Neighbour, and ſaid, Behold, I dreamed a dreame, and loe a Cake of Barley-bread tumbled from aboue into the Hoaſt of Midian, and came vnto a Tent, and ſmote it that it fell down and was ouerturned*: and his

[f] Iudg. 7, 13.

his fellow anſwered, *This is nothing elſe ſaue the Sword of Gideon, for into his hand hath God deliuered Midian, and all his Hoaſt: When Gideon heard the Dreame deliuered, and the interpretation opened, he worſhipped, and returned into the Hoaſt of Iſrael, and ſaide, Vp, for the Lord hath deliuered into your hand the Hoaſt of Midian.* Whereby we ſee, that God made known his purpoſe to theſe vnbeleeuers, for the ſtrengthening of *Gideons* weake Faith, and the inabling of him to the worke, whereunto he was appointed. So then, whether we conſider the loue of God toward his Children, or the cleering of his iudgementes, or the confirmation of the Faith of the faithfull, this appeareth to bee a certaine truth, that God hath oftentimes made knowne his word to the wicked.

Vſe. 1.

The Vſes followe. Firſt, confeſſe from this dealing of God, not onely that he is great in Sion, and high aboue all the people, but that his Name is great and glorious among his enemies. Hee raigneth as King, g not onely ouer his Church, but ouer all Creatures, and hee maketh them to acknowledge his greatneſſe, and ſtoope downe vnder his hand. This we ſee in the Prophet *Daniell*, Chapter 6. by the decree that *Darius* wrote vnto all people, nations, and languages that dwell in all the World, h *I make a decree, that in all the dominion of my Kingdome men tremble & feare the God of Daniell, for he is the liuing God, and remaineth for euer, and his Kingdome ſhall not periſh, and his dominion ſhall bee euerlaſting: he refuſeth and he deliuereth, hee worketh ſignes and wonders in Heauen and in Earth, who hath deliuered Daniell frõ the power of the Lyons.* The like confeſſion i *Nebucadnezzar* maketh before, Chapter 3. *I thought it good to declare the ſignes and wonders that the high God hath wrought toward mee: How great are his ſignes, and how mighty are his wonders! His Kingdome is an euerlaſting Kingdome, and his dominion is from generation to generation.*

g Pſal. 110, 2, 1

h Dan 6, 26, 27.

i Dan 3, 32, 33.

Vſe. 2.

Secondly, wee ſee that God leaueth not men without excuſe, becauſe he maketh knowne his truth vnto them; They haue ſome meanes or other offered vnto them, to

teach them to acknowledge God, and to glorifie him, whom they haue acknowledged. Therefore the Apoſtle ſaith, [k] *The inuiſible things of God, that is, his eternall power and Godhead are ſeene, ſince the creation of the world, being conſidered in his workes, to the intent that they ſhould bee without excuſe: but becauſe when they knew not God they gloriſied him not as* GOD, *therefore alſo God gaue them ouer to their hearts luſts, and left them to their vile affections.* So our Sauiour ſpeaketh to the obſtinate Iewes, [l] *If I had not come & ſpokē vnto them, they ſhould not haue had ſin, but nowe haue they no cloke nor colour for their ſinne.* Thus was *Pylate* the Iudge of *Iewry* conuinced in his owne conſcience of wrongfull iudgement againſt Chriſt, being warned of his wife [m] to whom God had reuealed his innocency, that hee was a iuſt man as a Lambe vnſpotted, and vndefiled. For the Euangeliſt *Mathew* teſtifieth, that when *Pilate* was ſet downe on the iudgement ſeate, his wife ſent to him; ſaying, *Haue thou nothing to doe with that iuſt man, for I haue ſuffered many things this day in a dreame, by reaſon of him.*

[k] Rom. 1, 20, 24.

[l] Ioh. 15, 22.

[m] Math. 27, 19.

[n] Eccl. 5. 2.

This was no meere, humaine, or naturall dreame, [n] ariſing from multitude of buſineſſe, or proceeding from an euill conſtitution of the body, or euill digeſtion of meate, or ſuch like ordinary cauſes, as daily befall vs, but it was Diuine from the ſpeciall inſtinct of God, and the inſpiration of the Almighty. For as God the Father diuers wayes approoued the innocency of Chriſt, that it might appeare he dyed not for his owne offences, but for ours, and for our redemption: ſo did God ſend terror and trouble vpon the Iudges wife in the night ſeaſon, to diſcouer his Hypocriſie, and make him without excuſe altogether, in condemning the Innocent, that all the water in the wide ſea, was not able to waſh away the guilt of his ſinne, much leſſe the water hee called for to waſh his handes before the multitude, when he ſaide, [o] *I am Innocent of the blood of this iuſt man, looke you to it.* The ſtaine of ſinne ſoileth the ſoule, and defileth the conſcience, and cannot bee waſhed away with Water, which onely

[o] Math. 27, 24.

putteth

putteth away the filth of the fleſh, and cleanſeth the body, but cannot enter any further.

Vſe 3. Thirdly, ſeeing God hath ſhewed and manifeſted himſelfe to wicked men vnworthy of his fauour, wee may bee certaine and well aſſured, that he will neuer leaue his own children deſtitute of inſtruction, that call vpon his name. If he deliuer his will to his enemies, he will ſhew himſelfe to his friends. If he vouchſafe to inſtruct ſuch as be ſtrangers, doubtleſſe he will open himſelfe and reueale his ſecrets to thoſe that be Cittizens of his kingdome. If the Seruant be taught by him, who doth not know what his Maiſter doth: he will not paſſe ouer his own ſonnes, who ſhal be heires of his inheritance that he hath prepared for them that deſire the knowledge of his wayes. *For hee will fulfill* p *the deſires of them that feare him, he alſo will heare their cry and will ſaue them.* Thus did *Dauid* aſſure his ſon *Salomon*, ſtanding by him when he was going the way of all fleſh, q *If thou ſeeke him, hee will bee found of thee; but if thou forſake him, hee will caſt thee off for euer.*

p Pſal.145,19.

q 1 Chro.28, 2, &c, Chro. 15,2,3.

So when the Noble *Eunuch* repaired to IERVSALEM, and gaue himſelfe to read the Scriptures, that his knowledge might be encreaſed, and the word of God dwell plentifully in him, the Lord ſent *Phillip* vnto him, who ioyned himſelfe to his Chariot, r and expounded vnto him the way of God more perfectly. Likewiſe, whē *Cornelius* the Captaine, ſ a deuout man, and one that feared God, had prayed to God for further knowledge, that God who had begun his good worke in him, would bring him to perfection: he is directed to ſend for *Peter*, who ſhould tell him what he ought to do, verifying the ſaying of Chriſt our Sauiour, t *Vnto euery man that hath, it ſhall bee giuen, and he ſhall haue abundance: but whoſoeuer hath not, from him ſhalbe taken away euen that he hath.* Would we then know why we are ignorant in the waies of God, weake in faith, bare and barren in the gifts of God? We do not beleeue the promiſes of God, offering himſelfe to thoſe that ſeek him, and opening to thoſe that knocke at his gate, ney-

r Act 8, 35.

ſ Act.10, 6.

t Math.13,12, and,25,29.

ther & thirſt after his graces, nor know the want of them in our ſelues, or others.

Vſe. 4. Fourthly, ſeeing God reuealeth his word to wicked & vnworthy men, let vs follow the example of God, and do good to thoſe that are euill. *He maketh the Sun* [u] *to riſe vpon the euill and the good, hee ſendeth Raine on the iuſt and vniuſt: ſo ſhould we do good to al,* [x] *although eſpecially to the houſhold of faith.* Let not their vnworthineſſe hinder our goodneſſe, but labour that our light may ſo ſhine before them, that wee may gaine them to the faith, and heape coales of fire vpon their head. Let vs admoniſh and exhort them with all patience and long ſuffering, that they may come out of the ſnare of the Deuill, of whom they are holden. Let vs preach the Goſpell in ſeaſon, and out of ſeaſon, [y] & take all occaſions to winne thoſe that are without, that by all means we may ſaue ſome. What thogh they be not turned and conuerted to God by the preaching of the Goſpell, and wee ſeeme to beſtow our labour in vaine? Many are enlightned of God, that are not ſaued; they attaine to knowledge, that neuer grow to faith. *We are* [z] *the ſweete ſauour of God, as well in them that periſh, as in them that are ſaued, to the one we are the ſauour of life to life, and to the other, the ſauour of death to death.* And this muſt ſerue and ſuffice to comfort vs, and ſtrengthen vs, to beare out the heate of the day, and the waight of the burden that lyeth vpon our ſhoulders, to conſider that how ſoeuer our perſons be entertained, and our Doctrine receiued, (*a*) and our ſtrength bee waſted and conſumed in vaine, yet our iudgement is with the Lord, and our worke with our God, who wil reward vs according to our labour.

u Math. 5, 45.

x Gal. 6, 10.

y 1 Cor. 9, 22.

z 2 Cor. 2, 15, 16.

a Eſai. 49 4.

Vſe. 5. Laſtly, ſeeing God maketh knowne his will and word to wicked and prophane men, who are ſundry waies enlightned with many giftes of the ſpirit: let vs not reſt in ſeeking after common gifts, but labour to bee partakers of ſuch as are proper to the elect, and do alwayes accompany ſaluation and eternall life. This is it that the Apoſtle vrgeth and exhorteth vnto, 1. *Cor.* 14. where mentioning

ning diuers gifts of the ſpirit, as the gift of knowledge, the working of miracles, the word of wiſedome, the power of healing, the diſcerning of ſpirits, the diuerſity of tongs, the interpretation of tongues, all which are common to al ſorts of men both good and bad: he addeth as the vſe that now we teach and perſwade, [b] *But deſire you the beſt gifts, and I will ſhew you a more excellent way.* Let vs not therefore content our ſelues with ſuch knowledge and illumination as the Reprobate and vngodly haue: but let vs couet ſuch as are peculiar and proper to the elect, that we may be the Temples of the holy-Ghoſt, that the ſpirite of God may dwell in vs, not for a time, but for euer, and diſpoſe our harts as the owner of the houſe, and gouerne it wholy after his owne will. Let vs labor to feele a [c] *certaine knowledge of our reconciliation to God in Chriſt,* [d] *the gifts of regeneration, a dying vnto ſin, a riſing vp to newneſſe of life,* [e] *the grace of heartie Praier,* [f] *comfort in diſtreſſe,* and ſuch like, which the elect of God find in ſome meaſure wrought in them. Theſe are infallible notes of election: theſe are the beſt gifts that the Apoſtle vrgeth: theſe are ſuch fruites of the ſpirit, as wee muſt delight in, & follow after. If theſe be in vs, and do abound, we ſhal haue that peace of conſcience through thē that paſſeth al vnderſtanding; if theſe be not in vs, whatſoeuer knowledge we haue beſide, though we haue taſted of the heauenly gift, bin enlightned by the ſpirit, bin partakers of the holy ghoſt, taſted of the good word of God, and receiued the Goſpell with ioy: we ſhall find no more ſound comfort in them, then *Balaam* did in this place by the reuelation which he had receiued from God.

[b] 1 Cor. 14, 30, 31.

[c] Ioh 17, 3.
[d] Ioh 3, 5.
[e] zach. 12, 5.
[f] Rom 8, 25.
[g] Ioh. 15, 26.

15 *Balak yet ſent again mo Princes, & more honorable then they.*
16 *Who came to Balaam, and ſaid to him, Thus ſaith Balak the Son of Zippor, Be not thou ſtayed I pray thee, from comming to me.*
17 *For I will promote thee vnto great honour, and will doe whatſoeuer thou ſayeſt vnto me: Come therefore, I pray thee, curſe for me this people.*

18 *And* Balaam *anſwered and ſaid vnto the ſeruants of* Balak, *If* Balak *would giue me his houſe full of Siluer and Golde, I cannot go beyond the word of the Lord my God, to do leſſe or more.*

19 *And now I pray you, tarry ye heere alſo this night, that I may wit what the Lord will ſay vnto me more.*

20 *And God came vnto* Balaam *by night, and ſaide vnto him, Foraſmuch as Men are come to call thee, riſe vp, and goe with them, but only what thing I ſay vnto thee, that ſhalt thou do*

21 *So* Balaam *roſe vp earely in the Morning, and ſadled his Aſſe, and went with the Princes of* Moab.

HItherto we haue heard the meſſage and ſending out to this cunning man, ſeeking to draw him to come to curſe the people. Now, followeth the ſecond part of the Chapter, wherein is publiſhed, how *Balak* preuailed with him, by offering him preſent giftes, and promiſing vnto him future honors. And becauſe in the former meſſage, *Balaam* had rather cunningly delayed, then flatly denyed them, and rather craftily allured them, by protracting the time, then withſtood them by giuing them the repulſe, to the end they ſhould buy his cunning the dearer, as well became a man of his trade and occupation, therefore heere the ſpirit of God proceedeth to declare, how the meſſage is continued, the ſuite renewed, & their purpoſe obtained. Wherein we are to obſerue theſe three things. Firſt, the departure of the Magitian with the meſſengers. Secondly, the anger of God for his departure. Thirdly, the entertainment which *Balaam* founde at the hands of *Balak* when he was come vnto him.

The firſt part touching the iourney of *Balaam* (hauing obtained leaue, or rather wrung it from God by his importunity) is contained in the wordes before remembred and recited; wherein beholde how the deſires of men are kindled and increaſed by delay, & giue them no reſt, vntill they enioy the thinges hoped for. *Balak* the King, and *Balaam* the falſe Prophet, are heere deſcribed, being pointed

Greg. hom. 23.

pointed and painted out vnto vs in liuely colours. *Balak* proud in his Riches, ambitious in his honours, prodigall of his giftes, ſcorning to receiue foile or repulſe: On the other ſide, *Balaam* baſe in mind, couetous after Money, thirſting after honour, as vnwilling to giue a deniall, as the other to take it. Wherefore, as he ſendeth a new ambaſſage, ſo he imployeth more honourable men to credit & countenance the action the better, he furniſheth them with other gifts, he promiſeth them in the word of a king to promote him to ſome place of dignity, and omitteth no humane pollicy to draw him to his lure. The meſſengers mindfull of their charge and Commiſſion, and conſidering the waightineſſe of the cauſe, doe bend all their wits, and ſet on worke all their cunning to effect the matter committed vnto him, they ſtir him vp to be forward, they adde great promiſes of high honours, they allure him with great hope of rich rewards, which were effectuall baits to intrap, and indeed the mightieſt Rhetorick to perſwade, and to preuaile with a couetous man.

This was the Meſſage of the King, thus was the employment of the Meſſengers. Now let vs conſider the anſwere of *Balaam*, wherein a man at the firſt ſight woulde thinke he carried himſelfe moſt vprightly toward men, & moſt religiouſly toward God, like a true harted man, and a faithfull Prophet: hee telleth them, *If Balak woulde giue him the Riches and reuenewes of his Kingdome, hee cannot goe beyond the will of the Lord his God.* But all is not Gold that gliſtereth (as the Prouerbe teacheth) and ſometimes a ſubtile Serpent lurketh in the greene graſſe. A man would likewiſe coniecture, [h] that when God bad him goe with the Meſſengers, he was pleaſed with his iourney: but the wrath of the Lord was kindled againſt him for his diſobedience and preſumption, which was no better then a tempting of God. So in this anſwere of the Wizzard, we are not to conſider the outward ſound of the wordes, but the inward purpoſe and intent of the ſpeaker. For his reply is thus much in effect, as if he had ſaid vnto them, why do

h Whether God were not pleaſed with *Balaams* iourney.

do you thus ſollicite and importune me? Doe you thinke it reſteth in my will to come, or not to come? Or if I doe come, that I can in this caſe doe what I liſt? Or that the God of Iſraell is like the Gods of the other Nations? He compelleth me to tarry here, he forbiddeth me to go with you, hee is ſtronger then I, and I am conſtrained to obey him. You know my deſire, but it lieth not in my power to curſe your Enemies, vnleſſe I can charge and Charme their God to leaue & forſake them, albeit the King would giue me a great reward: What ſaid I, a rich reward? Nay if he would fill for me this Pallace with Siluer and Gold, repleniſh all his ſtore-houſes with Treaſure, I cannot accompliſh mine owne purpoſe, I cannot performe the deſire of mine owne heart. The God of the Iſraelites is too powerfull and mighty for me, he it is that reſtraineth me, by whom notwithſtanding I muſt onely worke in this my buſines, or elſe I cannot profit you, nor pleaſure my ſelfe, nor effect my purpoſe. Neuertheleſſe be not diſcouraged and diſcomfited, I am yet in good hope to preuaile, and I will yet try him the ſecond time, although before hee vtterly denied me to go with you.

This is the ſumme and effect of *Balaams* anſwer, which conſiſteth of two parts. Firſt, he ſtaieth them to bee aduiſed what to doe. Secondly, he graunteth their requeſt, to goe with them. Touching the ſtaying of them, when he hath excuſed his former refuſall and deniall, to go with the former Meſſengers (inaſmuch as hee could not alter and change the decree of the Lord, whom he ſaw to ouer rule him in all this buſineſſe) hee promiſeth to try him againe, whether hee could draw him to ſtand with them, and to withſtand the Iſraelites. And here again (as before ver. 8.) obſerue how he worketh, not in the open day, and in the light of the ſun, [i] which is the fitteſt ſeaſon to work in, but as Coniurers vſe to do, he chuſeth the night ſeaſon for his purpoſe. For as Sorcery is one of the [k] fruits of the fleſh, & the worke of darkneſſe, and proceedeth from the Prince of darknes: ſo it fitteth beſt the children [l] of darkneſſe,

[i] Iohn. 11, 9.

[k] Gal. 5, 19, 20.

[l] Ioh 3, 20, 21.

neſſe, & ſerueth to be practiſed in the time of the night, according to the ſaying of him that is the authour of life and light, *Euery man that euill doth, hateth the light, neither commeth to light, least his deeds ſhould be reproued: but hee that doth truth, commeth to the light, that his deeds might be made manifeſt, that they are wrought according to God.* Well, GOD appeared vnto him, and made himſelfe knowne vnto him, whatſoeuer his purpoſe and intent were, not by any force of his Sorcery, [m] but for diuers and ſundry other reaſons, firſt becauſe he would put an hooke in his iawes, & a bridle in his mouth, to ſtop him from curſing Iſraell. For his whole drift and meaning was to curſe them, in the accompliſhment wherof he is hindred and ſtaied by the appearance of God vnto him. Secondly, becauſe he would hinder the Deuill from giuing *Balaam* an anſwere, and ſo deluding him, as in former times he was wont to doe, when he was hired & ſent vnto for ſuch purpoſes. Thirdly, it ſerued greatly for Gods glory, to make his name knowne euen among the Infidels, when they ſhould learne, that he is the God that ruleth and ordereth all things in Heauen and earth, that diſpoſeth the counſels of his Enemies, and maketh them further the good of his people that depend vpon him. Yea when God ſaw his couetous humour and wicked hart, that he would not reſt in his word, nor obey his commandement giuen vnto him, firſt by way of an *Ironicall conceſſion, he biddeth him goe*, howbeit in his wrath and indignation, but yet reſerueth to himſelfe the rule of his tongue, the power of his ſpeach, and the gouernment of all his works, as ſeemed good in his heauenly wiſedome.

As if the Lord had ſaide, forſomuch as the Meſſengers be ſo importunate with thee, and thou ſo earneſt with mee, that thou wilt take no deniall, nor reſt in my word, nor yeilde thy ſelfe to my charge; goe too, goe forward, follow thine owne courſe, run on of thine own head: yet will I bridle thy tongue, thou ſhalt not ſpeake what thou deſireſt, nor doe what thou delighteſt in, but what pleaſeth me. *Balaam* glad of this anſwere, and thinking this con-

[m] Why God appeared to *Balaam* the Sorcerer.

conceſsion better then a deniall, reioyced in his heart that he had leaue, as if there had beene ſome change in God, and tolde it to the Ambaſſadours, hee prepareth for the iourney, ſadleth his Aſſe, & conſenteth to go with them, which is the ſecond part of his anſwer. Here obſerue with me again a falſe finger, moſt wretchedly diſſembling one part of the Diuine Reuelation, imitating therein his Mayſter the Deuill, who in his tentation of Chriſt, [n] and allegation of the ſcripture, omitteth a principall part to peruert the meaning of the wordes, and to draw our Sauiour into wickedneſſe. So, where as God had challenged as proper and peculiar to himſelfe, the ordering & diſpoſing of all his affaires, that albeit he had liberty to go, yet his going was with reſtraint & limitation, that he ſhold ſpeak no more thē God ſhould put in his hart: yet the wizzard neuer declareth this to the Meſſengers, which neyther pleaſed him, nor would pleaſure them, neither profit him or them. Onely hee feedeth his owne fooliſh fanſie in this, that hee was bidden to goe, which God before had denied vnto him: Now he taketh hold preſently on theſe words, and went with a ioyfull heart, hoping that in time the ſame God would ſuffer him to curſe them alſo. For as God had ſaide at the firſt, thou ſhalt not goe, yet after ſaid, Go with them: ſo he ſuppoſed, that albeit hee had forbidden him to curſe the people, yet afterward hee hoped to finde a change in this, as he thought he had gained in the other, and ſo conceiued a ſtrong imagination, that that the *Moabites* ſhould be fully ſatisfied, himſelfe plentifully rewarded, and the Iſraelites miſerably curſed and deteſted. This is the ſumme and effect of theſe words: Now let vs come to the Doctrines ariſing out of the ſame.

[n] Math. 4, 6. With Pſal, 91. 11.

Verſe 16. *Be not ſtaied from comming vnto mee, for I will promote thee vnto great honour.* Conſider here the Couetouſneſſe of this falſe Propher. He had receiued a charge and Commaundement not to goe; yet ſeeing new rewardes come with the new Meſſengers, he wold not reſt in Gods former anſwere. He had heard the will of God, where-

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in hee ought to haue reſted: but pricked forward with Couetouſneſſe, and allured with the recompence of reward, hee comforteth the men that were ſent vnto him with hope, to attaine their purpoſe. This the Apoſtle *Peter* noteth, deſcribing the falſe Teachers, o *Which priuily brought in damnable hereſies*; hee ſaith, *They forſooke the right way and haue gone aſtray, following the way of Balaam, the Sonne of Bosor, which loued the wages of vnrighteouſneſſe.* And the Apoſtle *Iude*, ſpeaking of ſuch like Teachers as turne the grace of God into wantonneſſe, and bring vppon themſelues ſwift damnation, ſaith, p *Woe bee vnto them, for they haue followed the way of Caine, and are caſt away by the deceit of Balaams Wages, and periſh in the gaine-ſaying of Core.* See here the force and power of Worldly wealth, it is able to ſet open the gates that are ſhut vp with barres and bolts. And albeit this point hath in part beene handled before: yet becauſe it is offered to our conſiderations againe in this place, it is not to be paſſed ouer without further meditation. From hence we learne, q that the loue of this world, and the hunting after honour and dignity, preferment & promotion, cauſe men to make ſhippe-wracke of a good conſcience, and draw them from obſeruing the Lawes of God, and from reſting in the knowne will of God. Hereunto commeth the reproofe of *Ruben*, who beeing called, came not to the battell fought againſt the *Canaanites*, neither furthered the woorke of God that his people had in hand, r but had their mindes faſtned to their Riches, and dwelling in a fat and fruitefull ſoyle, they ſet their heartes vpon the world, *For the deuiſions of Ruben were great thoughts of heart: why abodeſt thou among the Sheepe-foldes to heare the bletinges of thy Flockes? For the deuiſions of Ruben were great thoughts of heart.* The like appeareth in the propheſies of *Haggai*, where the people fell to buiid their owne houſes, and left the houſe of the Lotd deſolate, and therefore the Prophet ſaith, s *Is it time for your ſelues to dwell in your ſeeled houſes, and this houſe lie waſt?* What was it that preuailed with our firſt parents in the Garden, to entiſe them from God,

o 2 Pet. 2, 15

p Iude. 11.

q *Doct.* 7 Honour aud promotion draw frō God, & driue out all godly theghts.

r Iudg 5, 15, 16.

s Hag. 1, 4.

t Gen.3,3,4. God, and to hearken to the tentations of the deuill, t but hoping for honour, and aduancement in a better condition? This baite was laid before *Moſes* in *Pharaohs* court, hee was tempted with dignities, allured with delightes, prouoked with profits: he had laid before him the glory of a Kingdome, the pleaſures of the Court, and the treaſures of *Egipt*: yet he preferred the ſuffering u of aduerſity, the ſhame of the Croſſe, the fellowſhip and Communion of Saints, that ſo he might be receiued into the boſome of the Church. Thus wee ſee, that the loue of the world, and the things of this worlde, drew this Sorcerer away from vpright and iuſt dealing. If honour had beene offered vnto him alone, or riches alone, if they had come ſeuerally vnto him, they had beene of great force: but comming ioyntly together, and ruſhing vppon him as an armed man, they are more forcible and powerfull to preuaile with him. All which things directly teach vs, that riches and dignities are ready to draw vs from our duties which we owe to God and to men.

u Heb.11, 24, 25,26.

Reaſon 1. The Reaſons are to be wiſely waighed of vs, to gain our affections to embrace the Doctrine before deliuered. Firſt, the ſetting of the heart vppon the loue of riches, is the beginning of all euils, & the Fountaine from whence ſundry miſchiefes doe proceede, and auaileable to draw from all good, into all euill. This the x Apoſtle vrgeth. 1. *Tim.* 6. *They that will be rich, fall into tentations and ſnares, and into many fooliſh and noiſome luſts, which drowne men in perdition and deſtruction: for the deſire of Money is the root of al euill, which while ſome luſted after, they erred from the faith, and pierced themſelues through with many ſorrowes.* Where *Paul* teacheth, *that there is no euill which Couetouſneſſe cannot bring forth.* It is a Monſter of many heads, and a fruitfull Mother of many bad Children. From hence oftentimes come Hatred, Contention, Enuy, Vnfaithfulneſſe, Treaſons, Treacheries, Periury, Poyſoning, Deceite, Couzenage, Oppreſſion, & what not? It bringeth in, as a violent ſtreame contempt of God, and it turneth God into an abhomina-

x 1 Tim.6, 9, 10.

ble

ble Idoll. It worketh a wretched truſt in earthly poſſeſſions and treaſures, more then in the liuing God. It is a bottomleſſe pit of all iniquity.

Secondly, there is a contrariety betweene God and the world, and they draw contrary wayes, there is no affinity or agreement betweene them. This Chriſt our Sauiour ſetteth downe. *Mat. 6. No man can ſerue two Maiſters, for either he ſhall hate the one, and loue the other, or elſe he ſhall leane to the one, and deſpiſe the other,* [y] *ye cannot ſerue God and riches.* Heereunto commeth the exhortation of the Apoſtle *Iohn,* [z] *If any man loue this world, the loue of the Father is not in him.* So then, whether we conſider, that Couetouſneſſe is the root of all euill, or that there is a flat oppoſition between God and the world, we muſt hold this as an euident truth, that the loue of Riches and Honours is dangerous, drawing to ſin againſt God, and to offer all violence to our brethren. Reaſon 2. y Math. 6, 24. z 1 Ioh. 2, 15.

The Vſes are now to be thought and entred vpon. Firſt, conſider from hence the daungerous eſtate of the men of this world, how hard it is for them to enioy eternall life, and to enter into the kingdome of heauen. See therfore, how riches are often reſerued to the hurt of the poſſeſſors, and wracke of the owners thereof. Many ſeeking to enrich themſelues, and to ſcrape much together for their poſterities, do looſe the fauour of God, the quiet peace of a good Conſcience, and heape to themſelues wrath againſt the day of wrath. This the Apoſtle *Iames* (a) leadeth vs to conſider. *Go to now ye rich men: weepe and howle for your miſeries that ſhall come vpon you: your riches are corrupt, and your Garments are Moth-eaten, your Gold and Siluer is cankred, and the ruſt of them ſhall be a witneſſe againſt you, and ſhall eate your fleſh as it were fire. Ye haue heaped vp Treaſures for the laſt daies.* If therefore outward thinges pull away from God, and hinder the duties of godlineſſe, then aſſuredly men, whoſe hart is glued vnto them, & gouerned by them (they being made their chiefe treaſures, and the God of their hope) cannot yeeld to the power of godlineſſe, but by a ſpeciall and extraordinary worke of God in their hearts. *Vſe* 1. a Iam. 5, 1, 2, 3.

True

True it is, they may holde the profeſſion, they may receiue Baptiſme, they may pertake of the Lordes Supper, they may heare the word, they may holde ſaluation by Chriſt alone, yet vnleſſe they feele a peculiar ſanctifying grace of Gods Spirite, they ſhall finde an hard entrance into life, and the way leading to the Kingdome of Heauen, hedged and ſtopped vp. This our Sauiour teacheth his diſciples, vpon the occaſion of the young mans ſorowfull departure frō him, hauing great poſſeſſions, [b] *Verily I ſay vnto you, that a rich man ſhall hardly enter into the Kingdom of Heauen: It is eaſier for a Camell to goe through the eye of a Needle, then for a Rich Man to enter into the Kingdome of* GOD. Wherefore, it behooueth all Rich Men that haue this Worlds good to pray vnto God (beeing compaſſed with ſuch daungers, and clogged with ſuch cares) to gouerne them by his Spirite, and to preſerue them, that they be not ouercome with the tentations of the World, [c] and to teach them what it is to abound, which is harder to know and practiſe, then to learne what it is to want.

b Nath. 19, 23,24.

c Phil.4,12.

Vſe 2. Secondly, ſeeing honours and Riches choake good thinges, follow not them that walke that way, and be not drawne away from the euill examples of others, but follow the examples of the godly, [d] according to the exhortation of the Apoſtle, *Phillipians* 3. *Many walke, of whom I haue told you often, and now tell you weeping, that they are the enemies of the Croſſe of Chriſt, whoſe end is damnation, whoſe God is their belley, and whoſe glory is their ſhame, which minde earthly thinges.* Hereupon followeth the vſe before remembred, *Brethren, be followers of mee, and looke on them which walke ſo, as ye haue vs for an enſample.* Heere many bee there in the Church, that liue of the Goſpell, and therefore in reaſon ſhould preach the Goſpell, who corrupt their owne conſciences, and wound their owne ſoules by hunting after promotion and dignity, who for Money ſell their Maiſter with *Iudas*, and are carried away after the Wages of Iniquity with *Balaam*, and gape after gaine onely like Hirelings; who ioyne Liuing to Liuing (as it were) Houſe to Houſe,

d Phil.3,17, 18,19.

Houſe, and fielde to fielde, eating the fat, and cloathing themſelues with the Wooll, [c] *But they ſtrengthen not the weake, they heale not the ſicke, they binde not vp the broken, they ſeeke not that which is loſt, they raiſe not ſuch as are fallen. Woe bee to ſuch Idle ſhepheards that feede themſelues, ſhould not the Sheepheards feede the flockes?* Let not vs walke after ſuch examples, which is the iuſt iudgement of God, are reſerued to death and ſhame: who albeit they regard their pleaſures aboue all, yet as they walke inordinately, ſo the thinges they reioyce in, ſhall bee their confuſion: but let vs propound to our ſelues the examples of the godly, for our inſtruction and imitation in well-doing, [f] *That wee bee not ſlothfull, but followers of them, which through faith and patience inherite the promiſes.*

[c] Ezek. 34, 2, 3, 4.

[f] Heb. 6, 12.

Laſtly, ſeeing the ſetting of our affections on earthlie thinges, and coueting greedily after them, draw vs to forget God, let vs not bee immoderately carefull for them. The more carefull we are for theſe thinges, the more careleſſe wee are in better thinges. The more our affections are ſet on the earth, the leſſe care we haue of Heauen and immortality. It is no profit to winne the whole world with the loſſe of our ſoules. It is an incomparable loſſe, greater then the loſſe of a Kingdome. *Iob* had a great [g] loſſe, when hee loſt his Sheepe and Aſſes, his Oxen and Cammels, his Seruants and his Children. But all this is ſcarce to be mentioned or ſpoken of, being compared and laid in the Ballance with the loſſe of the Soule. Let vs therefore be contented. Let therefore bee contented with the eſtate wherein God hath ſet vs. A little with a good conſcience, and with peace is [h] better then a ſtalled Oxe. *Godlineſſe is great gaine with* [i] *contentation. Let vs vſe this world* [k] *as though we vſed it not.* All this vanity, nay miſery, if we depart not hence in the feare and fauour of God. Let vs ſo liue, that in life and death we may be the Lordes. Affect not onely or chiefely the things of this life, but let vs haue before vs the example of *Lots* Wife, made vnto vs [l] a fearfull ſpectacle, and terrible monument of carnall and carefull

Vſe. 3.

[g] Iob. 1, 14, 15.

[h] Pro. 15, 17.
[i] 1 Tim. 6, 6.
[k] 1 Cor. 7, 31.

[l] Luk. 17, 32.

full thoughtes, whoſe heart was wholly ſet vppon thoſe things which ſhee left behinde, and therefore was turned into a piller of Salt. Wee are borne againe vnto a better life. If a Princes Children ſhould giue themſelues to baſe courſes, to follow Faires and Markets, pitching vp their ſtandings, and ſelling Pinnes and Points like Pedlers and Petty Chap-men, would not all men thinke it a great reproch, and high diſgrace to their eſtate, being royally deſcended and borne to a Kingdome? We are the Sons and Daughters of almighty GOD, the King of Kinges, and Lord of Lordes, and it is his pleaſure [m] to appoint vs heires vnto a Kingdome: we are a choſen generation, a [n] royall Prieſt-hood, an holy Nation, a people ſet at liberty, that we ſhould ſhew forth the vertues of him that hath called vs out of darkneſſe into this maruellous light. Shall wee then, being Kings Children, and born to inherite a kingdome, not of this World, but of the world to come, ſo much debaſe our ſelues, as alwaies to looke downeward, and go poring and ſtooping to the earth like bruit beaſts, and not caſt our eyes vpward like men, made after the likeneſſe and ſimilitude of God? Let vs ſeeke thoſe things [o] which are aboue, where Chriſt ſitteth at the right hand of God, let vs ſet our affections on thinges which are altogether aboue, and not on thinges which are heere beneath vppon the earth. It is vnfit for our calling and holy profeſsion, euermore to haue our hand on our halfe-penny, making gaine to be godlineſſe, and our belly our God, wholly minding earthly & tranſitory things. Let our conuerſation [p] be in heauen, and from thence look for a Sauiour, to change our fraile and mortall bodies, and to make them like to his glorious body: we are free Denizons of that Citty made without handes, whoſe builder and maker is God, and therefore let vs not ſpend all our daies in vanity, and waſt our yeares in folly, [q] nor be exceſsiuely carefull, what to eate, or what to put on: but haue our conuerſation without couetouſneſſe, and firſt of all ſeeke the Kingdome of God and his righteouſneſſe.

[m] Luk. 12, 32.
[n] Reu. 1, 6. 1 Pet. 2, 9.
[o] Col. 3, 1, 2.
[p] Phil. 3, 20, 21.
[q] Math. 6, 25, 33.

Verſe

Verſe 20. *Forasmuch as men are come to call thee, riſe vp and goe with them.* Theſe wordes, containe an ironicall conceſſion, not a plaine approbation: a figuratiue taunting, not a ſimple allowing of his iourney, or a giuing of him liberty to depart. As if the Lord ſhould haue ſaide: If beeing warned of mee, thou wilt take no warning, but art reſolued what to doe, and ſtandeſt firme in thine heart to bee gone, goe too, proceede in thy purpoſe, and walke in the waies of thine heart, but know, that thou makeſt haſt to thine owne confuſion, and that all thine endeuours ſhall turne to thy deſtruction. Thus wee ſee God reproueth him by a taunt, becauſe hee reſted not in the will of God before deliuered vnto him, and vttered in a plaine manner. Thus, when as men [r] receiue not the Lawe of the truth, that they may bee ſaued, God ſendeth them ſtrong deluſions, that they might bee ſeduced and deceiued. Hereby wee learne, [s] that all reproouing of ſinne, and of Sinners, by way of taunting is not vnlawfull, and vnbeſeeming the profeſſion of godlineſſe. All ieſting and mocking, are not forbidden to bee vſed and practiſed of the godly.

[r] Theſ. 2, 11, 12.

[s] Al reprouing of ſinne by an ironicall taunting is not vnlawfull.

This we ſee by the example of the Lord himſelfe, *Iudges* 10, 14. *Goe and cry vnto the Gods which yee haue choſen, let them ſaue you in the time of your tribulation.* Thus *Moſes* ſpeaketh to the people, *Deu.* 32. *Where are their Gods, their mighty Gods in whom they truſted?* [t] *Let them riſe vp and helpe you, let them be your refuge.* The like we ſee in *Iob*, vexed vniuſtly, and cenſured raſhly by his friendes, [u] when hee ſaith, *Indeed becauſe that ye are the people onely, wiſedome muſt die with you.* So the Prophet *Eſay* ſpeaketh to the Enemies of his Church, [x] *Gather together on heapes ô ye people, and ye ſhall bee broken in pieces, gird your ſelues, take counſell together, pronounce a decree, yet it ſhall not ſtand.* Thus the Prophet dealeth with *Amaziah*, [y] *Let not the Army of Iſraell goe with thee, for the Lord is not with Iſraell: if not, goe thou out, make thy ſelfe ſtrong to the battell, but God ſhall make thee fall downe before the Enemy, for God hath power to helpe and to caſt downe.* And if we would

[t] Dent. 32, 37. 38.

[u] Iob. 12, 2.

[x] Eſai. 8, 9.

[y] 2 Chro. 25, 7. 8.

 far-

farther ſee the warrant of this practiſe in reproouing, we haue examples of it in Chriſt our Sauiour, when he ſayde to *Iudas*, [z] *That thou doſt, do quickly*: and when hee ſpake to his Diſciples, (*a*) *Sleepe henceforth, and take your reſt: behold, the houre is at hand, and the Sonne of man is giuen into the hands of Sinners.* All which examples, in the old and new Teſtament of God, of the Prophets, of Chriſt, and other holy men, ſerue to teach vs, that all reprouing of ſinne by ſharpe taunts, is not vnlawfull and vnwarrantable.

[z] Iohn.13,27.
[a] Mat. 26.45.

Reaſon 1. The Reaſons iuſtifying this practiſe are, firſt, to make Idolaters and wicked men, to ſee their ſinnes, and the greatneſſe of them, to mooue them to repentance, and to come out of them, to bring them to bee aſhamed of their offences, and ſo to mooue them to turne vnto God. This the Prophet *Eſay* vrgeth, *Chap. 6. They drawe Golde out of the Bagge, and weigh Siluer in the Ballance, and hyre a Gold-ſmith to make a God of it, and they bowe downe and Worſhip it: they beare it vpon their ſhoulders, they carrie and ſet him in his place, ſo doth hee ſtand and cannot remooue from his place, though one cry vnto him, yet he cannot aunſwere, nor deliuer him out of his tribulation:* [b] *Remember this, and be aſhamed, bring it againe to mind, ô you Tranſgreſſors.* This then is one Reaſon why the Holy-ghoſt reprooueth and reproacheth in a deriding manner, to bring offenders to true wiſedome, and to open their eyes which are blinded, that they ſee nothing.

[b] Eſa. 46,6,7,

Secondly, an holy deriding may bee vſed to diſgrace and diſcountenance ſinne, and to ſet it out in his colours. For when it is magnified among the Sonnes of men, and followed with all greedineſſe, the Seruants of God muſt vncouer, and vncaſe it, and lay it open, that others may eſchew it.

Thus we ſee, the Prophet *Eliah* dealeth with the Prieſts of *Baal*, he ſcoffeth at their ſimplicity, hee derideth their folly, an in an holy manner triumpheth ouer their vanity, when he ſaith, [c] *Cry aloude, for he is a God, either hee talketh, or purſueth his enemies, or is in his iourney, or it may bee that*

1. Kinges. 18, 28.

that he ſleepeth, and muſt be awaked. Where, hee doeth not ſtirre them vppe to their Idolatry, and Idolatrous worſhip of *Baal*, nor allow their ſuperſtitious Prayers, but mocketh at their madneſſe, to diſgrace their wickedneſſe, and to reproach their falling from the true God. Seeing therefore, by this kinde of taunting, ſinners are admoniſhed, and ſinnes are diſgraced: it followeth, that it is a lawfull and laudable courſe, ſometimes to take it vp in the Church of God.

Vſe. 1. The Vſes are to be conſidered in the next place. Firſt, this teacheth, that the Miniſters of the worde, may in their teaching vſe this figure when they deale with an obſtinate people, and reproue obſtinate offendors. True it is, the man of God ſhould be patient[b] towards al men, ſuffering the euill, inſtructing the ignorant, and waiting for the repentance of ſuch as are fallen, or but in daunger of falling: but when they refuſe to hearken, or pull away their ſhoulder, and ſtoppe theyr eares, and make theyr hearts as an Adamant ſtone, it is both lawfull and requiſite after a ſort, to inſult ouer them, not that their perſons ſhould bee ſcorned and contemned, but that their prophaneſſe ſhould be corrected and amended.

[b] 2 Tim. 2, 25

Thus doth *Salomon* deale, *Eccle.* 11. 9. when he hath to deale with proud and inſolent young men, that thinke themſelues priuiledged by their age, to runne ryot with all greedineſſe, and without all controulement, [c] *Reioyce ô young man in thy youth, and let thy hart cheere thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the ſight of thine eies, but know that for al theſe things God wil bring thee to iudgement.*

[c] Eccl. 11, 9.

This wee ſee practiſed by the Apoſtle, [d] *If any Man bee ignorant, let him bee ignorant.* And the Apoſtle *Iohn* [e] ſpeaketh after the ſame manner, *Reuel.* 22. *Hee that is vniuſt, let him bee vniuſt ſtill: and hee that is filthy, let him bee filthy ſtill.* Whereby we ſee, that the Spirite of God doth not giue leaue, neither doth encourage, or commaunde men to be filthy or vniuſt, but ſeeing them in a ſetled rage

[d] 1. Cor. 14, 38.
[e] Reuel. 22, 11

and wilfull courſe, obſtinately bent and reſolued to goe forward, that they will not be hindred, nor hearken vnto any wholſome Counſell, he telleth them they may proceede, but they ſhall ſmart for it in the end.

If the Miniſters in the zeale of Gods ſpirit, tread in theſe ſteps, and follow the example of God, of Chriſt, of the Prophets and Apoſtles, they haue a faire warrant ſet before them, and cannot bee reproued for this imitation. They may ſay to the ſtubborne and ſtiffe-necked contemners of the word, If ye will needs be ignorant, bee ignorant ſtill, but God will finde you out in your blindneſſe & ignorance. If ye haue the light, and yet will willingly and wilfully ſhut your eyes, goe forward, yet God will open them in the day of his viſitation, that ye ſhall ſee your owne miſery. If ye haue the bread of life and food of ſaluation brought vnto you, and yet yee will needes ſtarue and famiſh, what remedy? Pine away your ſoules and ſtarue them: but know, that it will be bitter in the latter end.

Vſe. 2. Secondly, ſeeing this ſcoffing at euill is lawfull, let men take heed they deſerue not thus to be dealt withal. When we haue the word of God in all meekeneſſe and gentleneſſe, with al patience and long ſuffering offered vnto vs, let vs reſt in it, and not reiect it from vs, let vs beleeue it, & obey it, and grow euery day from faith to faith. When *Micaiah* the Prophet ſaw *Ahab* addicted to flatterers & falſe informers (two daungerous plagues to Princes) hee iudged him not woorthy to haue the truth reuealed vnto him, and therefore in deriſion he ſaith vnto him, [b] *Goe vp and proſper, and the Lord ſhall deliuer it into the hand of the King.* It is a grieuous thing to be ſcorned and derided, and we hardly brooke that indignity. If then, we would not be ſo roughly and tauntingly handled in the Miniſtery of the worde, let vs heare the voice of God, while it is called to day, leaſt being hardned through the deceitfulneſſe of ſin, the Lord be compelled ſo to deale with vs. It is vſed for our benefit and ſaluation, albeit it bee bitter and ſharpe.

[b] 1 King. 22, 15.

But

But many times bitter thinges bee moſt wholeſome and healthfull. And this anſweareth the obiection of carnall men, when they are admoniſhed to turne to the Lorde with all their heartes, to attend to the Miniſterie of the word, and to walke before the Lord with a perfect mind; they anſwere, If I ſhall come before a profeſſor, & make profeſſion of the word, I ſhall be mocked, euery one wil deride and flout at me, I ſhall be a laughing ſtocke to the worlde, I ſhall become a Prouerbe vnto them, and the Drunkards will ſing ſongs againſt me. But chuſe whether whether thou wilt endure reproach heere for a ſeaſon, or be mocked of the Lord for euer? It is better for thee heer to ſuffer affliction with the people of God, then to haue the Lord ſcorne thy folly for euer. Therefore, the Wiſeman teacheth g vs this Doctrine. *Pro.* 1. *Becauſe ye refuſed my Counſell, and woulde none of my correction, I will alſo laugh at your deſtruction, and mocke when your feare commeth.* And the Prophet *Dauid* declareth, that when the wicked band themſelues againſt the Lord, and againſt Chriſt, h *He that dwelleth in Heauen ſhall laugh, the Lorde ſhall haue them in deriſion.*

g Prou. 1, 25, 26.

h Pſal. 2, 3, 4.

True it is, this is ſpoken according to our capacity & vnderſtanding, not that there is any diſpoſition of laughing, or affection of ſcorning in God, but he leaueth men in their miſeries, and maketh them oftentimes a mocking ſtocke to the world. They ſhall haue no comfort from his preſence, hee ſhall reioyce in the day of their calamitie, which ſhall bee to them as bitter as death, and as hard to be borne, as hell it ſelfe.

Vſe. 3.

Laſtly, heereby a doore is not ſet open to fleering and flouting one of another, which proceedeth from the ſcum and froth of many mens wits. For, as all deriding is not vnlawfull, ſo all taunting is not lawfull. Wherefore, whatſoeuer mocking proceedeth from the gall of our hearts, from the contempt of our Brethren, from Pride, Diſdaine, Lightneſſe, Bitterneſſe, Byting, Diſgracing, & Reproaching of others, cannot ſtand with our holy profeſſion,

feſsion, but is a fruit of the fleſh, and a corruption of the old man, which muſt be pulled vp. Therefore the Apoſtle writing to the *Epheſians*, and inſtructing them to walk in loue, as Chriſt hath loued vs, ſaith [i] *Fornication and all vncleannesse, or couetousnesse, let them not bee once named among you as it becommeth Saintes, neither filthinesse, neither ſoolish talking, neither iesting which are things not comely, but rather giuing of thankes.* Where, he doth not ſimply forbid all mirth & ieſting, but the peeuiſh humor of many men, that delight in ieſting & gibing againſt others, who regard not what ieſts they breake vppon their Brethren, ſo they may reuenge their owne malice, and diſgorge the venom of their owne hearts. Theſe men ſeeke to builde vp their owne names by the ruine of others, and deſire to grace themſelues by the diſgrace of others. Such perſons may well be in loue with their owne wits, but all diſcreet men may eſpy the want of much wiſedome in them. This biting & bitterneſſe one toward another cannot ſtand with our calling, to the truth, and profeſsion of the faith. We haue not ſo learned Ieſus Chriſt. Wee muſt account the good name of our Brethren, as their chiefeſt Iewell. The credit and reputation of many men is as their chiefeſt Iewell. Therefore the Wiſe-man ſaith, [k] *A good name is to be choſen aboue great Riches, and louing fauour is aboue Siluer & Golde.* Wherefore let no man thinke to raiſe himſelfe by the fall of others, or to gaine eſtimation to himſelfe by the diſcredit and defamation of other men.

i Eph.5.3.4.

k Pro.22.1. Eccle 7.4.

[*But onely what thing I ſay vnto thee, that ſhalt thou do.*] In theſe words, God before hand inſtructeth and informeth *Balaam* what ſhall be the euent and yſſue of all his deſires, namely, that howſoeuer hee coueted to curſe the people of God, and ſo to earne his wages & hyre by the practiſe of wickedneſſe; yet hee ſhould bee compelled and conſtrained againſt his will, to wiſh the flouriſhing eſtate of the Church, and to pronounce the bleſsing with his own mouth. Howſoeuer therefore he were maliciouſly bent, and carried with extreame fury and frenzy againſt the godly,

godly, yet God declareth that all his rage ſhould turne to the good of the Church, and his tongue ſhould varrie from his heart. Heereby wee learne, [1] that the mallice of the wicked, how great ſoeuer it be, is limited and reſtrained. Albeit the enemies of the Church be oftentimes ſuffered to proceede and preuaile, and to lay great afflictions on the ſeruants of God, yet all their power is ſtinted and determined, and they can proceede no further then God ſuffereth and permitteth. This truth is taught vs in ſundry Scriptures for our inſtruction. When *Laban* intended evill againſt *Iacob*, God appeared vnto him, and ſaid, [m] *Take heede that thou ſpeake not to Iacob ought ſaue good*: and *Iacob* telleth him, that except the God of his Father, the God of *Abraham*, and the feare of *Izhak* had beene with him, he would haue ſent him away empty, but God beheld his Tribulation, and the labour of his hands, and rebuked him yeſternight. When *Pharaoh* and the *Egyptians* purſued after *Iſrael* with Horſes and Chariots, and ſought their vtter deſtruction, [n] *God fought for his people, while they ſtood ſtill and held their peace.* This is it which our Sauiour ſignified when the Phariſies ſaide vnto him, [o] *Depart and go hence, for Herod will kill thee*, Then he ſaid vnto them, *Go ye and tell that Fox, Behold, I caſt out Deuils, and will heale ſtill, to day and to Morrow, and the third day I ſhall bee perfected: Neuertheleſſe, I muſt walke to day, and to morrow, for it cannot be that a Prophet ſhould periſh out of Ieruſalem.* So *Iſaiah* comforteth the meſſengers of *Hezekiak* againſt the blaſphemies of *Saneherib*, againſt the dangers of the city, and againſt his railing on & reproching the liuing God, [p] *So ſhal ye ſay to your maiſter, Thus ſaith the lord, be not afraid of the wordes which thou haſt heard, Beholde I wil ſend a blaſt vpon him, and he ſhal heare a noyſe, and returne to his owne land, and I wil cauſe him to fall by the ſword in his owne land, becauſe he hath raged againſt me, and his tumult is come vp into my eares, therefore I wil put my hooke in his noſtrils and my bridle in his lippes, and I wil bring him backe againe the ſame way he came.* Al theſe thinges teach vs, the truth of that doctrine which we haue in hand,

[1] *Doct.* 8. The rage of the wicked againſt the church is limited and reſtrained.

[m] Gen. 31. 24.

[n] Exod. 14, 25

[o] Luk. 13, 32, 33.

[p] 2 Kin. 19 6 7 Eſai. 37, 26.

hand, namely, that how soeuer the vngodly rage & fret against the church of God, yet their malice & madnes is limited, and the time of the continuance thereof appointed of God.

Reason 1. The reasons to confirme our faith farther in this point are these. First, the prouidence of God ruleth al thinges in heauen & earth, the least and smallest thinges are ordained & ordered by him, nothing falleth out by chance, neither is whirled about in the wheele of Fortune. *The Birds fall not to the ground,* q *the haires fall not from our heades without the will of our heauenly Father.* Howsoeuer therefore the enemies of the Church take crafty Counsels, & make bloudy decrees against the peace and prosperity thereof, yet they can do more then God hath concluded, and then he hath his purpose determined. This the Apostles acknowledge, *Act.* 4. in their Prayer to God, r *Doubtlesse, against thine holy Son Iesus, whom thou hast annointed, both* Herod *and* Pontius Pylat, *with the* Gentiles, *and the people of* Israel *gathered themselues together, to doe whatsoeuer thine hande and thy Counsell hath determined before to be done.* They cannot satisfie their owne lusts, nor accomplish the disseignes of their owne hearts, their rage is restrained as with a bit & bridle, that it should not hurt the people of God.

q Math. 10, 30

u Acts, 4, 27.

Reason 2. Againe, maruell not that the course of wicked men is stopped by the hand of God, for the Deuils are limited, and al the power of darknesse is curbed so as the gates of hell shall not preuaile against the Church. We see this in the History of *Iob,* s hee could not slay his seruants with the sword, burne vp his Sheepe with fire, spoile him of his Camels by robbers, destroy his children with winds, and touch his person with Boyles, before the Lord had saide vnto him, *Lee all that hee hath is in thine hand, but saue his life.* Likewise, when the Lorde Iesus dispossessed the two possessed with Deuils, which came out of the graues very fierce, so that no man might goe by that way, t The Deuils could not enter into the heard of Swine, before they had besought him to suffer them to enter into them:

s Iob. 1, 12. & 2, 6.

t Math. 8, 31.

so

so that we may be assured, that howsoeuer they be bloudy spirits, and greedy to hurt, yet their tyranny is bound vp, being compassed within the lists and limits of the power of God, and inclosed within the circle of his iurisdiction, that they cannot annoy such as are created after the Image of God, and redeemed with the bloude of Christ, without the diuine permission.

For the Prince of this world [n] is iudged, and cast out, his Weapons are taken from him, and the spoiles deuided, his workes are dissolued and loosed, his head is bruised and broken. Seeing then, euill men can do no more then God hath determined, and seeing the power of the Deuils themselues is restrained: it followeth, that howsoeuer the persecutours of the Church rage against it with great malice, yet their power is imprisoned, and their lust restrained, [x] that they can goe no further then the chaine in which the Lord doth hold them, will giue them leaue.

[n] Iohn. 12, 31, and 16, 11.

[x] Iude. 6.

Vse. 1. The Vses of this Doctrine, minister great comfort and instruction vnto vs. First, we learn from hence to acknowledge the infinite power of God, aboue all earthly power that is in flesh and bloud. True it is, the rage of the Enemies is great, and the gates of Hell are set wide open against the Church of GOD, yet they cannot preuaile or haue the vpper hand, for God is with vs, his power is manifested, and their malice abridged. It hath alwaies beene an hard matter, for men to stay in dangers and feare, the remnants of Infidelity and dregges of distrust, do rest and remaine in the best men. The truth and omnipotency of God is hardly yeilded and consented vnto, as appeareth in the example of *Moses* and *Aaron*, *Numb.* 20. *They beleeued not* [y] *God to sanctifie him in the presence of the Children of Israell,* [z] *but spake vnaduisedly with their lippes.* The likewe see in the siedge of *Samaria*, when the Lord promised, that to morrow that time should be great plenty of Barley, & fine flower to bee solde, a Prince aunswered and saide, [a] *Though the Lord would make windowes in the Heauen, could this thing come to passe?* This appeared in *Zachary*, *Luke* 1. when God

[y] Numb. 20, 12.

[z] Psal. 106. 33

[a] 2 King 7 2.

God promiſed him a Sonne in his old age, he ſaid, [b] *How can this thing be? And whereby ſhall I know this?* When the *Iſraelites* were purſued and ouertaken by the Hoaſt of the *Ægiptians*, and were in preſent daunger of death, [c] they were ſore afraide, and forgat the power of God, able to deliuer them. So the experience of our owne hearts in all dangers and difficulties, that ordinarily fall vpon vs, doth tell vs how hard it is to reſt vpon God, as an al-ſufficient helper in time of neede. Wee diſtruſt Gods promiſes, and feare in euery euill, that hee will not or cannot ſuccour vs. Foraſmuch therefore as we are priuy to our owne corruptions, being ready to think our help & deliuerance to be vnpoſſible, let vs in all troubles builde vpon Gods power, as vppon a firme Rocke and ſure foundation, that can neuer be remoued.

Vſe. 2. Secondly, ſeeing wicked men cannot perſecute the Church at their owne pleaſure, but haue a barre laide in their way, that they cannot execute the malice of their hearts, and their Rodde cannot alwaies claſpe and compaſſe the loines of the godly, heereby wee haue a great comfort in our troubles and ſufferinges, to conſider the ſtrong hand of God preuailing ouer them that doe inſult and triumph ouer the Church. The yeares and daies, the very houres and moments of time touching the Churches afflictions are determined of GOD, ſo that the vngodly ſhall rage but their time. This is it which God ſpeaketh to *braham*, [d] *That his ſeede ſhould be a Straunger in a Land that is not theirs, foure hundred yeares, and ſhall ſerue them.* Thus when the people of Iſrael were caried into *Babilon*, [e] *The daies of their captiuity are determined to be ſeuenty years.* Whē *Pilat* the Lieuetenant of the *Romans*, and Iudge of *Iudea*, had ſaide vnto Chriſt, [f] *Knoweſt thou not that I haue power to crucifie thee, and haue power to looſe thee?* Ieſus anſwered, *Thou couldeſt haue no power at all againſt me, except it were giuen thee from aboue.* Let vs therefore goe conſtantly forward in our vocation, to doe our duties, to ſpeake freely in the midſt of the enemies, though they do heare vs, and ſit among vs.

This

b Luk. 1, 18.

c Erod. 14, 10.

d Gen 15, 13.

e Ier. 25, 11, 12, & 29, 10.

f Ioh. 19, 10, 11. Luk. 22, 53.

This we see to haue beene the behauiour of Christ, *Ioh.* 8. *These things spake Iesus in the Treasury, as he taught in the Temple, and no man laide handes on him, & for his houre was not yet come.* Where we see, the place, the persons, the time, seemed to fauour his enemies: yet he taught boldly, & preached openly among them. This example must bee our imitation. Though we liue among many daungers, and are inclosed with a thousand deaths, yet we must knowe that we are protected, regarded, and defended of God, wee are by his right hand made able to stand, when so many deuises of the vngodly assault vs, & so many hornes of the wicked push at vs, to ouerthrow vs. It is an admirable and marueilous thing, considering the enemies of the Church and Gospell, both open and secret, professed and close, knowne Aduersaries, and close Brethren, all mischieuous, hauing also such men and meanes to worke their malice, that any Church continueth in the Worlde, being as a little flocke among many Woolues. Wherefore, if there bee any light of the spirit of God in vs, the consideration of this, that their rage is determined, must giue courage and constancy both to vs that be teachers, and to you that be hearers, and worke in vs all assurance of helpe and assistance, to come from the highest Heauens. & Ioh. 8. 20, 12

Thirdly, this Doctrine is a great terror to the wicked persecutours, and malicious enemies, to consider their estate, and to remember their condition, that they cannot doe what they list, but what God will, they cannot execute what they please, but what pleaseth God. This limitation of their rage, and abridgement of their doo-ings, is sufficient to daunt their hearts, and to pull them backe from fighting against God. If they could prolong their dayes, and double their strength, as they can encrease their mallice, & double their deuises, they might haue some cause to insult and triumph ouer the faithfull. But seeing they are stinted as the hireling that hath his taske shared out vnto him, it serueth notably to abate their *Vse.* 3.

their Pride, to asswage their mallice, and to confounde their deuises and enterprises against the seruants of God. They are not their owne men, they are not free, and at their owne liberty, God holdeth them in, and tieth them short, that they cannot rage and raigne at their own pleasure. *Herod* [h] and *Pontius Pylate*, the *Gentiles* and the *Iewes* could do no more then God had determined. Let all the vngodly remember this Doctrine, and consider it in their hearts, it will be a notable bridle to restraine them from all euill practises, and to stop the course of their corrupt purposes. They cannot preuaile ouer the Saints of God, albeit for a time, they haue the vpperhand. The time shal come, when they must giue an account of all their workes.

h Acts. 4, 28.

Vse. 4. Lastly, seeing the times of the enemies preuailing be set, let vs not feare the faces of men, they can but run the race that God hath set them, albeit, they rush forwarde like blinde men, and thinke themselues able to do great things, yet their power is subiect to an higher power, and their malice shall quickly haue an end. If a Prince should encourage any of his poore subiects, against the might & oppression of any of his Nobles, and say vnto him; feare not his feare, I will be thy defence and protection, I will stand betweene thee and daunger, he shall do thee no harme: would not this make him ioyfull, and banish all feare from him of being ouer-borne and ouermatched by his might? But this is our case and condition lying vnder the Crosse, afflicted of enemies, and persecuted for our profession: the Lord hath promised to beare vs out, and to be a buckler round about vs. *If then the Lord be* [i] *our light, and our saluation, whom shal we feare? If the Lord be the strength of our life, of whom shall we be affraide?* Therefore Christ Iesus, comforting & imboldning his Disciples against dangers to come, [k] *And forewarning them, that they should bee deliuered vp to the Counsels, bee scourged in the Synagogues, bee brought before Gouernours, and bee hated of all men for his names sake, exhorteth them to patience & courage, Feare thē not, for there*

[i] Psal. 27, 1.

[k] Math. 10, 25, 26, 28, 31.

is

is nothing couered, that ſhall not be diſcloſed; nor hid, that ſhal not be knowne: feare ye not them that kill the body, and are not able to kill the ſoule: but rather feare him which is able to deſtroy both ſoule and bodie in hell. We are ſafe vnder Gods ſhield, they cannot cut off one houre of our life, they cannot ſhorten one moment of out time. But God wil cut them off when it pleaſeth him, and will ſtop them at a ſodaine, that they ſhall proceed no further. This is that which was laid before the Church of the *Smyrnians*, to aſſwage their ſorrow, [1] *Feare none of thoſe things which thou ſhalt ſuffer: beholde, it ſhall come to paſſe, that the Deuil ſhal caſt ſome of you into priſon, that ye may bee tried, and ye ſhall haue tribulation ten dayes: be thou faithfull vnto the death, and I will giue thee the Crowne of life.*

[1] Reuel. 2, 10.

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22 *But the wrath of God was kindled becauſe he went: and the Angell of the Lord ſtood in the way to be againſt him, as he rode vpon his Aſſe, and his two Seruants were with him.*

23 *And when the Aſſe ſaw the Angell of the Lord ſtand in the way, and his ſworde drawne in his hand, the Aſſe turned out of the way, and went into the fielde: but Balaam ſmote the Aſſe, to turne her into the way.*

24 *Again, the Angell of the Lord ſtood in a path of the Vineyards, hauing a wall on the one ſide, and a wall on the other.*

25 *And when the Aſſe ſaw the Angell of the Lord, ſhe thruſt her ſelfe vnto the wall, and daſht Balaams foote againſt the Wall: wherefore he ſmote her againe.*

26 *Then the Angell of the Lord went further, and ſtoode in a narrow place, where was no way to turne, either to the right hand or to the left.*

27 *And when the Aſſe ſaw the Angell of the Lord, ſhee lay downe vnder* Balaam: *therefore* Balaam *was very wroth, and ſmote the Aſſe with a ſtaffe.*

28 *Then the Lord opened the mouth of the Aſſe, and ſhe ſaide vnto Balaam, What haue I done vnto thee, that thou haſt ſmitten me now three times.*

29 *And*

29 *And* Balaam *saide vnto the Asse, Because thou hast mocked me, I would there were a sword in mine hand, for now would I kill thee.*

30 *And the Asse saide vnto* Balaam, *Am not I thine Asse which thou hast ridden vppon, since the first time, vnto this day? Haue I vsed at any time to do thus vnto thee? Who said, Nay.*

31 *Then the Lorde opened the eyes of* Balaam, *and hee sawe the Aungell of the Lorde standing in the way with his Sworde drawne in his hand: Then hee bowed himselfe, and fell flat vppon his face.*

32 *Then the Angell of the Lord saide vnto him, Wherefore hast thou now smitten thine Asse three times? Beholde, I came out to withstande thee, because thy way is not straight before mee.*

33 *But the Asse saw me, and turned from mee now three times, or else, if shee had not turned from me, surely I had euen now slaine thee, and saued her aliue.*

34 *Then* Balaam *saide vnto the Angell of the Lord, I haue sinned: for I wist not that thou stoodest in the way against mee; now therefore if it displease thee, I will turne home againe.*

35 *But the Angell saide vnto* Balaam, *Go with the men, but what I say vnto thee, that onely shalt thou speake. So Balaam went with the Princes of Balak.*

IN the Words going before, wee haue seene the departure of *Balaam* with the Princes: Now, we are to consider what befell him in the way, in these wordes, and what enterteinment he had at the Kinges handes, when he came to his iourneyes end, in the wordes following, to the end of the Chapter. Touching the former point, we see the Wrath of GOD breaketh out and proceedeth against him for his going. For this iourney being vndertaken with a resolute purpose to curse the people, [m] as *Moses* testifieth. *Deut.* 23. 5. hoping to preuaile with God, to haue his cõsent: we see how God setteth himselfe against

[m] Deut. 23, 5.

against him, and reproueth him two waies; first, by the Asse, and afterward by the Angel: and yet in the end sendeth him away to those is maisters that had hired him.

But heer the question may be asked, why God was angry, and wherefore his wrath was kindled against him seing he had granted him leaue before; saying, Rise vp, and go with them? If then God consented to his departing, why is he offended with his going? I answere, God did neuer simply allow & approue of his iourney, but *Balaam* through ambition & couetousnes rushing into euil, and not hearkning to the voice of God restraining him, he permitteh many thinges which he doth not approue, [n] *and granteth the petitions of men, sometimes in wrath and indignation, as when hee gaue the people flesh in the wilderness, and set ouer them a King after the maner of the Nations round about them.* So wee haue shewed before, how God ironically taunteth and derideth the importunity of this sorcerer, but neuer gaue his consent and approbation to his wiched intent, and therefore the iudgment of God attended vpon him as a Sargeant to arrest him, as he sate on his beast, and as his two seruants waited vpon him. For to the end he might be the better accepted of the King, and respected in his diuination, the cunning man goeth with his two men to attend vpon his worship. The true Prophets of God (as we read in the holy hystory) had but one man, [o] as *Gelazi*, serued *Elisha*, [p] and *Elisha* poured water on the hāds of *Eliah*, [q] so *Baruch* was the seruant of *Ieremy*, [r] and *Iosua* of *Moses*. But this false Prophet is attended with his two seruantes, whose praise and estimation was from men, and not of God.

Now the wrath of God appeareth against him two waies, and both miraculous & extraordinary. For first, he is conuinced by the dumbe beast that bare him, who had more wit then the wizard that rode vpon her. Therefore the Apostle teacheth vs, [s] *that because he loued the wages of vnrighteousnes, he was rebuked for his iniquity, for the dumme beast speaking with mans voice forbad the foolishnes of the Prophet.*

Second ly

Question.

Answere.

[n] Numb. 11. 12.

[o] 2. King 3. 11
[p] King. 5. 20. and 6. 17.
[q] Ier 32. 12.
[r] Exod. 24. 23. Numb. 11. 28. Deut. 1. 38.

[s] 2. Pet. 2. 15. 16.

Secondly, he is reproued of the Angel of God, *who was ready to ſmite him, and to deſtroy him for his iniquity.* Touching the firſt point, which is the hyſtory of the Aſſe, the ſpirit of God ſetteth downe three marueilous thinges to be thought vpō of vs, the quicknes of her ſight, the ſpeach of her tongue, and the diſcourſe of reaſon, or the communication between her and her maiſter. The ſharpnes of her eye is firſt of al noted, as ſtrange in that beaſt, who ſaw that which *Balaam* could not ſee. The Aſſe by nature is dull and heauy, ſlow and ſluggiſh by kind aboue euery beaſt of the field, both ſlow paced, and dimme ſighted: therefore where as ſhe ſaw the Angel, her eyes muſt of neceſſity be opened of God, and endued with force aboue the courſe of her nature, ſo that when the Angell ſtood armed in the way three times, with his drawne ſword to ſmite *Balaam*, ſhe three times auoyded the ſtroke by declining out of the way, and at the third time ſaued her maiſter by ſinking downe vnder the burden: and yet for her good ſeruice was three times ſmitten with the ſtaffe in his hand. And as God opened her eyes, ſo alſo he opened her mouth, which is a wonderfull miracle aboue nature, and gaue her power to ſpeake, which is a peculiar preheminence of mankind. True it is, God hath giuen many giftes to the vnreaſonable creatures, wherein alſo they excell man, yet to none hath he giuē the vſe of ſpeach and benefite of language, but to man onely, among al the workes of his handes. And as he gaue her the vſe of the tongue to ſpeak with mans voice, ſo he gaue her the benefite of reaſon, to ſpeak with vnderſtanding. For ſhe diſcourſeth as a reaſonable creature, and ſheweth forth the art of cōcluding from many particulars, cleering her ſelfe of preſent blame, by her by-paſt actions, and appealing to him as witneſſe and iudge in that matter. Where ſhe reaſoneth after this maner:

If I haue done thee from the firſt time I came into thy poſſeſſion hitherto, faithful ſeruice, then I am at this preſent faultleſſe:

But I haue hitherto ſerued thee faithfully,

Therefore I haue not at this preſent mocked thee.

The aſſumption is proued and confirmed by an humane teſtimony, for ſhe appealeth to Balaam to ſpeake his conſcience what he had euer found in her. And albeit God ſtirred vp the aſſe, to be his ſchoolmiſtreſſe, and wrought a wonder to check him to his face, yet the wretch is not moued at the matter, nor ſtirred vp at the miracle to lay his hand vpon his mouth and giue glory to God, but burſteth with anger, threatneth with words, and ſtriketh her with a ſtaffe, and recompenceth euil for good. He chafeth and fretteth that the aſſe had mocked him: he conſidereth the fact of the aſſe, but marketh not his owne fault, which was farre worſe, who had mocked with God. For the authority of God is greater ouer man, then of man ouer his beaſt, and there is a greater difference and diſproportion between the Creator and the creature, then is between creature and creature. There is greater equality between man & beaſt, between the work and the workman, between the potter and the clay, between the ſaw and him that moueth it, between the axe and him that heweth with it: then is between man whoſe breath is in his noſtrils, and the eternal God, who is euen a conſuming fire. For euery creature is finite, God is infinite, between which is no equality or proportion; ſo that the aſſe deſerued not to be ſmitten of the man, but the man deſerued to beſtriken of God, as the Angel witneſſeth.

But how could the Aſſe ſpeake? or how could a bruit beaſt, which is without reaſon, t as the Apoſtle teacheth, *diſcourſe and conclude?* Or wher learned ſhe the art of Logick, which is nothing elſe but the art of vſing reaſon, teaching to inuent argumentes, and then diſpoſe them in order with good iudgment? This ſemeth to miniſter matter to *Atheiſts* and *Libertines* to deride al religion, and to ſcoffe at the Scriptures, taking occaſion at this and other like places. For when they heare that an aſſe could ſpeake and reaſon the caſe with her maiſter, they beleeue it no more then one of *Eſopes Fables*, or a ſtrange tale out of *Ouids Metamorphoſis*, where trees, and birdes, and beaſtes

Queſtion.
t lude. 10.

are made to ſpeake. I *Anſwere*, touching our ſelues that are nouriſhed in the boſome of the Church, and been inſtructed in the Goſpel of Chriſt, and trained vp in the ſchoole of the Prophets, it is ſufficient for our faith and ſtaying vp of our conſciences in the truth, to know that which *Moſes* mentioneth, verſe 28. *the Lord opened the mouth of the aſſe*, the which was as eaſy for him to doe, as to giue vs reaſon and reaſonable ſoules at the firſt. For when thou heareſt, that God opened the aſſes mouth, it is as much as if it had been ſaid, he that is almighty, powerful, and alſufficient did it, that is without want or weaknes, with whome nothing is vnpoſsible, who ſitteth in heauen and doth whatſoeuer he will aboue the courſe and order of nature. And albeit we haue not any like example in former times, nor in the generations afterward of the like worke of God, yet whence hath mankind the vſe of ſpeach and vnderſtanding, but that God gaue it in the creation. We ſee ſometimes he denyeth it to ſome men that are borne deafe and dumbe and cannot ſpeake, to the end we ſhould acknowledge ſpeech to be the gift of God, rather then of nature. Sometimes alſo the Lord hath taken away the vſe of the tongue for a time [a] as we ſee in *Zachariah*, and peraduenture alſo of his eare that he could not heare, inaſmuch as the people ſpake not to him when they came together to be preſent at the circumciſion of his ſonne, but made ſignes to him how he would haue him called. As then the Lord denieth the gift of ſpeaking, and depriueth of it where he once hath giuē it: who can limit the holy one from beſtowing ſpeach, and framing the toong of a beaſt to vtter a voice and cōmunication, as with the tongue of a man? or to giue to the creature inferiour in nature, that which is proper to the ſuperiour? For albeit God hath ſet, and ſetled an order in nature, yet him ſelfe is not euer bound vnto it. Neither is this miracle in this dumbe beaſt more marueilous, then that of *Nebuchadnezzar*, [x] *he was driuen from the ſociety of men, he did dwel with beaſtes, he did eate graſſe like the Oxe and the Aſſe, his body was wet*

[a] Luk.1 20.62

[x] Dan.4.11. 31.33.

wet with the dew of heauen, til the haire of his head did grow as Eagles feathers, and the nailes of his fingers like birdes clawes, and to conclude he wanted all vſe of reaſon and vnderſtanding. Now the Aſſe did no more in this place reſemble man, then this man did reſemble a beaſt: as the Aſſe had reaſon giuen her, ſo had the king his vnderſtanding taken from him, being ſtriken by the hand of God with madnes, and bereft of common reaſon and iudgment, for it is ſaid afterward, *that his vnderſtanding was reſtored.* Beſides, we ſee the deuil in the beginning vſed the tongue of the ſerpent to ſpeake to our firſt parentes. If Satan did this in the ſerpent, ſhal not the author of nature be able to doe it in the tongue of the Aſſe? for as the ſerpēt by nature can do no more but hiſſe, ſo the aſſe can do no more but bray. Shal we not aſcribe ſo much to God, as to the deuil? Could the deuil vſe the ſerpents tongue as his inſtrument, and cannot God open the mouth of the Aſſe to teach a falſe and ignorant Prophet? Or if we confeſſe that God can worke miracles, why not this among others? If not this, then neither others. Now touching *Atheiſts* and *Infidels* that beleeue not the Scriptures, nor the power of God, to conuince them that are patrons of nature, but enimies of the God of nature, we ſee how in Pies & Popin-iayes, he hath left a kinde of reſemblance of ſpeach, and thereby ſheweth forth what he is able to doe in the reſt when it pleaſeth him. We know by experience in all ages, and learne by relation and report of al hyſtories, that the deuill hath ſpoken in the mouth of other creatures: what impiety then is this, to yeald that to the deuils which they deny to God, and detract from the moſt high?

y Auguſt. de Gen. ad lit lib. 11 cap. 29.

Hitherto of the reproofe of the Aſſe reprehending his maiſter now of the reproofe of the Angel. True it is, he was vnworthy of any other teacher then his owne Aſſe, being a fit maiſter for ſuch a ſcholler: for ſuch as refuſe to heare the lord ſpeaking, are worthy to be ſent to learne of bruit beaſtes and ſenſeleſſe creatures. Notwithſtanding, becauſe this proud Prophet ſcorned ſo baſe a teacher, and

disdained to learne wisedome in the Asses schooll, to the end he should not be exalted out of measure, nor insult with contempt ouer his beast, the Angel of God appeareth vnto him, represseth his folly, and giueth light and sight to his blinde eyes. This sheweth that his eyes were first of al closed and shut vp, whereby he was withholden from discerning the Angel. And this restraint was rather miraculous then natural. For if it had been natural, it would haue failed in the discerning of other obiectes, as wel as of this one. But his eyes being opened, then he began to behold the Angel, to cast himselfe downe before him, to confesse his owne wickednes and ignorance, and to submit him selfe wholly to his pleasure, after that the Angel had reproued his cruelty and testified the Asses innocency; who, if she had not been warier and wiser then her maister, had procured the speedy death and destruction of the Sorcerer. Lastly, *Balaam* hauing acknowledged his sinne, and confessed his ignorance, the Angel giueth him leaue to goe his iourney: so he goeth merrily with the messengers, hoping that as he had obtained liberty to resort and repaire to the *Moabites* (which before was denied vnto him) so he should in time likewise draw the Lord to giue his consent that he might curse the people. But heer the question may be asked, who, or what this Angel of God was, that had this conference and communication with *Balaam*? whether it were one of the created Angels, or not? Some suppose it was [z] *Michael the Archangel* that was appointed ruler ouer that people. Some, that it was an other of the elect Angels and inuisible spirits. Others affirme, that is was Christ Iesus (*a*) the Angel of the couenant, the prince of the Angels of God, and the head both of men and Angels. And this I rather assent (*b*) and subscribe vnto, for these causes and considerations. First, because so often as *Moses* doth make mention of the Angel of God, for the most part, or alwaies he vnderstandeth Christ the leader and conducter of his people in the wilderneſſe, [b] and therefore the Apostle saith, *They tempted Christ in the Wildernes, and were destroyed of Ser-*

Question.

[z] *Theodoret. in hunc locum.* [a] *Iustin. Mart. Athanas.*

[b] What is meant by the Angell appearing to *Balaã.* [c] 1 Cor. 10.

pents. Whosoeuer shal diligently read the bookes of *Moses*, and carefully obserue his maner of speaking, shal easily find, that when he speaketh of the Angel of God, and the Angell of the Lord, he meaneth Christ Iesus, and calleth him somtimes the Angel of the Lord, somtimes the Lord, as *Gen.* 16,7,13,&22,20,12,16,&31,11,13, *Exod.* 4,19. So in this place, he cals him, somtimes the Angell, somtimes the Angel of the Lord, somtimes the Lord, vnderstanding by them al, one & the same Christ. Secondly, it is saide, [c] *that Balaam fel downe and worshipped him*, which no one of the elect Angels & blessed spirits (albeit excellent & glorious creatures) would euer haue accepted, but all of thē would with one consent haue refused & reiected the same. For when *Iohn*, rauished with the glory of the Angel, fel at his feet to worship him, he forbad him & shewed the reason thereof, [d] *See thou do it not, I am thy fellow-seruant, & of thy brethrē the Prophets, & of them which keep the words of the prophesie of this booke: worship thou God.* Now the Angel of God in this place doth not forbid diuine worship to be exhibited vnto him: but if he had bin a creature, & had vsurped thē honor of God, he shuld be an Angel of the deuil, not of God. Neither let any say, [e] *that he bowed himselfe vpon his face, adoring God, when he saw his Angel ready to take vengeance of him*, which doth not appear by any circumstance of the Text, but rather that he vnderstood this Angell to be the same Lord that had before apeared & spoken vnto him. Thirdly, this Angell of the Lord talketh with him as God himselfe, *Ver.* 32. saying, *I came out to withstand thee, because thy way is not strait before me*: he doth not say, his way was peruerted before the Lorde, [f] as *Peter* speaketh to *Simon* the Sorcerer, *Thy hart is not right in the sight of God, but before himselfe, thy way is not straight before me, so that he challengeth, that as peculiar to himself, which is proper to God.* Lastly, *Balaam* speaketh to him, as to that God which had before apeared vnto him, restraining him from cursing the people, and the Angel repeateth the same wordes, Verse, 35. which the Lord himselfe had vttered before, Verse 20. For the Lord *Iehouah* had saide vnto him, *Forasmuch as the men are come*

[c] Verse. 31.

[d] Reuel. 19,10 and 22,8.

[e] *Fulk. on Reuel. 19.*

[f] Acts. 8, 21.

to call thee, g *Rise vp, and go with them: but onely what thing I say vnto thee, that shalt thou do:* so heer the Angel is brought in, speaking in the same manner, h *Go with the men, but what I say vnto thee, that only shalt thou speake.* He saith not, what the Lord saith vnto thee, but what I say vnto thee. Now then, if it were the Lord that saide before vnto him, *What thing I say vnto thee, that onely shalt thou do*: then the same wordes being also pronounced by this Angell, making himselfe equall with the Lord, must needs be accounted to bee vttered by God himselfe. Neither let any thinke it vnfit or vnlikely, that Christ should appeare to a Sorcerer, for wee heard before, how the Lord oftentimes appeared vnto him; and we see, i that when *Agar* was fled from *Abrahams* house, the Lord spake vnto her from heauen. Thus much touching the order of the History, the interpretation of the words, and the clearing of the Obiections that arise out of the same. Now, let vs come to the Doctrines, which the spirite of God offereth to our considerations, to be marked and remembred of vs.

g Verse 20.

h Verse 35.

i Gen. 16, 13, and 21, 17.

Verse. 22. *But the wrath of the Lord was kindled because hee went, and the Angell of the Lord stood in the way to be against him.*

Heere wee haue to weigh and ponder in our hearts, in these words, the care of the Lord watching ouer the godly. The *Israelites*, after the fresh discomfiture of their enimies, do think themselues out of all danger, and imagine not, either *Balak* to be counsulting, and the *Midianites* to bee assisting, or *Balaam* to bee practising, and all of them ioyning and confederating against them, they know not that a pit is digged, and a snare laide to intrap them. But behold, how the Angell withstandeth, reprooueth, and forbiddeth him againe to attempt any thing against his people. We learne heereby, k that God deliuereth those that are his, from dangers vnknowne to them, and when they haue no power to deliuer themselues. This the Prophet *Dauid* testifieth. *Thou didst draw me out of the wombe, thou gauest me hope, euen at my Mothers brests, I was cast vppon thee* l *euen from the wombe, thou art my God from my Mothers belly.*

k *Doct.* 10. God deliuereth from dangers vnknown to his people.

l Psa. 22, 9, 10

belly. He prouided for his Church, by selling and sending *Ioseph* into the land of *Egypt*, when they knew nothing of the Famine that was to come, whereby he [m] saued much people aliue, neither were they any way able to saue thē-selues.

[m] Gen. 50, 20.

Herod the King inuented great mischiefe against the *Messiah*, whereby also, *Ioseph* and *Mary* were in danger, he disclosed the secret Counsell of his heart to none, [n] but pretended worship toward him: yet we see how God preserued them all from the imminent dangers, which Christ through his tender age, and his parents thorough ignorance of his bloudy purpose could not preuent, by sending them out of the reach of *Herod*, and commanding them to flye into *Egipt*. The like we see in thr *Acts* of the Apostles, *Chap.* 12. where we read of another *Herod*, that slew *Iames* with the sword, and put *Peter* in prison, [o] intending the next day to bring him foorth to execution: no doubt he kept his intent secret to himself, yet by the earnest Prayers of the church he was deliuered frō the imminent perrill, and the Church comforted. In the daungerous voyage and shipwraek mentioned in the same book, wherein *Paule* was, who had deserued well of all the passengers, had comforted them in their distresses, and had assured them of safety: yea, they were all saued for his sake, [p] yet the vnmercifull and vnthankful Souldiers consulted to kill him, while hee suspected nothing, but the Lord deliuered him out of their handes, and mooued the heart of the Centurion to saue him. Whereby we see, that the afflictions of the righteous are many, some known to them, and some vnknowne, but the Lorde in mercie is mindfull of them, and bringeth them out of them all, as he did the *Israelites* in this place, from the cursing & coniuring of this Sorcerer.

[n] Math. 2, 13.

[o] Acts. 12. 6

[p] Acts. 27, 42.

The Reasons seruing to confirme this doctrine are many. First, consider for this purpose, the Titles of God whereby hee is called, for our comfort. God is named a Father. Will a Father saue his Sonne onely from the perils

rils that he seeth before his eyes, or will hee suffer him to run into vnknowne daungers of fire or water, which the childe could not vnderstand, or vnderstanding, could not preuent, but the Father in his wisedome and prouidence knoweth? *If we then* q *that are euill, know how to giue our children, how much more shall our heauenly Father, that knoweth all things, giue good things vnto his children?* God is called a shepheard; will the Shepheard see the silly Sheepe run ignorantly into places of danger, and not with his staffe bring them backe againe? So the Lord watcheth ouer vs, r *Hee will make vs rest in greene Pasture, and lead vs by the still waters, so that his Mercie and kindnesse shall follow vs all the daies of our life.*

q Matth. 7, 11.

r Psal. 23, 1, 2.

Reason 2. Againe, we are garded by the Angels, so that there are more with vs, then are against vs. They are sent out to be ministring spirits, they incampe themselues about the Church for their protection. Wherefore, albeit wee bee simple and ignorant, and know not oftentimes the plots & policies of our enemies, yet seeing we haue such mighty helpers, and such safe-keepers, we must know that we shall not faile to be deliuered. This the Prophet teacheth. *Psal.* 34. s *The Angell of the Lord pitcheth round about them that feare him, and deliuereth thē.* And againe, *He will giue his Angels charge ouer thee, to keepe thee in all thy wayes, they shall beare thee in their hands, that thou hurt not thy foote against a stone.*

s Psal 34, 7, & 91, 11, 12.

Reason. 3. Thirdly, God would stirre vs vp to be thankefull, and teach vs wholy to depend vppon him in all our daungers. Now, what is able more effectually to worke this in our hearts, and to open our mouths to the praise of our God, then to haue a blessed experience of the comfortable presence of God for our deliuerance, when we neither know our owne miseries, nor finde any meanes in our selues, to rid our selues? Therefore, the Prophet promiseth, being deliuered from the mouth of the Lyon t *to declare the name of God vnto his Brethren, and to praise him in the midst of the congregation.* Againe, *what may teach vs better to trust in him, and to waite vpon him for our saluation, then to consider his knowledge*

t Psal. 22, 20, 22.

of

of our eſtate in the ignorance of our owne dangers. Thus did *Dauid* behaue himſelfe, thus he did dwell in the ſecret of the moſt high, [u] and thus did he abide in the ſhaddow of the Almighty, and being aſſured of his protection, he reſteth in him, *I will ſay vnto the Lord, O mine hope, and my fortreſſe, he is my God, in him will I truſt, hee will deliuer me from the ſnare of the Hunter, and from the noiſome Peſtilence.* Seeing then, the Titles of God declare his nature, ſeeing he hath giuen his Angels charge ouer vs, and laſtly, ſeeing he would haue vs depend vpon him in daungers, and be thankfull for our deliuerances: we may truly conclude, that he is ready to deliuer vs out of vnknowne dangers.

[u] Pſal 91,2,3.

Vſe. I.

The Vſes follow. Firſt, this Doctrine ſhould direct vs, and inſtruct vs, to whom to go when we lye vnder the Croſſe. For if God foreſee the dangers which wee ouerſee, and keepeth vs from thoſe perils that wee know not, whether can we go for helpe, but vnto him? Shall we go to Saints or Angelles? Doubtleſſe thou art our Father: though [x] *Abraham* be ignorant of vs, and *Iſrael* know vs not, *Yet thou O Lord art our Father, & our redeemer, thy name is for euer.* Shall we truſt in Chariots or in Horſes? *An horſe is a vaine thing to ſaue a man, and ſhal not deliuer any by his great ſtrength: hope in the Lord, be ſtrong, and hee ſhall comfort thine hart, and truſt in the Lord.* We cannot honor him more, then when we depend vpon him, and reſt vpon his mercy. This doth *Ezra* notably declare at the returne of the *Iewes* from captiuity, ſaying, [z] *I was aſhamed to require of the K. an army, & horſmen to help vs againſt the enemy, becauſe we had ſpoke to the king, ſaying, The hand of God is vpon al thē that ſeeke him in goodnes, but his power & his wrath is againſt al them that forſake him.* He thought it fitter & far better, to commit himſelfe to the protection of God, then by craving theſe ordinary means, to giue any occaſion, either to the weak Brethren, to doubt of Gods power, or to obſtinate enimies to blaſpheme God, & to ſay, what? is not the God whō ye ſerue able to defend you? he hath brought thē out maliciouſly to ſlay them, and was not able to bring them againe into their

[x] Eſai. 63, 16.

[y] Pſal. 33, 17. and 27, 14.

[z] Ezra. 8, 22.

their land, without our ſtrength and helpe! Wherefore, to ſtop the mouths of the Gentiles, to auoid all offences, and to ſtrengthen thoſe that were weake in the faith, (albeit it were not in it ſelfe vnlawfull to aske aide, and to craue humane helpe of the higher power, but onely in reſpect of circumſtances) he proclaimeth a Faſt, he humbleth himſelfe before God, and looketh for all helpe to come from him.

Vſe. 2. Secondly, ſeeing God deliuereth from vnknown dangers, and moſt ſecret enemies, let vs not ſtand in feare of them, but feare him, before whom all things are naked and open, who diſcloſeth the hidden things of the heart, who hath ſaid, [a] *There is nothing couered, that ſhall not be reuealed: neither hid, that ſhall not be knowne. Hel and deſtruction* [b] *are before him, how much more the harts of the ſonnes of men.* Indeede the heart of man is an hidden thing, and an vnſearchable euill: howbeit, God not onely ſearcheth the heart and trieth the reines, (c) but vnderſtandeth the deepeſt things of the earth, he knoweth the ſtate of the dead and damned ſoules that are in Hell, which thinges of all other are moſt hidden from the eyes of man. Albeit therfore the vngodly conſpire againſt the Church neuer ſo cloſely, and albeit they dig neuer ſo deeply to hide their Counſels from Gods al-ſeeing ſpirit, yet hee ſhall finde them out in their ſinnes, and bring them vnto iudgment, he ſhall bring to light their priuy deuiſes, & ſcatter them in their owne imaginations in his good time. This ſerueth to put life and courage into vs, to lift vp our hands which hang downe, and ſtrengthen our weake knees. Let vs not feare them that feare not God, but feare God, & comfort our ſelues in him.

[a] Luke. 12,2.

[b] Prou 15,11

[c] Iob. 26,6.

Vſe. 3. Thirdly, ſeeing God breaketh the ſnare of the Fowler that is hidden, and ſetteth his Seruants at libertie, that want the knowledge of the daunger and meanes of eſcaping: let vs ſeeke betimes to be parts of his Family, to be Cittizens of his kingdome; to be members of his bodie, and to be children of the true Church, that we may be vnder

der the protection of this mighty God, whose presence is euery where, whose Throne is the heauen, whose foot-stoole is the earth, whose Dominion is infinite. If a man abounded in wealth, liued in honour, bathed himselfe in pleasures, yet if he be not in the number of the faithfull, he cannot take any sound comfort in all these. For al outward blessings in an vnsanctified man are vnsauoury, [d] *To them that are defiled, and vnbeleeuing, is nothing pure, but euen their minds & consciences are defiled.* To the pure are al things pure, but the vnfaithfull defile all thinges that they touch and handle. Their sweet sauours and pleasant smels are stench. Their good meats and strong drinkes are gall & Wormewood. Their delicious fare is as poison. Their costly apparrell is as a menstruous cloath. Their beds of ease are sinkes of sin. Their life is a death. The best things they do are foule and filthy. So long as wee continue in this estate, [e] *and haue not our hearts purified by faith, we cannot please God,* [f] *(For without faith it is impossible to please him) neyther can we bee vnder the wings of his defence.* This therefore shall be our comfort, to be Sheep of his fold, that he may be our Shepheard to seek vs when we are lost, & to bring vs home when we are gone astray, to feed vs in his green Pastures, and to pull vs with his right hand out of daungers when we are falling into them. Otherwise, if wee content our selues to be in the Church, and labour not to be of the Church, we can looke for no defence or deliueraunce from him, but rather destruction of soule and bodie, and calamity vpon calamity, to fall vpon vs.

d Titus. 1, 13.

e Acts. 15, 9.
f Hebr. 11, 6.

Fourthly, this Doctrine teacheth, that seeing GOD bringeth vs out of vnknowne and desperate dangers that we thinke not of: how much more can he, and wil he deliuer vs, when wee knowing them, doe call and cry vnto him for helpe, that we may escape them? If hee bee not farre from vs when wee do not pray vnto him, [g] but bee found of them that sought him not, and answere them that asked not for him: how much more may we assure our selues, that he will preserue vs from daungers, when we

Vse 4.

g Esay. 65, 1, and 59, 2.

we craue his aide and assistaunce, seeing his hand is not shortned, that it cannot saue, neither is his eare heauy, that he cannot heare, neither is his eye dim and dark, that he cannot see and behold our miseries that are vppon vs.

This Doctrine therfore serueth greatly to comfort & incourage vs to pray vnto him in al our afflictions, and to increase a double care in vs, to poure out our Meditations before him. How many in their troubles and crosses into the which they are fallen, begin to sinke downe vnder the burden, and to cast off their confidence, which notwithstanding hath great recompence of reward? Surely, if we did wisely consider the watchful eye of Gods prouidence ouer vs, who foreseeth our dangers before they come, & preserueth frō the troubles which we through our blindnesse & ignorance cannot vnderstand, we may assure our selues of the presence of his hand when wee knowe our selues to be in trouble, and pray vnto him for deliuerance out of trouble. When a sonne hath had experience of the louing kindnesse of his Father, in pulling him out of danger, as it were out of the fire, which hee saw not to bee kindled against him: can he doubt or despaire of the care of his Father ouer him, or thinke he will leaue him, when he calleth vnto him for helpe, out of daungers that are seene and felt? Doubtlesse, he that hath an eye to foresee dangers, will haue an eare to heare in the time of danger. Let this comfort vs greatly, and cheere vppe our hearts, while we lye vnder the Crosse; let vs perswade our owne soules, that he which performeth the greater, wil alwaies be ready to accomplish the lesse: he that deliuereth from the pit that was hidden, will helpe vs to escape from that which lyeth open: and he that discouereth a secret snare laide to entrap vs, will not leaue vs, nor forsake vs when we entreat for succour in the midst of our greatest afflictions that we finde and feele to be vpon vs.

Vse. 5. Lastly, we are admonished by this fauour of God towarde vs, to giue him the praise and glory of his owne workes. True it is, when wee haue vsed all holy meanes for

for our deliuery, yet the praise is due to the Lord. How much more therefore ought we to render al thanksgiuing to God, when he hath done it without our meanes? and confesse that he hath done great thinges for vs.

Thus did the people [h] when they returned out of Babylon, as the Prophet declareth *Psal.* 126. *When the lord brought againe the captiuity of Sion, we were like them that dreame: then was our mouth filled with laughter, and our tongue with ioy, then said they among the heathen. The lord hath done great thinges for them: the lord hath done great thinges for us, whereof we reioyse.* He watcheth for vs, when we rest: he waketh for vs, when we sleep: he heareth, when we are deafe: heriseth vp for vs, when we lie downe: he is a buckler about vs, when we are assalted: he is the God of knowledge, when we are ignorant. And if euer there were people vnder the heauen that hath experiēce of Gods watchfulnes in this kind, it is this Nation of great Brittaine. O vnthankfulnes, if we do not acknowledge it! ô wretchednes, if we do not euer remember it! ô wickednes, if we do not teach it to our posterities! For hath not God deliuered vs from the most cursed and execrable plot of desperate enimies that euer was contriued, against the King, the Queen, the Prince, and the rest of their progeny, against the Lordes, the Commons, the wole church and kindome, [i] determining sodainly to haue blowne vp the whole house of Parliament with gunpowder. Now as this was an inuention bloody, an intention barbarous and inhumane, so by what [k] meanes were we deliuered? was it by our fasting and praier? was it by humbling our selues before our God, and crying strongly in the eares of the Lord of hostes? was it by our teares and weeping for our sinnes; saying, spare thy people, ô lord, and giue not thine inheritance into reproch, that the Priestes and Iesuites should rule ouer them? Nay, we vsed none of al these, we suspected no danger, we feared no enimies, we dreamed of no deuelish deuises against the land: so that to detect and disclose the forenamed cursed conspiracy was the Lords doing onely, and

h Psal. 126, 1, 2, 3.

i Vpon the fift day of Nouēber, An. 1605.

k See Act. 1. *Iacob. an.* 3.

and it is marueilous in our eyes. When an inuaſion in the yeare 88. was intended by the ſuppoſed inuincible *Armada*, glorying in their ſtrength, munition, ſhippes, preparations, and confederates, it was indeed the Lords mercy toward vs, to croſſe and curſe their attempt, and to raiſe the windes and ſeas againſt them, howbeit, this was not without vſing of meanes, as rigging of ſhippes, arming of men, muſtering of ſoldiers, yea it was not without ſanctifying of faſtes, calling ſolemne aſſembles, and crying vnto the Lord. If then we did ſing ſonges of thankeſgiuing for that deliuerance: how ſhould our harts be kindled and inflamed with ioyfulnes, and with what praiſes ſhould we expreſſe our thankfulnes, but euen vow vnto the Lord our ſelues our ſoules, and bodies, to offer them vp a liuing ſacrifice, holy and acceptable vnto him? For, as many haue been the practiſes of the malicious and bloody Papiſtes, yet this ſurmounteth them al: ſo many haue been the deliuerances of God, of our Princes, of our Rulers, of our Magiſtrates, of our Miniſters, of our people, but this ſurmounteth and ſurpaſſeth them al. *Let vs therefore reioyce vnto the lord* [l] *let vs ſing aloud to the rock of our ſaluation: let vs come before his face with praiſe, let vs ſing loud vnto him with Pſalmes: for the Lord is a great God, and a great King aboue al gods. He ſitteth in heauen and laugheth to ſcorne the deuiſes of the wicked. He ruleth in earth, and maketh al his enimies his footſtoole.*

l Pſal 95, 1.2.

Verſe 28. [*Then the Lord opened the mouth of the Aſſe.*] When *Balaam* had ſmitten his Aſſe three times that had ſaued his life: it pleaſed God to worke a wonder, to alter the courſe of nature, to giue ſpeach to the Aſſe, and to make her able to reproue her maiſter. God indeed could otherwiſe haue ſet his ſinne in order before him, but a dumbe beaſt is teacher fit enough for the falſe Prophet. We ſee heerby, [m] that God ſo often as it pleaſeth him, worketh aboue nature and ordinary meanes. Heerunto come al the miracles which God hath ſhewed from the beginning of the world. He gaue vnto *Abraham* and *Sarah*

m Doct. 11. God oftentimes worketh aboue nature.

rah a ſonne in their olde age, [n] *who quickneth the dead, and calleth thoſe thinges which be not as though they were.* He ſtaied the courſe of the ſunne, deuided the red ſea, fed his people with *Manna*, [o] ſtopped the mouthes of lions, quenched the violence of fire, opened the earth to ſwallow his enimies, brought water out of the hard rock. He ſent ſignes and wonders in the land of *Egypt*, vnto this day, [p] and in *Iſrael*, and among al men, and hath made him a name, as appeareth this day. *He brought his people out of the hand of Pharaoh with ſignes and with wonders, and with a ſtrong hand, with a ſtretched out arme and with great terrour.* He gaue power to [q] a virgine to conceiue and beare a ſonne, that he might ſaue his people from their ſinnes. Al theſe workes of God teach vs this truth, that he paſſeth the boundes and ordinary courſe of nature in bringing his decrees and purpoſes to paſſe, ſo often as it pleaſeth him.

[n] Rom. 4.17.

[o] Hebr 11.33 34.

[p] Ier. 32.20.

[q] Math 1.21, 23.

The reaſons remaine to be conſidered & handled, to confirme vs farther. Firſt, marke the nature of God, he is great in counſel, glorious in holines, fearful in praiſes, mighty in his workes, and in his enterpriſes. Who made the heauen? who framed the earth? and laid the foundation thereof vpon the depth? who brought light out of the darkneſſe? Is it not the Lord that doth whatſoeuer he wil, in heauen, in earth, in the deep, and in al the world? This the Prophet *Ieremy* teacheth chap. 32. *Ah, lord God, behold thou haſt made the heauen, and the earth by thy great power, and by thy ſtretched out arme,* [r] *and there is nothing hard vnto thee: he maketh the barren fruitful, he brought al thinges out of nothing, who onely doth great wonders,* [ſ] *for his mercy endureth for euer, who by his wiſedome made the heauens, and hath ſtretched out the earth vpon the waters, for his mercy endureth for euer.*

Reaſon 1.

[r] Ier. 32. 17.

[ſ] Pſal. 136. 5, 6

Againe, thereby he maketh his name knowne, and his power to be acknowledged in the world. This is declared by *Nehemiah* in the praier of the *Leuites* chap. 9. *Thou haſt conſidered the affliction of our fathers in Egypt, and heard their cry by the red ſea: and ſhewed tokens and wonders vpon Pharaoh, and on al his ſeruants, and on al the people of the land: for thou*

Reaſon 2.

t Neh. 9, 9, 10. *thow knoweſt that they delt proudly againſt them,* (t) *therefore thou madeſt thee a name, as appeareth this day.* Wherefore, to the end the power and preſence of God may beknowne both to the Church and to the enimies of the Church, he breaketh and interrupteth the natural order & courſe of thinges. Heerevpon it is, that *Ioſhua* calleth the children of *Iſrael*, and telleth them, that by the miracle of diuiding the waters of *Iordan*, u *they ſhould know that the liuing God was among them, and would caſt out the Canaanites before them.* Seing then, the Lord created heauen and earth of nothing x *ſo that the thinges which we ſee were not made of thinges which did appeare*, and ſeing by his wonders he maketh himſelfe knowne in the middes of the earth, we conclude that his workes are aboue the courſe of nature and al natural thinges whenſo euer he will.

u Ioſh 3, 10.

x Heb. 11, 3.

Vſe. 1. The vſe of this doctrine may be made in this maner. Firſt, it ſerueth fitly to condemne al *Atheiſts* and earthwormes, that aduance nature to throw downe the power of God. Indeed if God onely wrought by ordinary meanes and according to the ſtrength of ſecond cauſes, ſome pretence might be alleaged and ſome colour of reaſon produced to doubt of the diuine power. But ſeing God worketh not onely by nature and by meanes, but ſometimes aboue nature and without al meanes, and ſometimes againſt al meanes, the euidence of this truth is cleered, the power of God is manifeſted, and the mouthes of al infidels, and of iniquity it ſelfe is ſtopped. Our faith muſt goe beyond reaſon, if we wil profeſſe our ſelues ſchollers in the ſchoole of Chriſt. In the ſchooles of the Philoſophers reaſon goeth before aſſent, but in the ſchoole of God, firſt we haue vſe of faith, and after followeth diſcourſe of reaſon. Let vs therefore learne to magnify the Scriptures, and by the authority of them tread and trample vpon al *Atheiſme* and *Prophaneneſſe*. As many miracles as we find expreſſed and wrought by the finger of God, ſo many teſtimonies and euidences we haue againſt theſe patrones of nature, who being wholly carnal and

and corrupt, know nothing that is spiritual. These deny the resurrection of the body, and the immortality of the soule, that so they might escape the sentēce of the eternal Iudge, by whome they shal be iudged in the last day, and shal know to their confusion that there is a God whose power is infinite, y who will not make the wicked, innocēt, *but visit the iniquity of the fathers vpon the children and vpon childrens children to the third and fourth generation, and reward euery one according to his workes.* He is able to be reuēged on al his enimies, who shal sooner pull their hearts out of their brestes, then God out of their mindes. This *Moses* setteth downe *Deut.* 32. *Beholde now, for I, I am he, and* z *there is no gods with me, I kil and giue life: I wound and I make whole: neither is there any that can deliuer out of mine hand: If I whet my glittering sword, and my hand take holde on iudgement, I wil execute vengance on mine enimies, and wil reward them that hate me, I wil make mine arrowes drunk with blood, and my sword shal eate flesh, for the blood of the slaine, and of the captiues, when I begin to take vengeance of the enimy.* This is gods arrow against al *Atheistes*: this is a fearfull thunderbolt throwne downe upon their heads, which shal crush them in pieces, and testify their destruction, which shal come vpon them when there is none to helpe. Let such therefore betimes acknowledge a God of nature, that he may be to them a God of grace: let them confesse him to worke when he he will, by extraordinary meanes, that he may direct them in the ordinary pathes that lead to saluation and eternal life: let them reuerence him as the ruler of the world, that he may rule in their hearts by his word and spirit, and Sacraments, whereby he applieth to vs his heuenly giftes.

y Exod. 34,7,

z Deut, 32, 39, 42.

Secondly, let vs learne by this miraculous maner of his working, to trust in him when al meanes faile vs: and tie not him to the ordinary course of second causes, (*a*) that is able to make the sunne and moone to stand still, as in the pursuit of *Iosua*: b and to bring the sunne back againe many degrees in the dial of *Ahaz*, as in the comforting of *Hezekiah*: and to turne the sunne into darknes, (*c*) as

Vse. 2.

a Iosh, 10, 12,

b 2, King, 20, 11

c Math, 27, 45.

we see in the time of the passion of Christ. Hee is able to do whatsoeuer he will, and more then he will do. It is an easie matter for euery man to say he trusteth in God, and boast of his faith, when no meanes faile him, when hee hath aboundance and store of all thinges, when he is fed to the full with his hid Treasure, that they leaue the rest of their substance for their Children: when God compasseth them about with his mercies, (d) *That they wash their paths in Butter, and haue the Rockes to poure them out Riuers of Oyle, as Iob speaketh, it is quickly saide and spoken that we wil relye vpon God, and acknowledge his prouidence.* But if God blow vpon our meanes, they shall do vs no good: he can take vs from them, as he dealt with the e vnfaithfull rich man: or he can take them from vs, f as he dealt with his faithful seruant *Iob.* We must therefore depend vpon him in time of war, as well as of peace: in want, as well as in time of wealth: in sickneſſe, as in health: when he shall make the heauen as iron, and the earth as brasse, when he shal take away the stay & staffe of bread: when he shall cause thee to walke through the valley of the shadow of death, thou must then call vpon him for thy daily bread, and say with *Iob*, g *Loe, though he slay me, yet wil I trust in him. Commit thy waies and works vnto the Lord, and thy* h *thoughts shal be directed. Cast all your care* i *on him, for he careth for you.* Such wee are indeed, as wee are in aduersity. Such is our faith, as it is found in the day of tentation. Wherefore, let vs lift vp our eyes to him that sitteth in the heauens, and swayeth all things by his prouidence, and say with the Prophet. *Psal.* 28. *The Lord is my strength,* k *and my shielde, mine heart truste in him, and I was helped, therefore mine heart shall reioyce, and with my Song will I praise him. The Saluation of the righteous men shall be of the Lord, he shall be their strength in the time of trouble. For the Lord shal helpe them and deliuer them, he shall deliuer them from the wicked, and shall saue them, because they trust in him.*

d Iob. 29, 6.

e Luke 12, 1.

f Iob. 1, & 2.

g Iob 13, 15,

h Prou 16. 3.

i 1 Pet. 5, 7.

k Psal. 28, 7, & 37, 39, 40.

Vse. 3. Thirdly, seeing his power is such, that it is not limited to ordinarie meanes, let vs not doubt of the promises, or prouidence of God, who is able to make good the words of

of his owne mouth, how incredible or vnpoſsible ſoeuer they ſeeme in our eyes. Therefore, the faith of *Abraham* the Father of the faithfull is commended by the Apoſtle, that aboue hope, he beleeued vnder hope, that he ſhould be the Father of many Nations, [l] and hee not weake in faith, conſidered not his owne body which was now dead, neither the deadneſſe of *Sarahs* wombe, neyther did he doubt of God thorough vnbeleeſe, but was ſtrengthned in the Faith, and gaue glory to God, being fully aſſured, that he which had promiſed was able to do it. This is a great comfort, if at any time we ſee the miſeries and ruines of the Church, if we behold the deſolation and hauocke that is made of it, that God is able to reſtore the flouriſhing eſtate thereof againe. God can work aboue meanes, and without meanes; ſo that albeit we can ſee with an eye of fleſh no way to worke the ſafetie of the Church, let vs not deſpaire or caſt away our confidence and hope, which hath great recompence of reward. We read how GOD ſaued *Iſraell*. When there appeared no meanes of deliuerance in the eyes of men, the rockes and mountaines hemmed them in on both ſides, the red Sea was before them, the hoaſt of the *Egyptians* marched behind them, [m] no way was left them to eſcape the dangers in mans iudgement. But as the Church in this world, is euer ſubiect to affliction, and to lye vnder the Croſſe; ſo God doth not incontinently deliuer it out of danger, but many times continueth their troubles, and augmenteth their calamities, to exerciſe their faith, to try their patience, and to prooue their obedience; notwithſtanding, in the end, God maketh an happy yſſue, and ſheweth that the gates of hell ſhall neuer preuaile againſt the Church. Therefore, when the *Iſraelites* began to murmure, and not ſo much againſt *Moſes*, as againſt God, and looked more to the danger of death before them, then to the power of God aboue them, and conſidered more what they did want, then what they ſhould beleeue; *Moſes* ſaide vnto them, *Feare ye not, ſtand ſtil, and behold the ſaluation of the Lord,*

[l] Rom. 4, 18, 19.

[m] Exod. 14, 13 14.

which he will shew to thee this day, for the Egiptians, whom ye haue seene this day, ye shall neuer see them againe: the Lord shall fight for you, therefore hold you your peace. When there was a great persecution raised against the Church at *Ierusalem*, [n] so that the Sheepe of Christ were scattered abroad, and nothing but threatnings and slaughter breathed out against the Disciples of the Lord, [o] *Authority being giuen by the High-Priests to imprison al such as called on his name*: rather then the church shold be rooted out, the Lord Iesus apeared in the Heauens to *Paule*, as he was in the way, being nowe come neere to *Damascus*, called him to the knowledge of the truth, and appointed him to be a teacher of the Gospell, that before he destroyed, [p] so that we may renew the ancient Prouerbe, *Is Saule also among the Prophets?* So when we see the dangerous times, and perrillous seasons of the Church, let vs not hang downe our heads, but rather lift vp our hearts, and cry vnto God, saying; Helpe Lorde in the time of neede, forsake not thine inheritance, which thou hast purchased, nor the Vine-yard which thy right hand hath planted. And let vs assure our selues, that when the cause thereof seemeth most desperate, and helpe appeareth to vs to be fartheſt off, then is his mercy greatest, and his presence neerest, [q] then is his power made perfect through our weakenesse. This is that which the Prophet *Zachary* witnesseth. *Chap. 8.* speaking of the returne of the people from Captiuity vnto *Ierusalem*, and of the louing kindnesse of God to bee extended toward them. For albeit the residue that were left, were reproached, the Citty ruinated, the gates burned, and the wall broken downe, [r] yet he propheciеth, *That old Men, and olde Women shall dwell in the streets of Ierusalem; and the streets of the Citie shall be full of Boyes and Girles, playing in the streets thereof. For thus saith the Lord of hoasts, Though it seeme vnpossible in the eyes of the remnant of this people in these daies, should it therefore be vnpossible in my sight, saith the Lord of Hosts?*

[n] Acts. 8, 1.

[o] Acts. 9, 1, 2, 3

[p] 1. Sam. 10, 11.

[q] 2 Cor. 12, 9,

[r] Zach 8, 4, 5, 6.

Vse. 4. Lastly, as this Doctrine teacheth vs to beleeue the promises of God, so it teacheth vs not to doubt or despaire of

of the ſaluation, and conuerſion of our Brethren, for God is able to call and conuert them to the ſauing knowledge of the Goſpell. This the Apoſtle vrgeth, intreating of the calling of the Iewes, to embrace the Faith of the *Gentiles*, [s] *And they alſo, if they abide not ſtil in vnbeleefe, ſhall bee grafted in, for God is able to graft them in againe.* Likewiſe, when the Diſciples ſaw and heard the difficulty of entering into heauen, for thoſe that truſt in their riches, that they haue need of a ſingular gift of God, to eſcape out of the ſnares and ſubtilties of Sathan, Chriſt Ieſus behelde them and ſaid vnto them, [t] *With men this is vnpoſſible, but with God all things are poſsible. He calleth at all houres of the day,* [u] *at the dawning of the day, at the third houre, at the ſixt, at the ninth, and at the eleuenth houre.* For as he is bound to no perſon, ſo he is bound to no time: he calleth whom he will, he teacheth and toucheth the heart when he will. This we ſee, in the example of the Apoſtle *Paule* (which wee ſpake of before) he was at the firſt [x] a blaſphemer, a Perſecutor, and an oppreſſor, yet he was receiued of God to mercy, to the encouragement of them which ſhal in time to come, beleeue in him vnto eternall life. So was *Mary Magdalen* a grieuous ſinner, an vncleane liuer, [y] out of whom he had caſt ſeauen Deuils, [z] *yet many ſinnes were forginen her, inaſmuch as ſhe loued much, and was the firſt to whome the Lord appeared after his reſurrection.* Wherefore, albeit we ſee men run on in their wickedneſſe, and ſhut their eares againſt the wholeſome admonitions of the word of God, albeit, their whole life be a continuall practiſe of ſin, and that they drinke in iniquity, as the Fiſh doth the Water, (a) *yet we muſt iudge nothing before the time, vntil the Lord come, who will lighten thinges that are hid in darkneſſe, & make the counſels of the harts manifeſt, and then ſhall euery man haue praiſe of God.* God is not tyed to ordinary cauſes, but as he fedde the people with Quailes in the Wildernes, ſo he can inwardly inſtruct the conſcience, hee can make the leaſt meanes powerfull and effectuall to ſaluation: ſo that [b] as many which are firſt ſhall bee laſt, ſo ſometimes the laſt

[s] Rom. 11, 23.

[t] Math. 19, 26.

[u] Math. 20, 1.

[x] 1 Tim. 1, 13.

[y] Marke. 16, 9.

[z] Luke, 7, 47.

[a] 1 Cor. 4, 5.

[b] Math. 19, 30

ſhall bee firſt. Hee called *Iohn the Baptiſt*, as it were in the dawning of the day, [c] *whom hee ſanctified from his Mothers wombe.* He called *Timothie* and *Titus*, and ſome others as it were at the third houre of the day, [d] *Who were brought vp in the knowledge of the Scriptures of Children, which are able to make thee wiſe vnto ſaluation through the faith which is in Christ Ieſus, and honoured the Lord with the firſt fruits of their life.* He called *Paule* to bee an Apoſtle, *Mary Magdalen* to bee a beleeuer, as it were at the ſixt houre, who after their conuerſion redeemed the time, and though they were inferiour to other in reſpect of time, yet they were equall vnto them, or before them in regard of zeale, and other graces of Gods ſpirit. He called the Theefe vpon the croſſe, as it weare at the eleuenth houre, to bee partaker of his kingdome, to whom Chriſt ſaid, [e] *This day ſhalt thou be with me in Paradice.* Let vs not therefore enter into iudgement againſt our Brethren, let vs commit them to God, [f] *Seeing it is not for vs to know the times and ſeaſons which the Father hath put in his owne power.* Let vs pray for their conuerſion to God, that he would giue them repentance to know him, and to come out of the ſnares of the Deuill, of whom they are holden captiues. In the meane time, vntill this wonderfull worke of grace be wrought in them, [g] *Who art thou that condemneſt another mans ſeruant? Hee ſtandeth or falleth to his owne Maiſter, yea, he ſhall be eſtabliſhed, for God is able to make him ſtand.*

[c] Luke. 1, 15.

[d] 2 Tim. 3, 15, and 1, 5.

[e] Luke. 23, 42 43.

[f] Acts. 1, 7.

[g] Rom. 14, 4.

Verſe 31. [*Then the Lord opened the eyes of Balaam, and he ſaw the Angell of the Lord ſtanding in the way with his Sworde drawne.*] The Lord that before opened the mouth of the Aſſe, now openeth the eyes of *Balaam*, who is heere called, the Lord, and the Angell of the Lord. Not that his eyes were ſhut or cloſed before, or that he was blind, but his ſences were holden, that he ſaw not the Angel of God who appeared in a viſible and bodily ſhape, otherwiſe he could not be ſeene of the Aſſe. And the Lorde Ieſus did often appeare in the Old Teſtament in a bodily ſhape, to teach the Church, [h] that when the fulneſſe of time ſhold come

[h] Galat. 1, 4.

come, he would take vpon him the nature of man, made of a woman, and made vnder the Law. Thus he appeared to *Abraham*, accompanied with two of his Angels. *Geneſis. 18.* For we do not read that God the Father euer took vpon him the ſhape of man, or God the Holyghoſt: to ſhew that the ſecond perſon in Trinity onely, ſhould be incarnate, and neither the Father, nor the Holy-ghoſt. The ſences of this Sorcerer were ſo aſtonied, that before his eyes were opened, he diſcerned not the Angell ſtanding by him with a drawne ſworde ready to ſtrike him: now he perceiueth the preſence of the Angell. We learne from hence, i that we can haue no vſe of the ſences further then God inableth and bleſſeth. True it is, nothing can be more naturall, and nothing ſeemeth more in our owne power, then for the eye to ſee, the eare to heare, the heart to vnderſtand, the hand to handle, the foote to walke; yet all our ſences, geſtures, and motions of the body, are ordered at the will and pleaſure of God. Wee cannot open our eyes to ſee, further then hee will: and when they are open, we ſhal diſcerne no more then blind men that grope in the darke, without his direction. Heerunto commeth the example of the *Sodomites*, *Gen.* 19. who preſſing vpon *Lot* with threatning wordes, and vncleane thoughtes, and running with rage to breake open his doores, k *The Angels ſmote them all, both ſmall and great, with blindneſſe.* They could haue ſtrucken them with ſodaine death, but they are reſerued to a greater iudgement: and this worke of God is the greater, in that their eyes are open, and they are not vtterly depriued of ſight, and yet they ſee or diſcerne nothing at all. Thus they ſtand amazed, going vp and downe, and yet not knowing whither they went. That which was one, ſeemed double: the thing neere at hand ſeemed farre off: that on the right hand ſeemed to be on the left: that before them, ſeemed to be behind them. Thus they ſee the doore, and ſeeke to breake it vp, but knoweth not where it ſtandeth, or which way to find it. The like we ſee afterward, *Chap.* 21 when

i *Doct.* 12. We haue no vſe of the ſences nor of the meanes before vs, except God open our eies.

k Gen. 19, 11 and 21, 19.

when *Hagar* the Bond-women with her *Ishmael* were cast out of *Abrahams* house, and wandered in the Wildernesse of *Beersheba*, God opened her eyes, and then shee saw a Well of water. Heerunto also come the Prayers of *Elisha*, both touching his Seruants, and the *Aramites*. For when the King of *Aram* sent Horsses and Chariots, and a mighty hoast to take the Prophet (who had discouered his secret counsels) and his seruant beholding the Army, cryed out, [1] *Alas Maister, how shal we do?* Hee answeared, *Feare not, for they that be with vs, art moe then they that be with them: and he prayed, saying, Lord I beseech thee open his eies, that he may see, and the Lord opened the eyes of the Seruant, and he looked, and behold the Mountaine was ful of Horses and Charriots of fire round about Elisha.* Againe, when the *Aramites* came about him, and thought themselues sure of him, he prayed vnto the Lorde, and saide: *Smite this people I pray thee with blindnesse: and he smote them with blindnesse, according to the word of Elisha: And Elisha saide vnto them, This is not the way, neither is this the Citty, follow me, and I wil lead you to the man whome ye seeke. But he led them to Samaria. And when they were come to Samaria, Elisha saide, Lorde open their eyes that they may see. And the Lord opened their eyes, and they saw: and beholde, they were in the middest of Samaria.* He did not pray vnto God, to kill and destroy them, that they might fall into the pit which they had digged for his life; neither did hee pray to God to take away wholly the vse of their sight, and put out their eyes. They saw their way, they saw the Prophet, they saw the Townes and Cities as they tooke their iourney, but they discerned not the way, they knew not the Citties, they perceiued not the Prophet who he was. So then, howsoeuer we haue eyes to see, and eares to heare, and want neither wisedome nor Counsell, yet wee can see, heare, marke, and perceiue no more then God will haue vs: our sight is confused, as at the building of *Babel*, their language was confounded.

[1] 2 Kinges. 6, 17, 18, 19.

Reason 1. The Reasons are: First, because nothing can prosper, or be blessed vnto vs without his speciall guidance and directi-

direction. We cannot performe & accompliſh any thing, except the Lords bleſſing concurre with the ſame. This the Prophet *Dauid* teacheth. *Pſal.* 127. *Except the Lorde* [m] *builde the houſe, they labour in vaine that build it: except the Lord keepe the City, the keeper watcheth in vaine.* Whereby we ſee, that all the labour and induſtry of men, in gouerning a Family, or in vpholding a Common-wealth, ſhall proue vaine and vnprofitable, vnleſſe God guide them, & giue good ſucceſſe vnto them.

[m] Pſal. 127, 1.

True it is, the prouidence of God ruleth ouer all, and nothing is vnpoſsible to him to bring to paſſe, hee is able to chaunge Nature, and to alter the courſe of Naturall thinges. For ſhall any thing be hard to him, who worketh myracles and wonders at his owne pleaſure? And we muſt not neglect the meanes, but vſe them to his glory, and our comfort: and yet no meanes can doe vs any good any farther then they receiue ſtrength and vertue from him.

Secondly, if wee conſider who made all thinges, and gaue them vnto man, we ſhall not greatly meruaile that God hath the ſoueraignty and dominion ouer all that we haue. For who [n] made the eye of man? who faſhioned the eare? who created the hart? who gaue to men wiſedome and vnderſtanding? Is it not God who maketh all things in all men? If then he made the eye, how can wee doubt but hee hath power and authority to open and to ſhut, to lighten, and to darken, to giue ſight, or to ſtriko with blindneſſe? If hee planted the eare, and faſhioned the hart, it is certaine he can bore the eare, and open the heart, or he can harden the heart, and make the eare heauy. For as he knoweth what is in the heart, hee hath the ordering and diſpoſing of it at his pleaſure. Seeing then, that nothing can be bleſſed without Gods direction, and ſeeing all things are his by the right of creation, it is certaine we haue no vſe of our ſences, and of the meanes before vs, except it be giuen vs from aboue from him, that is the Creator and gouernour of all thinges.

Reaſon 2.

[n] Pſal. 94, 9, 10.

This

Vſe. 1. This Doctrine offereth to our conſiderations, verie good Vſes. Firſt, ſeeing wee can neither ſee, nor heare, nor vſe the meanes open before vs, exeept God open our eyes, let vs pray to God to giue vs in the right vſe of our ſences, as he hath giuen the ſences themſelues. Let vs vſe all the meanes that God hath put into our hands, alwayes with Prayer to God, to bleſſe them to vs, and our comfort. Eſpecially, when we come to heare his word, let vs craue of him to [o] open our hearts, as hee did the heart of *Lydia*, that ſhe attended vnto the things which *Paul* ſpake: ſo he that hath eares to heare, ſhall heare. For by nature wee haue vncircumciſed hearts and eares: and through our corruption, wee are as cloſed veſſels vnfit to receiue the wholſome liquor, and pure waters of the worde of God, which is oftentimes preached to the condemnation of thoſe that heare it. Therefore, the Lord ſpeaketh by the Prophet, [p] *Ye ſhal hear indeed, but ye ſhall not vnderſtand, ye ſhal plainly ſee, and not perceiue; make the heart of this people fat, make their eares heauy, and ſhut their eies, leaſt they ſee with their eyes, heare with their eares, and vnderſtand with their hearts, & conuert, and he heale them, euen vntill their Cities bee without Inhabitants, their houſes without poſſeſſors, their fieldes without Tillers of them.* He doth not alway take away his word, for the ſinnes of men, but cauſeth it to bee preached to their condemnation, that will not obey it, nor expreſſe the power of it in their conuerſations. And ſurely, if we would knowe the cauſe of the ignorance and contempt of the word, of the want of profiting and regarding the preaching of the Goſpell, which is the high ordinance of God in his heauenly wiſedome, ſanctified for the ſaluation of his elect: we ſhall finde this to be the chiefeſt, we reſt & truſt in our ſelues, we thinke it ſufficient to bring our naturall eyes, and carnall eares with vs, whereas we ſhould earneſtly deſire of God, the true vſe, & comfortable fruite of them, otherwiſe wee may ſee and heare to our further condemnation. This we ſee in the ſame ſort practiſed by the Prophet *Eliſha*, when he was compaſſed with his ene-

[o] Acts. 16, 14.

[p] Eſai. 6, 9, 10, 11.

mies,

mies, q he prayeth God to open the eyes of his seruant, to see the helpe that God hath sent him: he prayed likewise to GOD touching his enemies, first to strike them with blindnesse that they might run into danger, then to open their eyes to see themselues in daunger. Let vs also continually giue him thankes so often as we find his hand to be with vs, and feele him with his gifts, to bestow vpon vs the vse of his giftes, whether naturall, or spirituall, to blesse our sences, to direct our iudgements, to sanctifie our vnderstandings, to soften our hearts, and to circumcise our eares. Now, if we must be faine to begge of God the proper functions, and right vses of our outward sences (which we haue by nature) as if we had them not, and render praise vnto God for them: how much more are we to aske of God a pure and cleane hart, an humble & contrite spirit, the gift of repentance, and the grace of regeneration, which we haue not by nature, but are contrarie to nature. For the Apostle teacheth truly, r that the wisedome of the flesh is enmity against God, because it is not subiect to the Law of God, neither indeed can bee. And againe, s *The natural man perceiueth not the things of the spirit of God, for they are foolishnesse vnto him, neither can hee know them, because they are spiritually discerned.* It is God that must reueale vnto vs by his spirit t *the misteries of his kingdom, which none of the Princes of this world haue knowne: the spirit searcheth al things, euen the deepe things of God.* This we see noted vnto vs in the communication and conference of Christ with the two Disciples that went to *Emmaus*, he drew neer to them to heare their reasoning together, of the things that happened at *Ierusalem*, touching the passion of Christ, but u *their eyes were holdē that they could not know him* His body indeed was not inuisible, the change was not in him, but in their eyes which after a sort were dim'd & holden back, that they should not discerne him for a season, and afterward their eyes were opened, that they knew him, x as likewise *Mary Magdalen*, albeit she were neither blinde nor deafe, yet discerned him, neither by seeing, nor hearing

q 2 Kinges 6. 17, 18, 19.

r Rom. 8, 7.

s 1 Cor. 2, 14.

t 1 Cor. 2, 6, 7, 8.

u Luke 24, 16 31.

x Iohn 20, 15

ring of him. Wherefore, we haue not an abſolute power ouer our ſences, it is God that giueth the eye, that muſt open it: much leſſe haue wee power ouer our vnderſtanding, will, iudgement, memory, and affections: and leaſt of all concerning heauenly things, in which we are wholly blinde, as we haue already declared: ſo that it behoueth all of vs to acknowledge all theſe to be in the power and diſpoſition of God, either to diminiſh or reſtraine them, or vtterly to bereaue vs of them, and take them away from vs at his pleaſure, that is the giuer, and conſequently we are alwayes to entreat him to giue vs grace & power, that we may carefully vſe them as we ought to the glory of his name, the profit of our Brethren, & the comfort of our ſoules and bodies.

Vſe. 2. Secondly, ſeeing we haue no vſe of our ſences & ſight further then God will, who oftentimes ſhutteth and cloſeth them vp, thereby withholding them euen from diſcerning of particular obiects: let vs take heed how wee abuſe them to our owne hurt that haue receiued them, & to the diſhonor of God that gaue them, from whom euery good giuing, & euery perfect gift proceedeth. If we ſee not but at the pleaſure of God, who is able to ſtrike vs with blindnes and miſts, that we ſhal grope in darknes, & ſeek ſome to lead vs by the hand, or if we haue our eies open, we ſhall diſcerne and diſtinguiſh nothing, but haue the outward & inward ſences dazled, vntill he take away the ſcales from our eies that couer thē. The Apoſtle *Peter* complaineth in his time of corrupt men led with ſenſuality, [y] *hauing eies ful of adultry, and that cannot ceaſe to ſinne.* We muſt beware how wee turne our ſight to a contrary end, then for which God hath lent it vnto vs, but rather with *Iob,* [z] *We ſhould make a couenant with our eyes, that they wander not after folly:* and pray with the Prophet *Dauid, Pſal. 119.* [a] *Turn away mine eyes from regarding vanity, and that they be not carried away after couetous affections.* If we haue eares by nature, yet heare at the pleaſure of God, how ſhall we then giue ouer our eares, and hearing to harken to hateful ſlaun-

[y] 2 Pet. 2, 14.

[z] Iob. 31, 1.

[a] Pſal. 119. 37

ſlaunders, leud ſurmiſes, euil backbitinges, flying tales, falſe accuſations, and hurtful reproches, raiſed and forged to the hurt of our bretheren? He is able to try and touch vs (*b*) with dumneſſe, as he did *Zachary*, with lameneſſe; as he did *Iacob*; with blindneſſe, as he did *Elymas*; with crookednes and deformity, as the woman in the Goſpel; with fooliſhues, as he did *Achitophel*; with want of reaſon and vnderſtanding, as he did *Nebucadnezzar*; to teach vs to take heed to our ſelues and our ſenſes, leaſt we abuſe them to our deſtruction.

b Luk.1.22, Gen.32,31. Act.13.11. Luk.13,11,

Vſe.3.

Laſtly, ſeing God can blinde the eyes, and binde vp the ſenſes when it pleaſeth him, let us goe forward and walke boldely in the duties of our calling, let vs not feare any enimies, ſeeing the Lord hath ſo many waies to help his choſen people, to ſuccour them, and to ſaue them harmeleſſe. Let vs commit and commend our ſelues to his prouidence, who albeit he ſuffer vs to fall into many dangers, yet he can ſmite his enimies with many and ſuddaine iudgmentes. He can viſit them oftentimes and in ſundry maners. Euery thing ſerueth to his will, and therefore if we ſerue God, let vs be aſſured he wil make it ſerue to our benefit. They ſhal not ſtirre a foot, or moue any member, or lift vp an hand, but at his becke and appointment. *Ieroboam* ſtretched out his hand from the altar to lay holde on the Prophet, (*c*) *but immediatly it dried vp, and he could not pull it in againe vnto him.* *Ananias* and *Sapphira* his wife, were amõg the Apoſtles and ſeemed to be in perfect health and farre from death: yet ſudainly they fell downe, and were caried out, *Olde Eli*, whoſe ſonnes walked not in the ſteps of their father, ſate vpon a ſeate by the way ſide, waiting for the ſucceſſe of the battel fought againſt the *Philiſtims*. A man would haue thought, he ſate ſafely and ſurely at his owne pleaſure, and no doubt he iudged no leſſe himſelfe of himſelfe; but when he heard that the Arke was taken, (*d*) *ſuddainly he fell from his ſeate backward and his necke was broken.* When *Vzziah* King of *Iudah* preſumed to burne incenſe vpon the altar of incenſe, and lift vp his

c1.King 13.4.

d1.Sam.4,18.

his heart to his owne destruction, while he waxed wroth
against the Priestes of the Lord, and had the incense in
his hand to burne it, [e] *sudainly the leprosy arose in his forehead,*
and he was compelled to depart out of the Temple. We are able
to do nothing of our selues, as of our selues, [f] *seing that in*
him we liue, and moue, and haue our being. Let vs in al our suffe-
ringes comfort our selues heerin, that the Lord holdeth
the wicked in his owne hand, and turneth their wisedome
into foolishnes. *Absalom* rebelled against his father and
was assisted by *Achitophel Dauids* companion and cheife
counseller (for the counsel which he counselled in those
daies was like as one had asked counsel at the oracle of
God) *Dauid* praied vnto God to turne his counsell into
foolishnes, [g] *God heard his praier and confounded the deep*
wisedome of this great Politician, so that he set his house in order
and hanged him selfe. He catcheth the wise in their owne
craftinesse, *for* [h] *the wisedome of this world is foolishnes with*
God: the Lord knoweth that the thoughts of the wise be vaine: If
any therefore seem to be wise in this world, let him be a fool that he
may be wise. All humane wisedome in the vnregenerate is often-
times turned into extreme folly. *Iezabel* an olde malicious
enimy against the Church, hated *Eliah* vnto the death, but
sending him this word by a messenger, [i] *The gods do so to*
me and more also, If I make not thy life like one of theirs (whome
thou hast slaine) by to morow this time. Heerby he had fit oc-
casion and opportunity to fly away and to shift for him-
selfe, receiuing warning, and learning wisedome by his
enimy. *Herod*, a subtil foxe and with al a bloody lion, and
wise in his generation, might haue sent one of his cour-
tiers with the wise men for his greater assurance, (k) *yet he*
sendeth them alone, and appointeth not one to goe with them. Thus
the lord striketh his enimies with the spirit of giddinesse,
and turneth all their deuises into sottishnes: he circum-
uenteth the wise in their owne pollicies, and the counsel
of the wicked is made foolish: [l] *They meet with darknesse in*
the day time, and grope at noone day as in the night: but he saueth
the poore from the sword, frō their mouth, and from the hand of the
violent

[e] 2. Chron. 26. 19.
[f] Act. 17. 28.
[g] 2. Sam. 15, 31.
[h] 1. Cor. 3. 19. 20.
[i] 1. King. 19. 2. 3.
[k] Math. 2. 8.
[l] Iob. 5. 12. 13, 14, 15.

violent man, ſo that the poore hath his hope, but iniquity ſhal ſtoppe her mouth. Indeed they ſeek waies and imagine meanes to deſtroy the godly, but they cannot find them out: they are endued with wiſedome, iudgment, and counſell, they are very ſubtil and deceitfull, but that which hapned to the eyes of the *Sodomites* falleth vpon their mindes, [m] *they are ſtriken with blindneſſe and madneſſe, and are ſmitten with aſtonying of heart, ſo that they grope in the darke and ſtagger like a drunken man, and cannot bring to paſſe the plottes which they haue imagined and contriued.*

m Deut 28,28 29.

Ver. 34. [*Then Balaam ſaid to the Angel of the Lord, I haue ſinned.*] Heer is offered to our conſiderations the corrupt conſcience of an euil man. So ſoon as the Lord charged him with his ſinne, by and by his heart ſmote him, and he confeſſed his offence. Heer was no true ſanctification of the conſcience, which in deed did checke and condemne him for his diſobedience and couetouſnes, but did not bridle and ſuppreſſe the inclination of his heart vnto euil, neither could teſtify that his tranſgreſſion was pardoned. We learne in this example, [n] that euil men are oftentimes compelled to confeſſe their owne ſinnes. God wanteth not many waies and ſundry meanes to draw from men a confeſsion of their owne iniquities. This we ſee in *Pharaoh*, when the hand of God was heauy vpon him, and his plagues preſſed ſore againſt him, he called for *Moſes* and *Aaron*, and ſaide vnto them, [o] *I haue now ſinned, the Lord is righteous, but I and my people are wicked.* Albeit he could not beleeue to obtaine remiſsion, yet he confeſſed his ſinnes to his condemnation. The like we ſee in *Saul*, who perſecuted *Dauid*, and ſinned againſt his owne conſcience; yet when he ſaw that *Dauid* had ſaued his life when ſome willed and cryed to kill him, he ſaid, [p] *Thou art more righteous then I, for thou haſt rendred me good, and I haue rendred thee euill: I haue ſinned, come againe my ſonne Dauid, for I wil do thee no more harme, becauſe my ſoule was precious in thine eyes: Beholde, I haue done fooliſhly, and haue erred exceedingly.* So then, howſoeuer the vngodly delight in ſinne, and regard

n Doctr. 13. Euil men are often conſtrained to confeſſe their owne ſinnes.

o Exod. 9. 27.

p 1. Sam. 24. 18 & 26. 21.

gard not to prouoke God to wrath, yet their owne mouthes are made witnesses against themselues, and they publish their owne shame as with the blast of a trumpet.

Reason 1. The reasons are these: First, the wrath of God is gone out against them, and their owne consciences summon them vnto iudgment, to answeare for their sinnes, before the high iudge of heauen and earth; so that the more they seeke to couer and smother them in the ashes of their owne corruptions, that the flame of them breake not out, the more do the sparkes fly out and are scattered abroad, to the shame and confusion of their owne faces. This is it which the Prophet noteth in the people of *Israel*, whome God of his mercy had chosen to be his Church aboue other nations, q *when the wrath of God came euen vpon them, and slew the strongest of them, and smote downe the chosen men of Israel, then they returned to him and sought him earely, then they remembred that God was their strength, and the most high God their redeemer: but they flattered him with their lippes, and dissembled with him with their tongue, for their heart was not vpright with him, neither were they faithful in his couenant.* Where we see, that howsoeuer hypocrisy were in their secret soules, and deep dissimulation in their secret partes, yet a counterfaite repentance is in their mouthes, and their owne hearts had taught their tongues to lie against God.

q Psal. 78. 31. 34. 35. 36.

Reason 2. Secondly, they would be like the children of God in their afflictions, whome they regard not to follow, in their conuersations. They hate them with a deadly hatred, and cannot abide them in their life, so long as themselues liue in peace and sleep in security: but when the hand of God is heauy vpon them, then they would follow their example, and would giue a world that they were like vnto them, r *that they might die the death of the righteous*: yet is their confession, because it procedeth not from a feeling of the filthines of sinne, but ariseth from a feare of punishment; and therefore, it is without conuersion to God, without hope of mercy, without prayer for pardon, without hatred of sinne, and without purpose to amend.

r Numb. 23. 10.

The

The vses of this doctrine are these. First, seeing the most vngodly men are sometimes brought to confesse their sinnes, this ouerthroweth the doctrine of the Church of Rome, which teacheth that confession is a part of true repentance, which is a turning of the heart, and a right reformation of the life. For they make three partes of repentance, cõtrition of the heart, confession of the tongue, satisfaction of the worke. But these are not to be holden of vs as essentiall parts of a right repentance, inasmuch as they may agree to the Reprobate and vnregenerate, [f] and are all of them found in *Iudas* that betrayed his Maister. For when he saw that Christ was condemned, he sorrowed and was striken with griefe for the Treacherie he had committed: againe, hee confessed his sinne before the highpriests in betraying Innocent blood. Lastly, he made satisfaction and restitution of the mony which he had receiued. Besides, if we marke their owne Doctrine, [t] who teach that Contrition is an act of a mans free will proceeding from it, not an act of the holy-Ghost: and, that satisfaction may bee performed by another, one satisfying for another, as well as for himselfe, wee may truely and soundly conclude from their false and vnsound Doctrine, that the Reprobate may haue sorrow of heart; yea, make confession and satisfaction, and consequently, their confession is no true member of repentance. This therefore cannot be the true Religion which faileth and faultereth in the chiefe pointes and foundations thereof. The like we might say of the faith of the *Romaine* Church, which a Reprobate may attaine. For they define it [m] to be a gift of God, and a certaine light of the mind, whereby a man giueth a sure and certaine assent to those thinges that are reuealed in the word of God. And therefore our Englisn *Rhemists* write, [x] that wee may know and feele whether we be in the state of grace. So *Bellarmine* in his first Book of *Iustification* auoucheth, that whereas wee are taught in the Creed to beleeue the forgiuenesse of sinnes, [y] *The meaning of that Article is not, I beleeue or trust that my sins are forgiuen*

Vse. 1.

[f] Math. 27, 34

[t] *Catech. Rom. pag. 437. Tho Aqui. lib. 4. dist. 2. quest. 1. art. 1.*

[u] *Ieh. Chapeauil. summ. Catech. Rom.*

[x] *Rhe. Testa. vpon 2. Cor. 13*

[y] *Bellar. de Iustif. lib. 1. ca. 9. Sensus illius articuli non est, credo aut confido mihi remissa esse peccata, sed credo & confiteor in Ecclesia Catholica esse donum remissio peccatorum, &c.*

giuen me, but I beleeue and confeſſe that the gift of forgiuing of ſins is found in the Catholicke Church, which is receiued by Baptiſme, and other Sacraments. Al this is but an Hiſtorical and generall faith, which the deuill himſelfe hath, [z] who beleeueth & trembleth (as the Apoſtle teacheth) and therefore alſo the Reprobates, whoſe mindes are ſo farre enlightned to know the truth. This is to beleeue, as the Church beleeueth, albeit they know nothing how the Church beleeueth. If then the Reprobate may bee made pertakers of the faith & repentance of the church of *Rome*, [a] which are the two chiefe parts of Religion, it confuteth thoſe Politicians (wiſe in their owne eyes) who neither ſhame, nor feare to maintaine that the *Romiſh* Religion differeth not in ſubſtance from the doctrine of the reformed Churches, & conſequently that they may be vnited and reconciled. If they can make a fellowſhip between righteouſneſſe & vnrighteouſnes, a cõmunion between light & darknes, & concord between Chriſt & *Belial*, then they may make an harmony and hotchpotch betweene theſe two, ſo contrary the one to the other. But they ſhall as ſoone bring the North and South pole together, and cauſe heauen and earth to ioyne in one, as theſe two; the one grounded vpon the infallible rocke of the Scriptures onely, the other builded vpon the Traditions of their Fathers.

[z] Iam. 2, 19. Heb. 6, 5. Luke. 8, 13.

[a] Acts. 20, 20 21.

Vſe. 2. Secondly, ſeeing the vngodly and vnregenerate confeſſe their ſinnes oftentimes, and yet remaine in impenitencie of heart, we muſt learne that they are further from the Kingdome of heauen that deny their ſinne, that hide it, that excuſe and iuſtifie it, the reprobate ſhall riſe vp in iudgement, and condemne this generation. It is one ſtep toward the kingdome of heauen, to tremble at the iudgements of God, to feare to commit ſinne, to ſorrow and weepe for it when a man hath committed it, to humble himſelfe, and acknowledge his particular ſinnes before men, and to pray to God in his diſtreſſes; yet the reprobate may go thus farre in his profeſsion, and afterward fal away. This we ſee in *Ahab*, when *Eliah* had reproued him

him for his bloudy oppreſsion and Idolatry, and had denounced the wrath of God to fall vppon him and his poſterity, [b] *He rent his cloaths, put on Sackcloth vpon him, faſted, and went ſoftly in token of mourning* Thus he humbled himſelfe for ſome ſinnes which he had committed, yet not for all his ſinnes, neither did he aske pardon for them. So the *Iſraelites* murmuring againſt God, and deſiring fleſh for their luſts in the wilderneſſe, [c] had their Prayers graunted. If then the vngodly may go thus farre in Religion, then they are heerby condemned, that iuſtifie themſelues in their iniquities, and cannot be brought to a free confeſsion of them, [d] but hide them as *Adam*, or excuſe them as *Saule*, or deny them as *Achan*, or defend them as *Caine*. Therefore, if we would find pardon at the hands of God, we muſt confeſſe vnto him as *Dauid* did, weepe for them as *Peter* did. If we vncouer them, he will couer them; if we condeme our ſelues, he will iuſtifie vs. Therefore the wiſeman ſaith, [e] *He that hideth his ſinnes ſhall not proſper, but he that confeſſeth and forſaketh them ſhal haue mercy.*

[b] 1 Kinges. 21 29.

[c] Numb. 18, 18.

[d] Gen. 3, 21.

[e] Prou. 28, 13

Laſtly, ſeeing the vngodly are often conſtrained to breake out into open confeſsion of their ſinnes, wee ſee heereby that ſinne endeth not as it beginneth. Albeit, the foole maketh a mocke of ſinne, yet when the ſoule is tormented, and the conſcience oppreſſed with deſperation, and can finde no eaſe, then a man ceaſeth not to vtter his ſecret filthineſſe, to the ſhaming of himſelfe, and to the aſtoniſhment of the heareis. Let vs not looke for *Pharaoh*, or *Saule*, or *Iudas* to come out of hell to warn vs. Theſe things are written for our learning, wee haue *Moſes* and the Prophets, let vs harken to them. When as terrours take hold vpon the ſoule, we cannot couer ſinne any longer. Howſoeuer therefore, ſinne to the carnall man [f] be ſweet vnto the taſt, and Satan baiteth his hook with profit on the one ſide, and with pleaſure on the other, yet afterward it ſhall proue more bitter then gall and wormewoode, it ſhall wound the conſcience, as with a deadly Dart, and pierce the ſoule through with many ſorrowes.

Vſe. 3.

[f] Prou. 14, 9.

For albeit it begin in ſport, it ſhall end in horror and deſpaire. This we ſee in the example of *Caine*, g *My punishment is greater then I can beare.* So *Iudas*, when he ſaw Chriſt condemned, felt an hell in his conſcience. The mony was pleaſant, and the gaine was ſweet vnto him, but it was as a two edged ſword, that woundeth incurably, and as the teeth of a Lyon that biteth mortally. It ſeemed vnreaſonable to *Gehazi*, that *Naaman* the *Syrian* ſhould depart with ſo great a benefit by ſo litle a conſideration, h *And therefore followeth after him for a bribe and a reward, but with the reward he gained the Leproſie that did cleaue vnto him and to his ſeed.* This is the deepe ſubtilty of Satan, before ſinne bee committed he hideth the deformity of it from the eyes of men, he maketh as if it were no ſinne, or a little and veniall ſinne, or a little puniſhment due vnto it, or that there ſhall be time enough heereafter to repent of it, hee becommeth a Preacher of Gods mercie and pardon, he telleth the Sinner that God is gracious and mercifull. Thus he couereth the greatneſſe of ſinne, and hideth the greeuouſneſſe of the puniſhment, and concealeth the wrath of God that is drawne vpon vs. But when hee hath once preuailed, and enſnared the poore ſoule that hath ſwallowed the bait, he openeth the eyes which before he had darkned, he rouzeth vp the conſcience, which before he had ſeduced, he ſtriketh the heart which before hee had hardned, he vncouereth the fire of Gods indignation and iealouſie which before he had ſmothered. Then hee maketh ſinne appeare as vile and vgly as he can, then he layeth it open in his colours, then he will make a ſmall ſinne appeare the greateſt: then he ſetteth forth the Iuſtice of God due to the leaſt ſinne, and all to bring the perſon that hath ſinned, to deſperation. Wherefore, let vs flye from ſinne, as from the byting of a Serpent, that wee bee not ſtung therewith to eternall death, i *Knowing that the wages of ſinne is death.*

g Gen. 4, 13.

h 2. Kings. 5, 23, 27.

i Rom. 6, 23.

36 *And when Balak heard that Balaam came, he went out to meet him vnto a Citty of Moab, which is in the Border of Arnon, euen in the vtmoſt coaſt.*

37 *Then Balak ſaide vnto Balaam, Did not I ſend for thee to call thee? Wherefore cameſt thou not vnto me? Am I not able indeed to promote thee vnto honor?*

38 *And Balaam made anſwere vnto Balak: Loe I am come vnto thee: and can I now ſay any thing at all? The worde that God putteth in my mouth, that ſhal I ſpeake.*

39 *So Balaam went with Balak, and they came vnto the Citty of* Huzoth.

40 *Then Balak offered Bullockes and Sheepe, and ſent thereof to Balaam, and to the Princes that were with him.*

41 *And on the Morrow, Balak tooke Balaam, and brought him vp into the high places of Baal, that thence he might ſee the vtmoſt part of the people.*

IN theſe words, being the ſhutting vp of this Chapter, is contained the laſt branch of *Balaams* going to curſſe the people. We heard before, of the wrath of God againſt this Wizard, who would not be ſtopped from his deſired iourney, and therefore the Lord opened the mouth of the dumbe beaſt to reproue her Maiſter, and afterwarde the Angell of God, further to diſcouer the hollowneſſe and Hypocriſie of his heart. Heere wee are to conſider the meeting and comming together of the King and the falſe Prophet, together with the entertainment hee findeth at *Balaks* hands. Heerin we are to obſerue two things; firſt, their talke and communication; ſecondly, the actions of them both. In the firſt part, containing the ſpeech that paſſed betweene them, we are to marke, that the King to honour him the more, ſo ſoone as hee is aduertiſed of his approach neere to the Borders of his kingdome, he goeth out to meet him. For no doubt hee ſent the Princes and Meſſengers of the *Moabites* backe, to goe before to giue ſome notice, and bring ioyfull tydings of his comming to

their Lord. Therefore the King, hearing the message, & conceiuing (no doubt) in his mind, the vtter ouerthrow of the *Israelites*, stayed not vntill he came within his dominion, but met him in the bounds and limits thereof, and brought him home with him to goe about his businesse. When they are met, note in their talke, first the question moued by *Balak*, then the answere of *Balaam*. In the question wee see, that albeit he had basely deiected himselfe, and crept lowly into the fauour of the false Prophet, honouring him to his owne dishonor, going out, to bring him in, and after a sort casting his Crowne and dignitie vnder his feet, yet on the other side he glorieth in his own power, and boasteth of his high dignity, as if hee had all the riches and honour in his owne hand. *Balaam* doth not deny the fauour of the King, placing him with his Princes, rewarding him with his Presents, honouring him with his owne presence, and sending for him from farre, but maketh a short answere vnto him truely, albeit vnwillingly, that albeit he were come at the Kinges desire, and brought by his deserts, yet it was not in his owne power what to do, he could go no farther then the Rules and Principles of his Art would suffer him, he had called vp the God of the *Hebrewes* to forsake them, and hee must of necessity speake that which the same God should put in his mouth. As if he should say, I cannot speake what I will, but shall be constrained to speake that only which he willeth me.

After the communication of these parties, followeth a description of their actions, when the King had brought him into the Citty, he spareth no coast and charges, hee feasteth him with his Princes, as if they were his companions, and laboureth by all meanes to giue him contentment in his abode: hauing now refreshed himselfe after his iourny, and hauing had experience of the Kings good estimation of him, hee is employed in the businesse for which he was sent for, and carried vp to the high place of *Baal*, where no doubt was a solemne Temple consecrated and

and dedicated to that Idoll, and from thence hee beholdeth the whole hoast of *Israell*. Thus much of the order of the words: now let vs come to the Doctrines arising out of the same.

Verse 36. *When Balak heard that Balaam came, he went out to meet him.* The chiefe point offered to our considerations in this diuision is, to marke the honour done to *Balaam* by the King. Himselfe goeth out to meet him, as if he had been some great Prince or Potentate, he bringeth him honourably into the Citty, he setteth him among his Princes, and maketh him inherit the seate of glory: hee killeth Bullockes and Sheepe to prepare a royall feast for him. From this example we learne, [k] that Idolaters and Infidels were wont greatly to honour their Priestes and Prophets. Howsoeuer they were destitute of the knowledge of the true God, and serued the creature instead of the Creator, which is blessed for euer, *Amen*: yet they accounted it a speciall duty to honor the Priests of their Groues and Altars, & perswaded themselues they should neuer receiue any blessing at the hands of their Gods, vnlesse they honoured those that were esteemed as the Seruants of their Gods, and greatly in their fauour. This is taught vs in many places of the word of God. Heereunto commeth that which *Moses* witnesseth, touching the *Egyptians*, during the dearth and famine that was in *Egipt*, when the King had receiued all the Money, bought al the Cattle, and purchased all the Land of the people to supply their necessity, and to saue their liues: [l] *Yet hee woulde not buy their Priests lands, but sustained them for their office sake, He remoued the people vnto the Cities from one side of* Egypt, *euen to the other, onely the Land of the Priests bought he not, for the Priests had an ordinary of Pharaoh, and they did eate the ordinary which Pharaoh gaue them, wherefore they sold not their ground.* This also further appeareth in the [m] Booke of *Exodus*, & is confirmed in the Propheſies of *Daniel*: where wee see, when *Moses* and *Aaron* wrought myracles, *Pharaoh* sent for his Sorcerers that came into the Kings presence. So when

[k] *Doct.* 14. Idolaters and Infidels were wont greatly to honor their Prophets and Priests.

[l] Gen. 47, 22.

[m] Exod. 7, 11, 22.

when *Nebucadnezzar* had dreamed a dreame, wherewith his ſpirit was troubled, and his ſleepe diſquieted, [n] hee commanded to call the Inchanters, the Aſtrologians, the Sooth-ſayers, and the *Chaldeans* who were about him, and neere vnto him, and in credit with him. The like we read in the firſt Book of *Samuel*, [o] when the Arke of the Lord was in the Country of the *Philiſtims*, they called their Prieſts, and conſulted with their Sooth-ſayers what they ſhould do with it, and without their counſell and aduiſe, without their direction and commandement, the Princes would do nothing. So when *Ahab* purpoſed [p] to go to battaile againſt *Ramoth Gilead*, he gathered the Prophets of his Idoll-groues, whom he vſed familiarly, who were in credit and authority with him; inſomuch that one dareth ſmite *Micaiah* in the Kings preſence. From all theſe examples we may ſafely, and ſufficiently conclude, [q] that the Idolaters and vnbeleeuers were wont vſually to aduance, and highly to eſteeme of their Sorcerers & Sooth-ſayers, of their Prieſts and Prophets, that ordinarily attended vppon their ſuperſtition and Idolatry, [r] placing them in degree of honor, next vnto their Kings.

[n] Dan. 2, 2, & 4,3,4,& 5,7

[o] 1 Sam. 6, 1, 2.

[p] 1 Kinges. 22 4, 6, 24.

[q] *Halicar. de antiq. Roma. lib. 2. Plut. in vit. Num.*

[r] *Iuſtin. hiſt. lib. 20.*

Reaſon 1.

The Reaſons follow in order; Firſt, naturally all men are extreamly giuen to ſuperſtition, and euen dote in corrupting the worſhip of God, beeing deſtitute of the true knowledge of the true God, and the right manner of his ſeruice, who will bee worſhipped according to his owne will and word, not after the inuentions and deuiſes of the wiſeſt men. Chriſt Ieſus teacheth in the Goſpell, [s] that the worlde will alwayes magnifie and make much of his owne, *If ye were of the world, the world would loue his own.* And the ſame Apoſtle ſaith elſe where, [t] *They are of this worlde, therefore ſpeak they of this world, and this world heareth them.* If then, men naturally turne the glory of the incorruptible God into the ſimilitude of corruptible creatures, and ſo chaunge the truth of God into a lye, no maruaile if they be greatly beloued and befriended, which further their Idolatry, and helpe forward that worſhip of God, which they

[s] Iohn. 15, 19

[t] 1. Iohn. 4, 5.

they haue framed and faſhioned to themſelues.

Secondly, the falſe Prophets haue alwayes beene honoured as Fathers in the worlde, and therefore it cannot ſeeme vnto vs ſtrange, that they be highly eſteemed. For as the true teachers are indeed ſpirituall Fathers, and ſpirituall Nurſes of the Church, as the Apoſtle declareth, [u] *Though ye haue ten thouſand inſtructors in Chriſt, yet haue ye not many Fathers, for in Chriſt Ieſus I haue begotten you through the Goſpell:* So likewiſe Idolaters did reſpect and reuerence their Teachers, as their Fathers, giuing them all honour, and accounting them worthy of all eſtimation. This we ſee in the Booke of *Iudges*, [x] in the corrupt and ruinous times of the Church, *When there was no King in Iſrael*, and the *Leuites* (confined to their Cities by the ordinance of God) wandered now vp and downe from place to place, for want of maintenance and imployment, and gladde as Iourney-men to bee hyred for meate and drinke, for ten ſhekels of Siluer, and a ſute of apparrell yearely. For *Michah* entertained one of them, and ſaide to him. *Dwell with me, and be vnto me a Father, and a Prieſt: now I knowe that the Lord will be good vnto me, ſeeing I haue a Leuit to my Prieſt.* So in the Chapter following, when the *Danites* were come vnto the houſe of *Michah*, they allured the young-man the *Leuite* to go with them, ſaying; *Come with vs to be our father and Prieſt.* Thus we ſee, both in reſpect of the natural inclination of men to ſuperſtition, and becauſe the prieſts that worſhipped falſe Gods, or the true God falſely, were of the Idolaters holden and regarded as Fathers, we muſt acknowledge this as a certaine and euident truth, that Idolatrous Prieſts, and falſe Prophets, haue been greatly eſteemed of by the Idolaters.

Reaſon 2.

[u] 1. Cor. 4, 15.

[x] Iudges. 17, 10, 11, and 18 19.

The Vſes are in the laſt place to bee conſidered of vs. Firſt, we learne from hence, that all men haue ſome light and ſight of Religion and of God, by Nature, though not ſo much as may bring them to ſaluation, yet ſo much as may ſuffice, and ſo farre as ſerueth to make them without excuſe. For why did they honour, reuerence, and obey their

Vſe. 1.

their Idolatrous Prieſts, but becauſe they were conuerſant [y] about their holy thinges, and had their calling to further and finiſh the worſhip of their Gods. This therefore ſerueth to ſtop the mouthes of all *Atheiſts*, that ſay in their hearts, defend with their tongues, and maintaine with all their wits, that there is no God, ſpeaking of him contemptuouſly, vſing reproachfull wordes againſt him, ſauouring of prophaneneſſe and contempt. Theſe are as mad Dogges which flye in their Maiſters face, that keepeth them, and feedeth them: ſo they do blaſpheme the moſt high that made them, that miniſtreth all things vnto them, in whom they liue and breath, and to whome they ſhall one day giue an account, when all fleſh ſhall apeare before him. Would not he be iudged among men a moſt vngodly and vngracious child, that ſhould ſlander & curſe, reproue & reproch his parents with cõtumelious words? And if he ſhould deny his Father that he knoweth him, or onely doubt of it, would not ſuch a one bee thought vnworthy to liue vppon the earth? How much more are they to be abhord and deteſted, that blaſpheme the name of God, which is bleſſed and holy throughout all generations? Which ſay vnto God, [z] *Depart from vs, for we deſire not the knowledge of thy wayes: who is the almighty, that we ſhould ſerue him, and what profit ſhould wee haue, if wee ſhould pray vnto him.*

[y] Acts. 14, 13

[z] Iob, 21, 24, 15.

Vſe. 2. Secondly, ſeeing Idolaters did honour greatly, and maintaine bountifully their Idolatrous Prieſts; ſee heereby how forward and zealous men are in their will-worſhip, and let vs take notice of our owne dulneſſe & backwardneſſe in the true worſhip of the eternal God, in compariſon of theſe poore blind Idolaters. Wee ſee thit euidently in the *Iſraelites*, when they determined in the abſence of *Moſes* to ſet vp the golden Calfe, (*a*) they pulled off their earings, they beſtowed their Gold, they ſpared no coſt, to the end they might haue a ſeruice of God after their owne fancie: and when it was made, they roſe early in the morning to worſhippe it, and expreſſed their delight

[a] Exod. 32, 3, 6.

delight in it by leaping and dancing before it. We ſee it alſo in the old Idolaters, they were ſo zealous and ſuperſtitious, that they were content to part with things moſt deere and precious, they offered their ſonnes and daughters vnto deuils, & ſhed innocent blood, euen the blood of their Sonnes, and of their Daughters whom they offered to the Idolles of *Canaan*. This alſo appeareth by our new Idolaters, by their Pilgrimages, Vowes, garniſhing, gilding, and cloathing of Images. Let vs therefore bee zealous in the true worſhip of God, and learne of theſe blinde men to be aſhamed of our coldneſſe and carleſnes, of our backwardneſſe & vnwillingnes in the beſt things. When the mother of *Michah* wold make a molten Image, [c] ſhe dedicated eleuen hundred ſhekels to the Lorde, to make thereof a grauen Image or Idoll. Whereby we ſee, in this voluntary worſhip and will-ſeruice (being agreeable to the corrupt nature of man) how forward and feruent, how ready and willing they were to follow and further their Idolatry. But how many bee there that liue in the boſome of the Church, and profeſſe the true religion, proſpering vnder the ſhadow of it, & taſting how bountifull the Lord is, that to maintaine the truth, repine and grieue to giue one halfe-peny? Albeit, they waſt their yeares in vanity, and thinke nothing too much to beſtow on Pride, Drunkenneſſe, Riotouſneſſe, Whoredom, and all exceſſe, to the diſhonouring of God, to the impairing of thyir eſtates, and to the deſtruction of their ſoules and bodies: yet when they ſhould beſtow & contribute any thing, for the maintaining of a learned Miniſtery to inſtruct them and their families in the word, which is able to ſaue their ſoules, how do they pinch and repine at it, as if they were like to be vndone? or if a Collection or contribution be to bee made for the poore, to releeue them in their neceſſities, one penny giuen this way doth more greeue them, and make them grudge at it, then a pound conſumed in badder and baſer vſes. What a ſhame is this, for thoſe whom the Lord hath bleſſed with aboundance, that

[b] Pſal. 106, 37

[c] Iudg. 17, 32.

that they ſhould ſpend all on their backes and bellies, on Hawkes or Hounds, or Whores, and nothing at al to the glory of God, to the comfort of their ſoules, and to the help of their Brethren: nothing on the Church of God, and vpon their Brethren in Chriſt, dearely bought with the blood of Chriſt, as of a Lambe vnſpotted and vndefiled. Therefore our Sauiour teacheth, [d] *That the kingdom of Heauen is like a Treaſure hid in the field, which when a Man hath found, he hideth it, and for ioy thereof departeth, and ſelleth all that he hath, to buy the field.* To this purpoſe *Salomon* ſpeaketh, [e] *Buy the truth, but ſell it not, likewiſe wiſedome, inſtruction, and vnderſtanding.*

[d] Math. 13 44 45, 46.

[e] Prou. 23. 23

Vſe. 3. Laſtly, ſeeing the Heathen were wont to eſteem highly, and prouide liberally for their Prophets and Soothſayers, how much more ought the faithfull and painefull Miniſters of God, that labour in the word and Doctrine to be maintained? For ſeeing they plant [f] in the Lordes Vineyard, why ſhould they not eate the fruit, and gather the profits thereof? Seeing they goe a warfare, and fight the battels of God, why ſhould they not take their preſſe-money, and receiue their pay? Seeing they feed the flock of God committed vnto them, whereof the holy-Ghoſt hath made them ouer-ſeers, why ſhould they not eate of the Milke thereof? Seeing they bee Nurſes to Nurſe the ſonnes and daughters of God, with the two breſts of the old & new Teſtament, why ſhould they not receiue their wages? If they ſow ſpirituall things, why ſhould they not reape carnall thinges? Seeing they Miniſter about holie things, why ſhould they not eat of the things of the temple? And ſeeing they wait at the Altar, why ſhould they not be partakers with the Altar? If they be the Lords labourers, why ſhould they not haue the reward and recompence of their worke? For the Lord hath ordained, that they which preach the Goſpell ſhoulde liue of the Goſpell. All the Heathen people throughout the world, are bountiful, and open their hands wide to their Prieſts and Prophets. *Iezabel* ſo prouided for the Prieſts of *Baal*, and

[f] 1 Cor. 9, 7, 13, 14.

and the other Prophets of the Groues, g that ſhee kept 400. at her own table. The Papiſts haue thought nothing too much, nothing to deare to be beſtowed vppon their Prieſts and Ieſuites, and vpon their fooliſh ſuperſtition. And as they do liberally maintaine, ſo they do greatly honour, and highly aduance them, they account them as the Fathers and Pillers of the Church. This ſhould ſtirre vs vp, hauing a ſounder Religion, and making a better profeſsion, h to haue the Teachers thereof in ſingular loue, for the workes ſake that is in their hands, i & to account their feet beautifull, that bring gladde tydings of good things, who are as ſpirituall Fathers of our ſoules, and as *Ioaſh* ſaid to *Eliſha*, the Chariots of *Iſrael*, and the horſſemen thereof. For when *Eliſha* fell ſicke of his ſickeneſſe whereof he dyed, the King came downe vnto him to viſit him, and wept vpon his face, ſaying; k *O my Father, my Father, the Chariot of Iſraell, and the Horſſe-men of the ſame.* This ſerueth to condemne our contempt toward the meſſengers and Miniſters of God, that riſe earely and late to ſpeake vnto vs in the name of the Lord, who inſteede of honour are diſgraced: inſtead of countenance, are contemned: inſtead of maintainance, are euery way defrauded, partly by prophane Atheiſts, partly by diſſembling Hypocrites, and partly by cunning Papiſts. Hence it is, that the Church is oppreſſed, & groneth vnder the burden of ſundry corrupt cuſtomes, and iniurious preſcriptions, to the decay of Religion and hinderance of the true worſhip of God.

g 1 Kinges. 18 19.

h 1 Theſ. 5, 12, 13.

i Rom. 10, 15

k 2 Kinges. 13 14.

If theſe men had onely l *Cut off the lap of our Garments, it were reaſon they ſhoulde haue ſome remorſe for it: and it were well with them if their heartes woulde ſmite them for it.* But they haue ſerued vs as the *Ammonites* ſerued the Meſſengers of DAVID, whome hee ſent to comfort the King, m who ſhaued off halfe their Beardes, and cut off their Garments in the middle. Of whome we may ſay as PAVLE ſaid ſomtimes of the Iewes, n *Thou that abhorreſt Idolles, committeſt thou Sacriledge?* That is, thou.

l 2 Sam. 24, 5 6.

m 2 Sam. 10. 4

n Rom. 2, 22.

thou hateſt the falſe Gods, and yet thou ſpoyleſt the true God, which ſeemeth to bee much worſe then the worſhipping of Images, and the giuing of our ſelues to the ſinne of Idolatry? Thus we [o] *offer to the Lord, the lame and the ſicke, the torne and the blind, which if it were offered vnto thy Prince, would he accept it at thy hands, and bee content with thee? yet we thinke him deepely indebted vnto vs.* Thus do we ſpoile the Lord of hoaſts [p] *in his Tithes and Offrings, yet the Idolaters will not ſpoile their Goddes, as we haue ſpoiled, and do ſpoile the true God.* Thus oftentimes, it fareth better in this Worlde with thoſe which propheſie errors, and ſpeake flattering things, which dawbe with vntempered Morter,& preach of Wine, and of ſtrong drink,then with ſuch as are found faithfull witneſſes of the truth, denouncing the Iudgements of God, and dealing faithfully with his people. Whilſt the true Prophets of God [q] *are hid in Caues, and fed with Bread and Water,to ſuſtaine their feeble ſoules & faint liues: foure hundred Prophets of the Groues are fed to the full, and fare deliciouſly euery day at Iezabels Table.* Whiles *Michaiah* is clapt vp in the Priſon houſe, [r] *And fed with th Bread of affliction, and with the Water of affliction,at the commandement of the King:* His own Prophets walked at liberty,wer richly prouided for,taſted of the beſt and did eat the portion of the Kings meat.Whilſt *Ieremy* the true Prophet of the Lord is put in the Court [ſ] of the priſon, & hath giuen him daily a morſell of Bread out of the Bakers ſtreet, and is caſt into the Dungeon, where was no water but myre, where he ſtuck faſt: the falſe Prophets inſult ouer him, & liue in all pleaſure and abundance. Whilſt *Daniell* and his companions [t] feed vpon Pulſe, and haue water giuen them to drink,the Prieſts of *Bel* with their wiues and children, made merry with the meat allotted to the Idoll. But howſoeuer, this hath euer bin the lot and portion of the Prophets & Apoſtles, and of other Seruants of God, and the recompence of their labours, who ſpend their vitall ſpirites, and waſt their ſtrength, to ſpeake to an vnthankfull people: let vs (notwithſtanding the diſgraces and indignities offered vnto

o Mal 1, 8, 9 13, 14.

p Mal. 3, 8.

q 1 Kinges. 18, 13, 19.

r 1 Kinges. 22 27.

ſ Ier. 37. 21, and 38, 6.

t Dan. 1, 12.

vnto vs) go forward in our callings, looking for our wages and reward at the hands of God, in whoſe ſeruice we are imployed, and who hath promiſed, [u] *That they which are wiſe ſhall ſhine as the brightneſſe of the Firmament, and they that turne many to righteouſneſſe ſhall ſhine as the Starres for euer and euer.* Thus the Apoſtle exhorteth the Elders to feede the flocke of God, which dependeth vpon them, aſſuring themſelues, [x] *That when the chiefe Shepheard ſhall appeare, they ſhall receiue an incorruptible crowne of glory.*

[u] Dan 12.

[x] 1 Pet. 5, 3, 4.

Verſe 39. [*So Balaam went with Balak: He tooke Balaam, and brought him vppe into the high places of Baal, that thence hee might ſee the vtmoſt part of the people.*] After the communication, followeth a deſcription of their actions, they prepare for their coniuration, they offer Sacrifices, and going into the Chappell of *Baal*, they take a view of the vtmoſt part of the people of God. God hath ſet himſelfe againſt *Balaam*, hee had forbidden him to curſſe his people, the ſword was drawne out againſt him for his diſobedience, and hee promiſed to ſubmit himſelfe vnto the good pleaſure of God. All this was knowne alſo to *Balak* that ſet him on worke, and payeth him his wages, yet ſee heere how they proceed and go forward in their wicked courſe, and cannot bee ſtopped and hindred from it. From hence we learne, [y] that howſoeuer the vngodly be checked and reproued of God, yet they continue in their vngodlineſſe: Howſoeuer they be croſſed and contradicted, they holde on their courſe in ſinne which they haue begun. This appeareth in the example of *Caine*, albeit he [z] were admoniſhed and reproued of God for his wrath and malice againſt his Brother, yet hee runneth forward, and neuer ceaſeth till he had killed him. This is ſeene likewiſe euidently in the example of the old world, when the Lord ſaw that the wickedneſſe of man was great in the earth, and all the immaginations of the thoughts of his heart, were onely euill continually, he ſtirred vp *Noah* a Preacher of Righteouſneſſe, and gaue them an hundred and twenty yeares to repent: yet they ſinned ſtill, corrup-

[y] *Doct. 15.* The wicked reproued, doe continue in ſin

[z] Gen 4, 6, 8. and 6, 5.

corrupting their wayes, and defiling the earth with their cruelty; they did eate and drinke, and gaue themselues to all excesse, till the flood came, and swept them all away.

[a] Exod.6,34. Heereunto commeth the practise of *Pharaoh*, (a) what could the Lord haue done vnto him that he did not? He sent *Moses* and *Aaron* to speake vnto him, hee brought sundry plagues vpon him, he corrected him by diuers and sharpe afflictions, yet hee waxed obstinate, and hardned his heart more and more, to his owne destruction. This is that which the Apostle *Paule* teacheth. 2. *Tim.* 3. *This know that in the last daies, shall come perillous times,* [b] *for men shall be louers of their owne selues, couetous; boasters, proud, cursed speakers, disobedient to parents, vnthankeful, vnholy, &c.* So that it appeareth to bee an euident truth, that the wicked are so obstinate and hardned in their euill, that by no meanes they can be brought from it, (c) *And if thou shouldst bray a Foole in a Mortar among wheat, brayed with a Pestle, yet wil not his foolishnesse depart from him.*

[b] 2 Tim. 3, 1 2,3.

[c] Prou. 27,22

Reason. 1. The Reasons to strengthen and confirme this truth to our consciences, are to be considered. First, sinne is as the Gangrene or Canker, it fretteth and eateth further and further, the hand infecteth the arme, and the foote the legge, vnlesse the part that is infected be cut off at the beginning, [d] as the Apostle teacheth, *Stay prophane and vaine babblings, for they shal encrease vnto more vngodlinesse: and their word shall fret as a canker, of which sort are Hymeneus and Philetus.* So the Apostle *Iames* resembleth and compareth sin to child-bearing for the fruitfulnesse of it, [e] *When lust hath conceiued, it bringeth forth sin, and sinne when it is finished, bringeth forth death.* Likewise, it is [f] *as leauen, which leaueneth the whole lumpe, and therefore no maruaile, if it proceede by little and little from one degree to another.*

[d] 2 Tim.2,16, 17.

[e] Iam 1,15. Psal. 7, 14.

[f] 1 Cor. 5,6.

Reason 2. Secondly, euill men are giuen ouer of God into a Reprobate sence by his iudgement, so that it is no maruaile if they become vile and abhominable. This *Paule* declareth *Rom.* 1. *God gaue them ouer* [g] *vnto vile affections, to worke filthinesse against Nature, and so to receiue in themselues such recompence*

[g] Rom. 1, 26 29 30.

compence of their error, as was meet, being full of all vnrighteouſneſſe, fornication, wickedneſſe, couetouſneſſe, malicioufneſſe, full of enuy, of murther, of debate, of deceite, taking all thinges in the euil part, whiſperers, &c. This is likewiſe noted of the ſons of *Eli*, who, albeit they were reproued of their Father, that they cauſed the Lords people to treſpaſſe, h *Yet they continued in their ſinne, and obeyed not his voice, becauſe the Lord would ſlay them.* And the Apoſtle writing to the *Theſſalonians*, maketh mention of the vnbeleeuing *Iewes*, who killed the Lord, murthered the Prophets, perſecuted the Apoſtles, withſtood the truth, and forbad them to preach vnto the *Gentiles*, that they might bee ſaued, i *To fulfill their ſinnes alwayes, for the wrath of God is come on them to the vtmoſt.* Seeing therefore, ſuch as caſt away the warnings of God, are themſelues caſt off and giuen ouer of God to fil vppe the meaſure of their ſinnes, and ſeeing ſinne is of it ſelfe fruitfull, branching and budding as a Tree, fretting as a canker, ſowring as a leauen, growing as a childe, multiplying as the fiſh in the waters: we are not to mrruaile, if men once beginning to ſinne, cannot be ſtayed and ſtopped from whatſoeuer they haue imagined to do.

h 1 Sam. 2, 24, 25.

i 1 Theſ. 2, 16.

Now, let vs apply this Doctrine to our Vſes. Firſt, ſeeing the vngodly proceed and perſeuere in ſinne, aſſuredly great ſhall be their iudgement, and as they increaſe in ſin, ſo ſhall they increaſe their puniſhment, and hoard it vp as a treaſure againſt the day of wrath. This the Apoſtle ſetteth downe as an euident truth. *Deſpiſeſt thou the Riches of his bountifulneſſe and patience, and long ſufferaunce, not knowing that the bountifulneſſe of God leadeth thee to repentance? But thou* k *after thine hardneſſe and heart that cannot repent, heapeſt vp as a Treaſure vnto thy ſelfe wrath, againſt the day of wrath, and of the declaration of the iuſt iudgement of God, who will reward euerie man according to his workes.* This ought to be a terror to all the vngodly, to conſider that as their hearts are hardned, and their conſciences ſeared, ſo the plagues and punniſhments of God attend vppon them, and alwayes grow according to the degrees of their ſins. This the Lord threat-

Vſe. 1.

k Rom. 2, 4, 5, 6.

k Leuit 26. 21, 23, 24.

neth k in the Law, *Leuit.26. If ye walke ſtubbornely againſt me, and will not obey me, I wil then bring ſeauen times mo plagues vpon you, according to your ſinnes: yet if by theſe ye will not bee reformed by me, but walke ſtubbornly againſt mee, then will I alſo walke ſtubburnly againſt you, and I will ſmite ye yet ſeauen times for your ſinnes.* Thus we ſee the equall proportion between our ſinnes, and Gods puniſhments.

Vſe. 2.

Secondly, ſeeing euill men reproued do continue in their ſinnes, ſee how dangerous it is once to make ſhipwracke of faith and a good conſcience, and to wound our ſoules by falling into ſinne. The further a diſeaſe runneth, and the longer it continueth, the more vncurable it is. The further a fire ſpreadeth, the more it conſumeth. The more ſinne groweth to an head, the more the ſpirite of God is quenched, and the worke of grace is diminiſhed, the aſſurance of comfort is weakned and leſſened. Let vs therefore alwayes keepe a diligent watch ouer our owne ſoules, let vs ſeeke to cut off all occaſions of euill, & endeuour to ſtop the firſt beginnings. If a diſeaſe be taken in the beginning before it ſpread and ſeize vpon the vitall parts, it is eaſily cured. A fire when it is firſt kindled, is quickly quenched. The Spring of the yeare is the beſt & fitteſt ſeaſon to purge out euill humors, and to apply medicines to the naturall body. When a Ship hath an hole that it beginneth to leake, it is ſoone ſtopped. So if wee will labour to purge out the old leauen betimes, before it gather ſtrength, we ſhall with more eaſe, and leſſe difficulty bee able to withſtand the force thereof: whereas, the more ſinne is practiſed, the more the hart is hardned,

l Ier. 13, 23.

l according to that ſaying of the Prophet, *Ier.13 Can the Blacke-more chaunge his skinne, or the Leopard his ſpots? Then may ye alſo do good which are accuſtomed to do euill.* Therefore the Lorde, ſeeing that *Caine* had offended, and that his countenaunce was deiected, (which were the fore-runners of murthers) ſtirred him vp to looke to theſe things,

m Gen. 4, 7.
n Eſai. 5, 11, 18.

m *If thou do well, ſhalt thou not be accepted? And if thou dooeſt not wel, ſin lyeth at the doore.* This is that vſe which the n pro-

pher

phet pointeth out. *Eſai. 5. Woe vnto them that draw iniquity with cords of vanity, and ſinnes as with Cart-ropes. Woe vnto them that riſe vppe early to follow drunkennesſe, and to them that continue vntill night, til the wine do enflame them.* Where he teacheth the wofull and miſerable condition of all thoſe that run from euill to worſe, as it were, adding drunkenneſſe vnto thirſt, and warneth vs to take heed leaſt at any time there be in any of vs an euill heart, and vnfaithfull to depart away from the liuing God.

Laſtly, ſeeing the vngodly, being reproued of God, & checked of their owne conſcience, continue in their euil, we muſt know that on the otherſide it belongeth to the faithful, according to the truth of the world reuealed vnto them to grow in grace more and more, & to make euery day ſome ſtep toward the kingdom of heauē. So many as are truly grafted into Chriſt, as it were into a Vine, muſt draw iuice from him continually, and bring foorth fruite plentifully, ○ according as he teacheth. *Ioh. 15. Euery branch that beareth not fruite in me, hee taketh away, and euery one that beareth fruite, he purgeth it, that it may bring foorth more fruite.* It is the commendation of the Church of *Thyatira*, ℙ *That their workes were more at the laſt, then at the firſt.* Let vs begin to beleeue in Chriſt, and to expreſſe the power of godlineſſe; neither let vs bee terrified and diſmayed from a conſtant reſolution to forſake ſinne, and imbrace righteouſneſſe, with the hardneſſe and difficulty, with the lets and ſtumbling-blocks that lye in our way, with the troubles and tentations that abide for vs, all theſe are harde in the beginning. A ſetled courſe, and a continuall practiſe of faith and repentance, ſhall make the matter eaſy, and the way plaine before vs. An Apprentice, that firſt beginneth to learne his trade and occupation, is much troubled at the ſtrangeneſſe of it, hee findeth in himſelfe great vnfitneſſe and vntowardneſſe, he ſaith he ſhal neuer attaine vnto it, he ſhall neuer go through with it, and the reaſon is, becauſe he hath not vſed it: but when once he is entred into that courſe, hee taketh delight in it, and won-

Vſe. 3.

○ Iohn. 15, 2.

ℙ Reuel. 2, 19

wondereth at his owne folly and ſimplicity. A Scholler that firſt beginneth to read, to write, or to learne any liberall Art, is diſcouraged through the hardneſſe of it, & if he might bee put to his choiſe, had rather giue ouer, then hold out, but vſe and cuſtome makes it eaſie, & then he learneth with great pleaſure, and little paine: for that which a man doth often, he doth eaſily. So is it with all Nouices and young Schollers in the Schoole of Chriſt, when firſt they begin to bee Trees of righteouſneſſe, ſet in the Garden of God, they meete with many hindrances and pull-backes, they wraſtle with many tentations, and incounter with ſundry enemies: but when they haue once practiſed the duties of the firſt and ſecond Table, and entred into the race of Religion, they runne ſwiftly, they obey God willingly, and follow their calling cheerfully. For now they practiſe all holy duties often, and therefore do them eaſily and willingly, not grudgingly and vntowardly.

[t] Prou. 14, 6. This *Salomon* [t] teacheth, *Prou.* 14. *A Scorner ſeeketh wiſedome and findeth it not; but knowledge is eaſie to him that will vnderſtand.* And hence it is that Chriſt our Sauiour exhorteth vs. *Come vnto me al ye that are weary and heauy laden, and I will eaſe you:* [f] *for my yoke is eaſie, and my burden light.* So the Apoſtle *Iohn* teſtifieth. *This is the loue of God that ye keepe his commandements, & his commandements are not* [r] *burdenous: for al that is borne of God, ouercommeth this world, & that is that victory that hath ouercome this world, euen our faith.* They haue their tranſgreſſions of the law pardoned, they haue chriſts obedience in fulfilling the Law imputed, repentance from dead workes is wrought and effected in them. All things

[f] Math. 11, 28 29.

[r] 1 Iohn. 5, 3, 4.

[u] Math 17, 20 [x] Phil 4, 14. ſaith Chriſt are [u] *poſſible to him that beleeueth:* according to the [x] ſaying of *Paule. I am able to do al things through the helpe of Chriſt which ſtrengtheneth me.* Let vs do his will (as the Angels) cheerfully, readily, willingly. For as God loueth a cheerefull giuer, ſo he loueth a cheerefull ſeruant. Let it be meate and drinke vnto vs to doe the will of our heauenly Father, and finiſh his worke appointed vnto vs.

CHAP.

CHAP. 23.

1 AND Balaam ſaide vnto Balak, Build me heere ſeauen Altars, and prepare me heere ſeauen Bullockes, and ſeuen Rammes.

2 And Balak did as Balaam ſaide, and Balak and Balaam offered on euery Altar a Bullocke and a Ram.

3 Then Balaam ſaide vnto Balak, Stand by the burnt offering, and I wil go, if ſo be that the Lord wil come and meete mee: and whatſoeuer he ſheweth me, I ſhal tel thee: So he went forth alone.

4 And GOD met Balaam, and he ſaid vnto him, I haue prepared ſeauen Altars, and haue offred vpon euery Altar a Bullocke and a Ram.

5 And the Lord put an anſwere in Balaams mouth, and ſaide; Go againe to Balak, and ſay on this wiſe:

6 So when he returned vnto him, Loe hee ſtood by his burnt-offering, he and al the Princes of Moab.

7 Then he vttered his parable and ſaid, Balak the King of Moab hath brought mee from Aram, out of the Mountaines of the Eaſt, ſaying; Come curſe Iacob for my ſake, come and deteſt Iſraell.

8 How ſhal I curſe, where God hath not curſed? Or how ſhal I deteſt, where the Lord hath not deteſted?

9 For from the top of the Rocks I did ſee him, and from the hils I did behold him: loe, the people ſhal dwel by themſelues, and ſhall not be reckoned among the Nations.

10 Who can tel the duſt of Iacob, and the number of the fourth

part of Israell? let me die the death of the righteous, and let my last end be like his.

11 *Then Balak saide vnto Balaam, What hast thou done vnto me? I tooke thee to curse mine enemies, and beholde thou hast blessed them altogether.*

12 *And he answered and said, Must I not take heed to speak that, which the Lord hath put in my mouth?*



N the former Chapter, wee haue heard the busie preparing and prouiding of an enchanter and sooth-sayer, to weaken & bewitch the people. Now, in this Chapter, and the Chapter following, wee see his Diuinations deliuered, and his Sorceries explained vnto vs. For *Balaam* beeing gotten and hyred with the wages of vnrighteousnesse, he laboureth and sweateth by all meanes to wast and weaken the hoast of Israell, but effecteth nothing against them, verifying the saying of the Wiseman, (a) *There is no counsel, nor wisedome against God, who scattereth the purposes and policies of the wicked.*

[a] Prou. 21, 30

[b] The diuision of this chapter.

In this Chapter, obserue [b] two principal points (to wit) two diuellish attempts to destroy the Israelites with Magicall enchantments. Touching the first endeuour and practise, we are to consider, both the facts and actions, and then the yssue and euents thereof. The first action is, that *Balaam* (as the Maister-workeman in this businesse) commandeth preparations to bee made for his Diuinations, he must haue seauen Altars builded, seauen Sacrifices prepared, seauen Bullockes, and seauen Rams offered, seeking to please and appease God thereby, and to draw him to fauour the *Moabites*, and to forsake the Isralites, for he knew he could do nothing for the one, and against the other, vntill he had procured the God of the Israelites to depart from them.

[c] Of odde numbers, and of the number of seuen.

But heere it is to be obserued, [c] that he dealeth wholy by

by odde numbers, willing all to be done by seauens. The number of seauen was alwayes accounted an holy & sacred number, and religiously obserued euen from the creation, whereof the Gentiles marked sundry examples in Nature, and in the worship of God. Besides, a certaine diuine force was immagined to be in the odde number, & therefore the Sorcerers and Enchanters did for the most part deale with these vneuen numbers. This we see in the Poet *Virgil*, (d) *Eccla.* 8.

d *Virg. Eclo.* 8.

I twist for thee euen first of all, these threds in number three,
In colour three fold differing, and thrice about these Altars
I draw thy lively counterfaite: God ioyes in number odde.

The like appeareth in e another Poet, describing the practises of certaine witches, as *Medea*, *Circe*, and others, he bringeth one in, speaking thus;

e *Ouid. Meta. lib.* 7. & 14 *Ter sc cõuertit. ter sumptis, &c.*

The Starres alonely faire and bright, did in the Welkin shine,
To which she lifting vp her hands, did thrice her selfe incline:
And thrice with water of the Brooke her haire besprinkled she,
And gasping thrice she opt her mouth, and bowed downe her knee.

And afterward,

Loe thrice with Brimstome, thrice with fire, and thrice with water pure,
She purged Aesons *aged corse, that slept and slumbred sure.*

The Altars being made as *Balaam* commanded, the King and this Soothsayer offer thereupon to God. For nature taught, that there is no accesse to God without a Sacrifice: as God from the beginning of the fall of man trained vp his people in the rudiments of the Law, and enioyned them this carnall seruice, and these carnall ceremonies which now are ceased, inasmuch as wee haue the f *consummation and perfection of all in the al-sufficient Sacrifice of Christ once offered vpon the Crosse, who sitteth for euer at the right hand of God, and with that one offering he hath consecrated for euer them that are sanctified.* Now, they offer these kind of beasts rather then any other, because they had heard that the God of Israell commanded them to offer Bullockes and Rams

f Heb. 10, 12, 14.

Rams vnto him, so that they would giue him his own desire, and please him with the seruice he seemed to be delighted in. But God regardeth g *not Sacrifices that are offered with a corrupt heart.* Again, they offer seauen Bullocks and seauen Rams vpon the seauen Alters, because as this number was thought to be holy, so it was supposed to be of secret vertue, seeing God sanctified & seperated from the beginning, the seauenth day, and nature hath left examples of sundry seauens in the Heauen, as the *Pleiades*, the Planets, and many other. Lastly, he commandeth the King to stand by the Sacrifices and Burnt-offerings verie deuoutly, and whiles they were burning, he withdraweth himselfe, and seeketh a secret place to work his feats, h as the Witch of *Endor* did, and as Sorcerers do; to the end, that by this seperation of himselfe, he might raise a superstitious opinion in *Balak* of his doings, and the better being solitary, to put in vse his ceremonies.

g Psal. 50, 9.

h 1 Sam. 28, 13.

The euents ensuing after these actions before handled, are double: First, in God; and afterward in *Balaam*. God appeared to this prophane man, as he hath done to diuers of his enemies, for his Childrens sake, not for their owne sakes, i as also *Elisha* saide to *Iehoram*, *As the Lord liueth, in whose sight I stand, if I had not regarded the presence of Iehosophat, I would not haue looked toward thee, nor seen thee this day.* Now as all Hypocrites please themselues in their outward Ceremonies, so *Balaam* telleth God what Sacrifices hee had offered vnto him, that he had spared no cost nor charges. And as hee thought hee had done well, so he looked to haue beene respected; he telleth of his good deedes, he boasteth of his workes, hee numbreth vp his burnt-offerings, he hopeth by these allurements that GOD would change his minde. Hee thought him to be as one of the Gods of the Gentiles, which were Deuils, and not Gods, and they that sought vnto them, sought vnto Deuils, not to God. But whereas hee gloryeth in the workes of his owne hands, and putteth confidence in his worship performed to God, he receiueth no answere heereof, onely the

i 2 Kinges. 3. 14.

the Lord willeth him to returne backe to the King his Maister, that set him on worke, and speak vnto him what should be put in his mouth.

Touching *Balaam*, he goeth, he obeyeth, [k] he vttereth a Prophecie before the King and his Nobles, speaking after the manner of the true Prophets, not mooued by the spirit of the Deuill, but inspired by the spirit of God, and declaring truely what he had receiued of God. The Prophecie and parable of *Balaam* is first vttered, then the effect of it is set downe and declared. The prophecie hath three points to bee considered: First, the entrance; Secondly, the substaunce and matter it selfe; Thirdly, the conclusion. Touching the entrance into the Prophecie, it is taken from the present worke now in action, and detecteth the folly and dotage of *Balak*, who had sent from farre to fetch a Sorcerer, and doubted not of the force of his Diuinations, seeing he was cunning in the East manners. Thus were Idolaters giuen ouer, by the iust iudgement of God, to beleeue lyes. The substance of this Propheticall speech followeth, first propounded, and afterward proued and confirmed. For he sheweth, that Israell is blessed of God, and therefore not to be cursed. Israell is protected of God, as with a shield, and therefore it lyeth not in his power, or in the power of any man to make them a cursed people, to be had in execration, and detestation. This sentence is vttered by way of an interrogation and asking a question, for the greater force, and giuing power vnto it, for the better assuraunce of the truth of it, and to put it out of doubt, *How shall I curse, where God hath not cursed? Or how shal I detest, where God hath not detested?* Now, he prooueth that they could not be cursed of God, nor hurt by the enchantments of the Deuill, nor annoyed by the deuises of men; first, by his owne Testimony in the present seeing of them, and the comely order obserued among them, *From the toppe of the Rockes I did see them:* as if he should say, the verie sight of this people, & of their gouernment, daunteth my heart, and dasheth my purpose,

k The first prophecie of Balaam.

purpoſe, ſo that I am called backe from conceiuing a thought of curſing them, both by the Authority of God, and by the preſence of them which I beholde. Secondly, by the pureneſſe and holineſſe of the people, they walked with God, they dwelled in his preſence, they obſerued his Lawes, they ſubmitted themſelues to his ordering & gouernment, they embraced his Religion, they ſeperated themſelues from the Gentiles, they abſtained from their ſuperſtitions, they would haue no fellowſhip with them, they differed from them in their Lawes, in their Religion, in their life, in their Sacrifices, in their Sacraments, and other Ceremonies.

The concluſion and ſhutting vppe of this prophecie is double, and containeth two pointes: Firſt, in reſpect of *Iſrael*; Secondly, in reſpect of *Balaam* himſelfe: Touching *Iſrael*, he pronounceth the bleſsing of God towardes them, that they ſhould encreaſe [1] as the duſt of the earth, *and as the ſand on the Sea-ſhore, which is innumerable, according to the promiſe made to Abraham.* And to moue the heart of *Balak* and of all the *Moabites* the more, he vttereth it by way of asking the Queſtion, and doubling it, hee encreaſeth Gods mercie toward them, and ſaith, he could not number the fourth part of Iſraell. Touching himſelfe, he teſtifieth that the bleſſedneſſe of this people was great in reſpect of this preſent life, but greater in regarde of the life to come, and therefore wiſheth that in death he might be like them, that after death, hee might be partaker of the ſame happineſſe with them. But wiſhers and woulders, were neuer good Chriſtians. For this is a peeuiſh & peruerſe kind of wiſhing, not to performe that which belongeth to the bleſſedneſſe of eternall life, and yet to wiſh and deſire it to come vpon him.

[1] Gen. 12, [2] Heb. 11, 12.

The effect of this vnlooked for Prophecy, is ſet downe by a Queſtion, & an Anſwere. The Queſtion of the King expoſtulateth the matter with him, why hee bleſſed the Iſraelites, as one forgetting himſelfe, and vnmindfull of his buſineſſe, whereas he was hyred to curſe them, being

his

his enemies. The anſwere of *Balaam* caſteth the fault vpon God, and excuſeth himſelfe. For the ſame God, that opened his mouth, conſtrained him to vtter this bleſsing againſt his will. As if he ſhould ſay, I haue vſed all my skil, and practiſed my Art to the vttermoſt, but no Sorcerie will preuaile againſt them: why then dooſt thou checke and controule me, for that which I can by no meanes remedy and redreſſe? But the Queſtion may be asked, whither his charmes and coniurations could haue hurt the Church, if they had bin pronounced againſt them? I anſwere, the curſſes of the wicked cannot hurt or hinder the godly, as *Balaam* in euery Prophecy acknowledgeth. And *Salomon* teacheth, [m] *That the curſe which is cauſ leſſe, ſhal not come.* Wherefore then did not God ſuffer him to run his race, and to followe his owne immagination? Why did God appeare vnto him, and not ſuffer his curſes to be denounced? Surely, becauſe heereby the name of GOD is more glorified, the Sorcerer confounded, and all the expectation of the enemies daſhed, in that the curſſes are not pronounced, and their deſires and endeuours diſanulled.

Queſtion.

Anſwere.

[m] Prou. 26, 2

Verſe 1. *Builde me heere ſeauen Altars, and prepare mee ſeauen Bullockes, and ſeauen Rammes.* They begin their work with great pompe, and ſhew of zeale and Religion as the maner of the Heathen euer was, when they went [n] about any enterprize. He buildeth not one Altar alone, but ſeauen: he contenteth not himſelfe with one Bullocke, and one Ram, but prepareth ſeauen: ſo that on euerie Altar he offereth two burnt-offerings to appeaſe the Lorde toward them. He nameth the name of the Lord, and goeth apart from the ſociety of men, as it were to haue conference with the liuing God, whereas his drift and purpoſe was nothing, but to practiſe his Sorcery. Thus we ſee the Gentiles obſerued the manner of Sacrificing, receiued by Tradition from their Fathers, yet not purely and vncorruptly, both becauſe they had not reſpect to the *Meſſiah* promiſed, and ſuppoſed the outward worke of ſacrificing

[n] *Virg. eclog. 3. A Ioue principium.*

cing to bee so precious and meritorious, that for it their sinnes should be forgiuen, and because they mingled & corrupted the worship of God, with their owne inuentions. For the [o] Sacrifices instituted of God are defiled and depraued, partly by the opinion of merrit, partly by the addition of new-fangled worship. Heereby we learne, [p] that all Religion pretendeth order and zeale, although it be remoued from truth. Howsoeuer all false religion proceed from the spirit of disorder and confusion, that is, the deuill: yet it maketh some shew of holinesse, and putteth on a shadow of the true Religion. This appeareth in the high places that *Salomon* built for his Outlandish women, [q] *Where they burnt Incense, and offered oblation to strange Gods.* It is noted touching the Priests of *Baal*, they prepared a Bullocke, and called vppon the name of *Baal*, from Morning to noone, *They cried loude, and cut themselues, as their manner was, with knives and launces, vntill the blood gushed out vpon them.* Loe, what zeale and forwardnesse heere was. The like appeareth in *Zidekiah*, one of the former generation, [r] he made hornes of Iron in resemblance and imitation of the true Prophets, who taught by such signes, and saide, *With these shalt the push the Aramites, vntill thou hast consumed them.*

The same is offered vnto vs in the Prophesies of *Ieremy*, where describing the zeale of Idolaters, hee saith, [s] *They set their abhominations in the house of God to defile it, they built the high places of Baal, and caused their Sonnes and Daughters to passe through the fire to Molech.* So when *Hananiah* brake the yoke of *Ieremy*, he saide, [t] *Thus saith the Lorde, Euen so will I breake the yoake of* Nebuchadnezzer *King of Babell, from the necke of all Nations, within the space of two yeares.* All these thinges teach vs the truth of that Doctrine, which now wee haue in hande; Namely, that all Religion, euen that which is most corrupt and abhominable, maketh shew of zeale, and pretendeth great godlinesse.

The Reasons are to bee considered: First, because Sathan can turne and transforme himselfe into a resemblance

[o] Deut. 4, 2.

[p] *Doct.* 1. All religion pretends order and Zeale.

[q] 1 Kinges. 11 7, 8, and 18, 26, 28.

[r] 2 Kinges. 22 11.

[s] Ier. 32, 34, 35.

[t] Ier. 28, 10, 11.

blance of the glorious Angelles that dwell in the Heauenly light, albeit hee dwell in vtter darkeneſſe, yet hee neuer appeareth in his owne likeneſſe, he ſhadoweth his lyes with the name of God, and couereth his tentations with the vizard of holineſſe.

This Reaſon the Apoſtle vſeth. 2. *Cor.* 11. 13, 14, 15. *Such falſe Apoſtles, are deceitfull Worke-men, and transforme themſelues into the Apoſtles of Chriſt: and no maruaile, for Satan himſelfe is transformed into an Angel of light, therefore it is no great thing, though his Miniſters transforme themſelues, as though they were the Miniſters of Righteouſneſſe, whoſe end ſhall bee according to their workes.* If then, Sathan hide his Hornes, and diſſemble the hollowneſſe of his dealings, ſo that his baites and ſnares are not perceiued, and the poyſon of them is not ſeene no maruaile if his inſtruments that are led by his ſpirit, follow their Maiſter in their hypocriſie. For as the ſpirit is that leadeth them, ſo are they that are led.

Reaſon 2.

Secondly, it ſatisfyeth ignorant and fooliſh men, from further ſearching and enquiring into the hidden Miſteries of corrupt Religion. If it ſhould bee propounded in the name of the Deuill, and the rottenneſſe thereof appeare in his likeneſſe, euery one would defie it, and ſpit at it, and Satan well knoweth, he ſhould gaine nothing to his kingdome. But when he taketh vp the name of God, pretendeth the zeale of God, and ſometimes alledgeth the Scriptures of God, hee carrieth many blind-folde to perdition, and leadeth away captiue ſimple ſoules laden with ſinnes, and led with diuers luſtes, for they neuer make further enquiry, nor diue to the depth of Sathans wilyneſſe. This appeareth in the Idolatry of the tenne Tribes, erected by *Ierobaom*, who ſaide to the people, " *It is too much for you to go vp to Ieruſalem: behold (ô Iſraell) thy Gods which brought thee out of the land of Egipt: and this thing turned to ſinne, for the people went (becauſe of the one) euen to Dan.* The ignorant multitude ran headlong after this counterfait worſhip, coloured with ſhew of reaſon, & followed

" 1 Kinges. 12 18. Iudges 17, 13.

lowed thoſe Idols, that they might goe with eaſe to the deuill. Wherefore, ſeeing Satan is transformed into an Angell of light, & rude people are quickly ſatisfied from ſeeking farther, we ſee this truth confirmed vnto vs, that all falſe and Idolatrous Religion, pretendeth great colour and countenance of Gods glory, and putteth on the vizzard of true holineſſe.

Vſe. 1. Let vs make vſe of this Doctrine, and ſee what may be learned from hence, for our edification. Firſt, acknowledge from hence, that all zeale, and appearance of zeale is not good. *Balak* and *Balaam* heere pretend the worſhip of God, and who would thinke they intended any miſchiefe? Yet they were in the gall of bitterneſſe, and in the bond of iniquity. Therefore the Apoſtle ſaith of the Iewes, y *I beare them record, that they haue the zeale of God, but not according to knowledge, for they being ignorant of the righteouſneſſe of God, and going about to ſtabliſh their owne righteouſneſſe, haue not ſubmitted themſelues to the righteouſnes of God.* So the Church of *Rome* beſotted with ſuperſtition, & hauing drunke deeply of the cup of abhominations, makes an outward ſhew of great zeale, by their multitude of ceremonies, partly borrowed from the Iewes, and partly patched from the *Gentiles*, by their Pilgrimages to Saints, by the counterfait ſtrictneſſe of their diſordered Orders, by their ſolemne Vowes of pouerty, chaſtity, and obedience, by the pretended ſtraightneſſe of their whipping Ieſuites, and Ieſuited Diſciples, imitating heerein, the Prieſts of z *Baal*, and reſembling the Hæretiques, which of whipping themſelues, are called *Flagellantes*. But notwithſtanding all theſe ſhewes of holyneſſe, they are farre from true zeale, hauing a voluntary Religion, like vnto thoſe whom the Apoſtle *Paule* reproueth, a *Why are ye burdened with Traditions, as touch not, taſt not, handle not, which al periſh with the vſing, and are after the Doctrines and Commandements of men: which things haue indeed a ſhew of wiſedome in voluntarie Religion, and humbleneſſe of minde, and in not ſparing the bodye, which are things of no value, ſith they pertaine to the filling of the fleſh.*

y Rom. 10, 2. 3.

z *Auguſt. de hæreſib.*

a Col. 2, 21, 22, 23.

flesh. In these words the Apostle doth liuely describe what the Romaine Religion is, and portrayeth it out as a Table before our eyes: It hath goodly shewes, which indeede seeme to haue some exquisite & excellent thing in them, but the inward and spiritual worship is neglected among them, the name of God is dishonoured, the Sabaoth is prophaned, the Scriptures are abused, the Doctrine of Faith and Repentance is buried, and many open sins are maintained among them. If that bee the true Religion which giueth all glory to God, the Popish Religion cannot be so, which giueth all glory to themselues, and robbeth God of the honor due to his name, by their Doctrine of merits, and by their workes of supererogation, which indeed is more then superarogation. If it be the true Religion that magnifyeth the Scriptures, resteth in the perfection of them, submitteth all persons and causes vnto them, and acknowledgeth them the sole and supreame iudge of all Questions and Controuersies of Religion, then that must be a false Religion, which patcheth other writings and Traditions vnto them, which in matters of Doctrine flyeth from them, which preferreth the Authority of the Church before them, and denieth to be wholy ordered by them. If that be the true Religion, which aduanceth the sufferings of Christ, and resteth in his perfect oblation [b] once performed vppon the Crosse, which acknowledgeth Christ to be the onely Sauiour and Redeemer of his people, and teacheth to rely vppon him alone for our Iustification: then that must be confessed to be a counterfait religion, which setteth vp a Mocke-Christ, and honoureth insteede of him, the cursed Idoll of the Masse, whereby the remembrance of his death is shamefully eluded, and the people of God, are miserably deluded. Learne therefore, that all zeale is not true zeale, & to hate all euill, albeit it haue the appearance of good, & come masked vnder the vizard and habit of holines. For counterfaite piety, is double impiety.

[b] Heb. 10, 10, 12.

Secondly, seeing Idolatry and false worship, carry the shew

Vse. 2.

ſhew of order and true Religion, let vs not be carried away and ſeduced with euery vaine blaſt of falſe doctrine, but ſtand conſtant, ſetled, and vnmoueable as they that are builded, not on the weake ſand, but vppon the firme rocke that cannot be remoued. This the [c] Apoſtle teacheth. *Heb.* 13. *Be not carried about with diuers and ſtrange Doctrines, for it is a good thing that the heart be ſtabliſhed with grace, & not with meats which haue not profited them that haue beene occupied in them.* This vſe is vrged by the Apoſtle *Paule.* 2. *Tim.* 3 *This know, that in the laſt dayes ſhall come perrilous ſeaſons, for men ſhal be louers of their owne ſelues, &c. hauing a ſhew of godlineſſe, but haue denied the power thereof,* [d] *turne away therefore from ſuch.* We ſee how eaſily the greateſt part are carried away with ſhadowes without ſubſtance, & ſhewes without inward truth. They haue itching eares after new teachers, and forſake the ancient teachers, that haue fedde them with the milke of the word, & gained them to the faith of Chriſt. Wherefore, it ſtandeth vs vppon, to take heed we be not ſeduced & deceiued with falſe Prophets, and to make a triall of their Doctrine by the truth of the Scriptures, [e] according to the counſell of Chiſt our Sauiour. *Beware of falſe Prophets, which come vnto you in Sheepes cloathing, but inwardly they are rauening Wolues: by their fruits ye ſhall know them, not by their glozing words which they ſhall vtter, but by the Doctrine which they ſhal deliuer.*

[c] Heb. 13, 9.

[d] 2 Tim. 3, 5.

[e] Math. 7, 15, 16,

Vſe. 3. Laſtly, ſeeing all kinds of religion inuented in the groſeſt and corrupteſt maner, haue an outward ſhew and appearance of truth and holineſſe, it is our duties to learne to diſcerne the ſpirits, and to be able to iudge of the Doctrine, whether it be of God or not. Chriſt commaundeth his Diſciples to beware and take heede [f] of the leauen of the Phariſies and Saduces, that is, of their Doctrine: but in another place he chargeth them to heare the Phariſies, and obey their Doctrine, ſitting in *Moſes* chaire, becauſe they were apointed for the time to be the teachers of the Church. Now then, if they muſt heare and do what they ſay, and yet auoide their mixtures and corruptions of ſound

[f] Math. 16, 6, and 23, 23.

ſound Doctrine, it is required neceſſarily of the people, to diſcerne betweene the law of God and the leauen of the Phariſies, beeing charged to cleaue to the truth, and to forſake error. This is that vſe which the Apoſtle *Iohn* vrgeth. *Ch. 4. dearly beloued, beleeue not euery ſpirit, g but try the ſpirits whither they be of God: for many falſe Prophets are gone out into this world.* And in the ſecond Epiſtle, he ſpeaketh to the ſame purpoſe, h *Many deceiuers are entred into this worlde, which confeſſe not that Ieſus Chriſt is come in the fleſh: looke to your ſelues, that we looſe not the thinges which we haue done, but that we may receiue a full reward.* Heereunto likewiſe commeth the exhortation of *Eliah* to all the people that were ſeduced by falſe Prophets, i *How long halt ye between two opinions? If the Lord be God, follow him: but if Baal be he, then go after him.* And the Apoſtle *Paule* chargeth the *Theſſalonians* (k) *to trie all things, and to hold faſt that which is good.* This condemneth the Church of *Rome* of Sacriledge, that take from the people the key of knowledge, and nuzzle them in ignorance, as the Mother of deuotion, accounting it ſufficient, that they beleeue as the Church beleeueth, and credite in all things their Paſtours and Teachers, and forbid them all tryall of the doctrine deliuered vnto them. But the Scriptures require of them l the ſpirite of diſcerning, and all iudgement, that they may allow thoſe thinges that are beſt, and that they may be without offence, vntil the day of Chriſt, to take heed that they walke circumſpectly & wiſely, that they may vnderſtand what the will of the Lord is, and beware that they bee not ſeduced. And it is no excuſe to the people being miſled and miſguided, to ſay, thus haue I beene taught and inſtructed: m *For when the blind lead the blind, they both fal into the pit of deſtruction,* ſo that if they embrace not faith vnto ſaluation, but withdrawe themſelues vnto perdition, they that follow falſe Teachers are ſure to periſh, as well as they that lead them the way, or rather out of the way: and if the n Watchman ſee the ſword drawne, and iudgement comming, & blow not the Trumpet: albeit the blood of the people ſhall be

g 1 Iohn. 4, 1.

h 2 Iohn. 7, 8.

i Kings. 18, 21

k 1 Theſ. 5, 21.

l Rom. 12, 2. Phil. 1, 10. Eph. 5, 15, 17

m Mat. 15, 14.

n Ezek. 33, 8.

required at his handes, yet they shall also be taken away in their sinnes.

Verse 5. [*The Lod put an aunswere in Balaams mouth.*] Heere is set downe the Authour of his Propheſies. Hee sought a cursing, but God put in his mouth a blessing, so that the spirit of Prophecie is sometimes giuen to wicked men, as appeareth in *Saule*, and sundry others. Wherfore, it is said; God put his word in his mouth, not in his hart. He hath God plentifully in his mouth, but his heart was farre from, so that he speaketh not farre otherwise, then his Asse spake before, because God compelled him against his will, to vtter that, which hee put in his mouth. Heereby wee learne, o that Gods truth is oftentimes enforced and drawne out of those that know it not, nor beleeue it. Prophane men of an euill spirit, are constrained & compelled to giue testimony and witnesse to the truth of God, the Lord as it were, wringeth & wresteth it out of the mouths of those that be ignorant of him, as we see how *Balaam* in this and the Chapter following, vttereth excellent and heauenly things (albeit against his will) of God, of the enemies of God, of the Church prospering and flourishing through his fauour: yet he was lewde in life, and prophane in heart, louing neither God, nor his truth. This we see in the Sorcerers in Egypt, when they saw and felt the Plague of Lice, but could not with their enchantments bring forth the like, they confessed p *This is the finger of God.* This appeareth farther in the History of *Gideon*, when one of his enemies had told a dreame to his neighbour which he had dreamed, his fellow answered and saide, q *This is nothing else saue the sword of Gideon the son of Ioash, a man of Israel, for into his hand hath God deliuered Midian and all the hoast.* This likewise wee see in the *Centurion* and souldiers that were with him watching Iesus, r when they sawe the renting of the vaile, the trembling of the earth, the opening of the graues, the cleauing of the stones, and arising of the dead bodies, they feared greatly, saying; *Truely this was the sonne of God.* Heereunto commeth

o *Doct. 2.* Euill men are often constrained to giue testimony to the truth,

p Exod. 8, 19.

q Iudg. 7, 14.

r Math. 27, 54

meth the confeſſion of *Caiaphas*, an enemy to Chriſt, and to the Doctrine of ſaluation which he perſecuted; for he vttered a Propheſie of the death and paſsion of Chriſt, [s] *That it was expedient for vs that one man ſhould die for the people, and that the whole Nation periſh not: this ſpake he, not of himſelfe, but being High-Prieſt that ſame yeare, hee propheſied that Ieſus ſhould die for that Nation, and not for that Nation onely, but that he ſhould gather together in one the Children of God, which were ſcattered.* It was an extraordinary motion of God, that guided his tongue to Propheſie of Chriſt. So he ſpake afterward in them that cryed out at his arraignement, [t] *His bloud be vpon vs, and vpon our children*: which was plentifully performed in his time and ſeaſon.

[s] Iohn. 11, 49 50, 51, 52.

[t] Math. 27, 25

The like we may obſerue in *Pylate*, when he was admoniſhed by the Iewes to amend this Title of Chriſt ſet on his croſſe, *Ieſus of Nazareth, the King of the Iewes*: *Pylate* anſwered, [u] *What I haue written, I haue written*: wherein at vnawares, he is made after a ſort, a Preacher of the kingdom of Chriſt, who gouerned his tongue, as heere he did the tongue of *Balaam*. Thus we ſee by theſe Teſtimonies, how God maketh the vngodly, witneſſes of his word, and maketh them publiſhers and proclaimers of his truth, vſing the inſtrument of their tongue, without touching or teaching his heart with their grace.

[u] Iohn. 19, 22.

The Reaſons remaine to be conſidered: Firſt, to leaue the wicked without excuſe, when they heare the truth. For God neuer leaueth himſelf without witneſſes, no not among the Infidels: as the Apoſtle declareth, *Actes.* 14. *In times paſt he ſuffered all the Gentiles to walk in their own waies: neuertheleſſe, he left not himſelfe* [x] *without witneſſe, in that he did good, and gaue them raine from heauen, and fruitfull ſeaſons, filling our hearts with foode and gladneſſe.* Nowe, if the powring downe ſhowers of raine, ſending the fruitfulneſſe of the earth, feeding all creatures with bodily foode, bee the Lords witneſſes and teſtimonies of his power, how much more is the word of God, which is the ſauour of life vnto life, to al that beleeue? For ſeeing God opened the mouth

Reaſon 1.

[x] Acts. 14, 16, 17.

of *Caiaphas* (as we shewed before) to vtter a prophesy concerning Christ, the obstinate incredulity of the Iewes, was conuinced, when both the cause and vertue of his death was vttered by their owne High-priest, albeit hee spake it in another meaning.

Reason 2.

Secondly he speaketh often in wicked men, to increase their iudgement, and bring vpon them the greater damnation. If God had not reuealed his truth vnto them, [y] their punnishment should be the lesse. This wee see set downe. *That Seruant that knew his Maisters will, and prepared not himselfe, neither did according to his will, shall bee beaten with many stripes: but hee that knew it not, and yet did commit things worthy of stripes, shal be beaten with few stripes: for vnto whom much is giuen, of him shall be more required, and to whome men much commit, the more of him shal they aske.* This appeareth *Mat.* 7. by the wordes of Christ to his Disciples, [z] *Many wil say to mee in that day, Lorde, Lorde, haue we not by thy name propheſied? And by thy name cast out Deuils? And by thy name done many great workes? And then wil I profesſe to them, I neuer knew you, depart from mee, ye that worke iniquity.* Thus Christ vpbraideth the Citties, wherein most of his great workes were done, because they repented not, [a] and telleth them it shall bee easier for *Tyre* and *Sidon*, for *Sodome* and *Gomorrah* at the day of Iudgement, then for them.

[y] Luk. 12, 47 48.

[z] Math. 7, 23. Luke. 13, 25, 26.

[a] Math. 11, 22

Reason: 3.

Thirdly, to strengthen and confirme his children in the truth reuealed vnto them. Great is their wauering and weakneſſe. When God maketh knowne his word vnto them, and sealeth it vnto them by his signes and Sacraments, they are full of doubting, and their faith is mingled with Infidelity, [b] as we see in the example of *Gideon*. God appeared vnto him at the threshing-floore, commanded him to go in his might to saue Israell, promised him the victory, and strengthned him by the signes that he asked, [c] *yet he remained feareful and faint-hearted, after these so many meanes vsed to giue him courage and confirmation.* Hence it is, that God raised vp one in the hoast of his enemies, and guided his tongue to be a Preacher and publisher of his

[b] Iudg. 7, 14.

[c] Iudg. 7, 10.

his truth, telling this dreame of his to his fellowe, that loe a Cake of Barley bread tumbled from aboue into the hoaſt of *Midian*, and came vnto a Tent and ſmote it that it fell, and ouerturned it, that the Tent fell down: which is expounded and interpreted to be the ſworde of *Gideon*. Whereby we ſee, that God opened the mouth, and directed the tongue of this Idolater, for the ſtrengthning of *Gideon*, and the furthering of him in his worke. Seeing therefore, God will haue the wicked conuinced, their righteous iudgements increaſed, and his owne people ſtrengthned: no maruaile if he ſometimes open his truth to the vngodly, and ſo iudge them out of their owne mouths, as he did the euill ſeruant.

Now, let vs make Vſe of this Doctrine. Firſt, ſeeing God wringeth out from the very Aduerſaries a confeſsion of his truth, beholde heerein the greatneſſe of his power and name, cauſing his enemies to profeſſe and acknowledge it. We ſee how they reſiſt and rebell againſt God. We ſee how they abide not to ſubmit their neckes to his obedience, but caſt away the cordes of Diſcipline from them: yet he ouer-ruleth thē, ordereth their tongs, and diſpoſeth the words of their mouth to his owne glory. This is it which the Prophet declareth. *Pſal.* 8. *O Lord our Lord, how excellent is thy name in all the worlde, which haſt ſet thy glory aboue the heauens,* [d] *out of the mouths of Babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies, that thou mighteſt ſtil the enemy and the auenger.* This appeareth in the example of *Saule*, and of the meſſengers that he ſent to take *David*, [e] *For the ſpirit of God fell vppon them, and they propheſied, therefore it was a Prouerb, Is Saul alſo among the Prophets?* This verifieth the ſaying of the Wiſeman, [f] *The preparations of the heart are in man, but the anſwere of the tongue is from the Lord*, that is; howſoeuer a man many times muſtereth an whole Army of thoughts in his mind, as it were in battell array, and concludeth with himſelfe, both what and how to ſpeake: yet man is ruled by a ſuperiour power, and ſhall ſpeake as God guideth his mouth, not as

Vſe. 1.

[d] Pſal 8, 1, 2.

[e] 1 Sam. 10, 11 and 19, 24.

[f] Prou. 16, 1

himselfe purposeth and determineth. Seeing therefore, God frameth vnfit Instruments to his owne purpose, and maketh them serue for the aduancement of his own glorie, we must conclude againe with the Prophet, *O Lord, our Lord, how excellent is thy name in all the world.*

Vse. 2. Secondly, seeing God constraineth euill men to vtter his word, it is not hard with God to retaine and reserue a people to himselfe in all ages, albeit there bee neuer so many enemies, and albeit the Church be not alwayes visible to the eye, and kept in outward beauty. He is not tied to any Nation, people, or place. Let vs neuer feare the decay or destruction of the Church: he that did gaine it to himselfe, will maintaine it against all the practises and pollicies of euill men, so that the gates of hel shal not preuaile against it. This is it which Christ teacheth. *Mat.* 3. g Math. 3, 8, 9. *Bring forth fruite* g *worthy amendment of life, and thinke not to say with your selues, wee haue Abraham to our Father, for I say vnto you, that God is able euen of these stones to raise vp children vnto Abraham.* Hee can draw the strong and flinty hearts of the Aduersaries to bee his church, albeit all the Iewes were scattered and destroyed. God is not bound to continue his Church among them, and the priuiledges which in mercy he vouchsafed vnto them: if he remoue his standard, and take away his Candlesticke, and breake off the succession they boasted off, he can call a people to himselfe whensoeuer he pleaseth. As then we are not to feare the falling away of the Church, so we are not to presume of our selues, because wee haue present Testimonies of Gods fauour, and visible markes of the Church amongst vs, but labour to finde out our owne sinnes, and turne vnto the Lorde, assuring our selues, that euery Tree which bringeth not foorth good fruit, is hewen downe, and cast into the fire.

Vse. 3. Lastly, seeing prophane persons be enforced to speak the truth of God, let vs know that it is our part, who are enlightned with more knowledge and endued with better graces, in a more willing and cheerefull sort then they do,

do,to teſtifie the praiſes of God for conſcience ſake,with care and comfort, not grudgingly, nor vnwillingly, nor enforced vnto it.This the Prophet *Malachi* ſetteth down. *From the riſing vp of the Sun, vnto the going downe of the ſame,my name is great among the Gentiles, and in euery place Incenſe ſhall be offered* h *vnto my name, and a pure offering: for my name is great among the Heathen ſaith the Lord of hoſtes.* Where hee ſheweth, that the Gentiles knew the excellency of his name,and were not ignorant of his greatneſſe,and therefore if we be the true children of God, our righteouſneſſe and obedience muſt exceed the righteouſneſſe and obedience of others. For what a ſhame is it, that ſtraungers from the couenant ſhould acknowledge him, and thoſe of his family, and as it were his Houſhold ſeruants come behind them. Let vs be like the Angels that bee in heanen, i who obey him readily, willingly, cheerefully, perfectly. If we obey him grudgingly, and by conſtraint,the Reprobates; yea, the deuils doe him as good ſeruice, as we do. They performe his ſecret will againſt their will. Let vs accompliſh his will reuealed in his word with the full deſire of our hearts, otherwiſe wee ſhall neuer finde true comfort to our ſelues in that we do. If wee would haue God to accept and rewarde our ſeruice performed vnto him, we muſt not do it by conſtraint as *Balaam* did, k nor to halfes as *Saul* did, nor to merit, as the Phariſies did, but in conſcience of our duty, as Children to their Fathers, that we may receiue the inheritance of Sonnes.

h Mal. 1, 11.

i Math.6, 10.

k 1 Sam 15, 21, 22, 23.

Verſe.9. *Loe, the people dwell by themſelues, and ſhall not be reckoned among the Nations.* Now, wee come to the Prophecie it ſelfe, wherein he confeſſeth the bleſſed eſtate of the Church, ſo that nothing can make them miſerable,or ſeperate them from the fauour of God. This we ſhal haue fitter occaſion to ſhew afterward. Heere let vs conſider the reaſon whereon he groundeth the happineſſe of the Church. In the deſcription of the Church, hee ſaith they are a people cleauing to God alone, beleeuing in him, & ſeuered from other Nations in Religion and lawes. From hence

hence wee learne, [l] that the Church of God is an holye people, called and gathered by the word to heare & obey God, seperated from the prophane of the world in life & conuersation. This we see euidently, when the posterity of *Caine* began to multiply and repleniſh the earth by many generations, who were the malignant Church, [m] the true church (encreasing later) began to diuide themselues from them, to restore the purity of Gods worship, and to meet apart by themselues for the publick seruice of God, which the scripture meaneth, when it saith, *Then men began to call vpon the name of the Lord.* The like we see afterwarde in *Abraham*, whom the Lord called beyond the flood from serving other Gods, [n] to serue him purely apart from the superstitions of his forefathers. This was figured in the vow of the *Nazarites*, the intention whereof is expressed in the description of the Ceremony of it, [k] *To be seperated to the Lord.*

Thus *Moses* describeth the common condition of all that people, to be seperated to the Lorde, as God himselfe giueth them to vnderstand, [p] *I am the Lorde your God, which haue seperated you from other people: therefore shall ye bee holy vnto me, for I the Lord am holy, and I haue seperated you from other people that ye should be mine.* This is it which Christ our Sauiour saith to his Disciples, [q] *That they are not of the world, but he hath chosen them out of the worlde.* Heereunto commeth the exhortation of *Peter*, preaching repentance and amendment of life, to those that had crucified the Lord of glorie, [r] *With many other words he besought and exhorted them, saying; Saue your selues from this frowarde generation.*

Heereunto commeth the practise of the Apostle Saint *Paule*, *Acts* 19, 9. when the Aduersaries were conuinced, and their hearts hardened, they disobeying, and speaking euill of the way of GOD, before the multitude, he [s] *Departed from them, and seperated the Disciples, and disputed daily in the Schoole of one* Tyrannus. So then, wee vnderstand by these Testimonies and consents

[l] *Doct.* 3. The church selected from the rest of the world.

[m] Gen. 4, 26.

[n] Gen. 12, 1, 2. Iosh. 24, 2, 3. and 23, 7. 8

[o] Numb. 6, 2,

[p] Levit. 20, 24, 26.

[q] Iohn. 15, 19

[r] Acts. 2, 40, 41.

[s] Acts. 19, 9.

ſents of the Scripture, that the Church is a ſelected company, called from the reſt of the world, to ſerue the Lord in ſpirit, and in truth.

The Reaſons heereof are theſe. First, there is an oppoſition betweene God and the world. The gouernor thereof is Satan, [t] *Who is the Prince of this world, and hath ſet vppe his throne in it: it perſecuted Chriſt and ſlew him.* Neither do the children of God finde [u] *any better entertainment, then Chriſt did, as it hateth him, ſo it hateth them.* Againe, *The amity of this world* [x] *is enmity with God: the wiſedome of this world, is fooliſhneſſe with God.* And Chriſt teſtifieth, *That the workes* [y] *thereof are euill.* Seeing then, it is euill in reſpect of the gouernour, which is Satan; euill in reſpect of Chriſt, whom it hated and perſecuted; euil in reſpect of the ſpirit of truth, whom it neither ſeeth, nor knoweth, nor receiueth; euill in reſpect of the children of God, whome it abhorreth; euill in reſpect of the friendſhip thereof, which is enmity; euill in reſpect of the wiſedome thereof, which is folly; & laſtly, euill in reſpect of the workes thereof, which are impiety; howſoeuer, the beauty of it be glorious, and the ſhew gorgeous & gliſtering; yet the Church is come out of it, and is cleane contrary vnto it. For if the friendſhip of the world, be the enmity of God, then the friends of the world, are the enemies of God. And as there is an agreement betweene the deuill, and the world, ſo is there an vnion betweene God, and his Church. And as God & the world are oppoſed, ſo are the Church and the worlde contrary one to another: ſo that whilſt wee are partes of this world, wee cannot be members of his Church, and when we are called out of the world, we are gathered into the boſome of the Church.

Reaſon 1.

[t] Eph. 2, 2, and 6, 12.

[u] Iohn. 14, 17 30.

[x] 2 Cor. 4, 4. Iam. 4, 4.

[y] Iohn. 7 7.

Secondly, God hath choſen the church to himſelfe, before the foundation of the world, to be adopted through Ieſus Chriſt, according to the good pleaſure of his will to the [z] *praiſe of the glory of his grace, wherewith he hath made vs freely accepted in his beloued*, as the Apoſtle teacheth, writing to the *Epheſians*. Thus the church is builded vppon the

Reaſon 2.

[z] Eph. 1, 5, 6. 1 Pet 1, 2.

the vnmoueable rocke that cannot be ſhaken. The foundation [z] *of God remaineth ſure, and hath this ſeale, the Lorde knoweth who are his.* Wherefore, whether we conſider the oppoſition betweene God and the world, or the free election of the Church, according to the fore-knowledge of God the father, vnto the ſanctification of the ſpirite; in both theſe reſpects wee may truely gather the Nature of the church, that it is gathered out of the reſt of the world, to bee a peculiar people vnto God, zealous of good workes, hating vngodlineſſe, and all euill luſts.

[z] 2 Tim. 2, 19.

Vſe. 1. Now, let vs ſee what Vſes wee may rightly conclude out of this Doctrine thus confirmed. Firſt, we learne frō hence, that the opinion of thoſe is condemned, that bring in vniuerſall grace, vniuerſall election of euery one, vniuerſall redemption of euery one, and vniuerſall vocation of euery one, to the ſauing knowledge of the Goſpel. For whereas the Church is as it were the Parke of God, impaled in from other waſt land, or rather the Paradice of God, wherein the wilde Beaſts of the Forreſt may not enter; this Doctrine pulleth vp the pale, and taketh away the encloſure, laying it in common, and ioyning it to the reſt of the wilderneſſe. The people of God are the (*a*) *little flocke in reſpect of the reſt of the world.* We ſee from the beginning of the world, there was a difference and diſtinction betweene [b] the Sonnes of God, and the Sonnes of men, betweene the Iewes and the Gentiles, between the circumciſed, and the vncircumciſed, betweene the people of God, and thoſe that were no people of his, beeing out of the couenant. To ſome God giueth faith, [c] to other he giueth not faith, *For all haue not faith.* Therefore Chriſt our Sauiour ſaith, [d] *Many are called, but fewe are choſen:* and he chargeth his Diſciples, when he ſent them out to preach, *Not to go into the way of the Gentiles, neither to enter into the Citty of the Samaritanes:* and hee ſheweth, that it is not giuen to [e] *euery one, to know the Miſteries of the kingdome of God.* So the Apoſtles in ſpreading abroad the gladde tydings of ſaluation, and working the conuerſion of the nations

[a] Luke. 12, 32

[b] Gen. 6, 1.

[c] Theſ. 3, 1.

[d] Math. 20, 16, and 10, 5.

[e] Math. 13, 11

tions, to whom they were ſent to preach the Goſpell, f *Are commanded to remaine certaine yeares in ſome Cities, becauſe the Lord had much people in thoſe places: and when they were entering into other Cities, the ſpirit ſuffered them not to publiſh among them the way of ſaluation.*

f Acts 18, 10. and 16, 7.

Secondly, ſeeing the Church is a choſen company frō the reſt of the world, we muſt looke for a full and perfect ſeperation of the elect from the Reprobate, of the ſheep from the Goats, of the veſſels of mercy, from the veſſels of wrath, when the Lord Ieſus ſhall breake the Heauens, and come to iudge the quick and the dead. Indeed heere is ſome ſeperation made by the fan of his worde, by the power of the Keyes, and by the fire or furnace of affliction, yet ſtill the chaffe is mingled with the Wheate, the Tares with the Corne, bad fiſh with the good, the Hypocrites with the faithfull and true beleeuers. But when Chriſt ſhall come with thouſands of his Angels, and the heauens be diſſolued, g *The Bookes ſhal be opened, and things hidden in darknes, ſhal be diſcloſed.* Heer a beginning is made, but then ſhall be an abſolute perfection, and conſummation of this ſeperation. This is opened vnto vs by the Euangeliſt, h *When the ſonne of man commeth in his glory, and al the holy Angels with him, then ſhal he ſit vpon the Throne of his glorie, and before him ſhall be gathered all Nations, and he ſhall ſeperate them one from another, as a Shepheard ſeperateth the Sheepe from the Goats, And he ſhal ſet the Sheepe on his right hande, and the Goats on the left.* Seeing this ſeperation ſhall come, what manner of men ought we to be in all holineſſe of life and conuerſation? Let vs ſearch and try our owne wayes, and turn to the Lord with all our harts, that when Chriſt ſhal appeare at the great day of the harueſt and ſolemn ſeaſon of ſeparation, we may be found good Corne, and not be blowne away by the voice of his mouth, when hee ſhall blow the chaffe into vnquenchable fire, where ſhall bee weeping and gnaſhing of teeth. But if we bee not heere ſeperated from the ſinnes and corruptions of the wicked, when God ſeperateth the ſoule and body, we ſhall be ſeperated

Vſe. 2.

g Reuel. 20, 12.

h Math. 25, 31, 32, 33.

parated from the comfortable presence of God, we shall remaine with the Deuil and his Angels for euer, neuer to be seperated and sundered from them.

Vse. 3. Thirdly, seeing the people of God are seperated from the world by the calling of God, this giueth good assurance & comfort vnto thē, that God wil heare their prayers, and respect them in their miseries. For seeing they [i] are his chiefe treasure (albeit all the earth be his) seeing they are a kingdom of Priests, and an holy Nation, he will not see them want and stand in need of any thing which hee knoweth to serue for his owne glory and their good. This is that vse which *Salomon* remembreth in his Prayer at the dedication of the Temple, [k] *Let thine eyes bee open vnto the Prayer of thy seruant, and vnto the Prayer of thy people Israell, to hearken vnto them, in all that they call for vnto thee: for thou didst separate them to thee, from among all the people of the earth for an inheritance, as thou saidst by the hand of Moses thy seruant, when thou broughtst our Fathers out of Egipt, O Lord God*: whereby we see, that the consideration of the deere account and estimation that God hath of his Church, separating it to himselfe, and calling it out of the world, ought to mooue vs with boldnes to draw neere to the throne of grace, and to comfort vs with assurance to bee heard in our necessities. For what can God deny vnto vs, that hath giuen vs himselfe? Or what can wee want that know the loue of God toward vs, before we were? wherefore, whensoeuer we are brought into any affliction, and stand in neede of helpe, let vs be mindfull of the mercies of God toward vs, & assure our selues, that he which hath seperated and sanctified vs from our mothers wombe, will perfect his own worke that he hath begun, and finish it vnto the day of Iesus Christ.

i Exod. 19, 5, 6

k Kinges. 8, 52 53.

Vse. 4. Lastly, seeing the church of God is a people called to holinesse, from other left in their sins, we must know that is our duty to flye from al vngodlines & worldly lusts, & to haue no fellowship with the vngodly, [l] *Nor the vnfruitful works of darknes.* This indeed is [m] *pure religion, & vndefiled,*

l Tit. 2, 12.

to

to keep our ſelues vnſpotted to the world. This the Apoſtle *Paul* vrgeth. *Be not vnequally yoked with the Infidels: for what fellowſhip hath righteouſneſſe* n *with vnrighteouſneſſe? Or what communion hath light with darkneſſe? Wherefore, come ye fro among them, and ſeperate your ſelues, ſaith the Lord, and touch none vncleane thing, and I will receiue you, and I wil be a father vnto you, & ye ſhal be my Sons & daughters, ſaith the Lord almightie. We know that a litle leauen leaueneth the whole lump. One rotten ſheep infecteth a whole flocke. One leaper ſpreadeth the diſeaſe further to the hurt of ſundry other.* Now, there is no leauen o *like to the leauen of ſinne: no infection comparable to the infection of ſinne, no leproſie ſo deadly and dangerous as the contagion of ſinne, which bringeth daunger and deſtruction to ſoule and bodie.* Therefore, we muſt not ioyne our ſelues wth the vngodly, ſeeing we are an holy people to the Lord our God, he hath choſen vs to be a precions people vnto himſelfe aboue other people that are vppon the earth. We are p *a choſen generation, a Royall Prieſt-hood, an holy Nation, a people ſet at libertie, that we ſhould ſhew forth the Uertues of him that hath called vs out of darkeneſſe into his marualous light.* Seeing we are waſhed from the corruptions of the fleſh, let vs not defile our ſelues againe: ſeeing we are called out of the worlde, let vs not returne into the world: and ſeeing wee are freeed from the thraldome of ſinne, let vs not ſell our ſelues againe to our owne luſtes, which fight againſt the ſoule. Wee cannot come neere an infectious diſeaſe without danger of infection. We cannot touch pitch, without danger to be defiled with it.

n 2 Cor 6,14, 15,16, 17, 18.

o 1 Cor. 5, 6.

p 1 Pet 2, 9.

The Apoſtle ſaith, q *Bee not deceiued, Euill wordes corrupt good manners.* The Wiſe-man teacheth, *That hee which walketh with the Wiſe, ſhall bee the wiſer,* r *but a companion of Fooles ſhall bee the worſer. Ionathan* by the friendſhippe and familiarity which he had with *Dauid*, changed his life to better. *Salomon*, by the ſociety and coniunction ſ with his Idolatrous Wiues, fell into Idolatry. And *Reheboam* his Sonne, by walking with his young Counſellers, and following their aduiſe, became worſe.

q 1 Cor. 15, 33

r Prou. 13, 20

ſ 1 King. 11, 4

If

If then we would auoid euill, wee muſt beware of all occaſions. No occaſion more dangerous then euil company. Euery man therefore muſt take heede to himſelfe, and beware how he ioyne himſelfe in acquaintance with all men indifferently. Many, that haue beene of a ſtayed courſe, and an approued life, haue ruined themſelues, by making no choiſe of their company, and haue loſt their honour, and honeſty, a Iewell whith being once loſt, can neuer be repaired, and reſtored. This wee ſee by wofull experience confirmed vnto vs in the examples of manie young men and Maidens, who hating euill, and making conſcience of ſinne in themſelues, haue fearefully fallen, and made ſhipwracke of all godlineſſe and goodnes, thorough the ſeducement of others.

Verſe 10. *Who can tel the duſt of Iacob, and the number of the fourth part of Iſrael.* Heere beginneth the concluſion of this firſt propheſie, ſetting downe the infinite multitude of the faithful, compared by an hyperbolical or exceſsiue ſpeech to the duſt of the earth, which cannot be numbred. This he ſpeaketh, being as it were rauiſhed and aſtonied at the great number of them, according as the Lord had promiſed long before to *Abraham*. *Looke vp now vnto heauen, and tel the ſtarres, if thou bee able to number them: and he ſaide vnto him, So ſhal thy ſeed be.* Thus then, this falſe Prophet is made a Preacher and publiſher of the glory of the Church, and of the largeneſſe of the boundes thereof. Heereby wee learne, that God hath a great and infinite people that belong vnto him. Albeit the good corne be ſcarce ſeene when it is mingled with the chaffe, yet when it is ſeuered and brought together, it maketh a great heap. The number of the elect and choſen people of God, which he hath redeemed, and will in the end glorifie, is a great people. This appeareth vnto vs in many places of the worde. The Prophet propheſieng of the kingdome of Chriſt, *Telleth vs that his Dominion ſhalbe from ſea to ſea, and from the riuer vnto the ends of the land: that all kings ſhal worſhip him, and all Nations ſhal ſerue him, bleſſe him, and be bleſſed in him.* Chriſt teacheth

t Gen. 15, 5.

u *Doct.* 4. The church abounds with many children

x Pſal. 72, 8, 11 17, 19.

cheth vs, *That* y *many ſhal come from the Eaſt and Weſt, and ſhall ſit downe with Abraham, Iſaac, and Iacob in the kingdome of Heauen.* He ſaith, *that when the labourers were fewe to put their ſickle in the ripe Corne, yet God had a great and plentiful harueſt to be gathered into his Barne.*

y Math. 8, 11. and 9, 37, and 26, 28.

Likewiſe, at the Inſtitution of his laſt Supper he ſaith, *This is my blood of the New-Teſtament, that is ſhed for many for the remiſſion of ſinnes.* This the Apoſtle ſheweth to the *Hebrewes,* z *It became him, for whom are al theſe things, ſeeing that he brought many children vnto glory, that he ſhould conſecrate the Prince of their ſaluation, through afflictions.* The Oracle of God anſweareth euidently at one time, when *Elias* thought he had beene alone, that he had reſerued to himſelfe (*a*) *ſeauen thouſand that neuer bowed their knee to Baal.* This truth was reuealed to *Iohn. Reuel. 7. I heard the number of them which were ſealed, and there were ſealed* b *an hundred and foure and forty thouſand of the tribes of the children of Iſrael. After theſe things I beheld, and loe a great multitude which no man could number, of al Nations, and kinreds, and people, and tongues, ſtoode before the Throne, and before the Lambe, cloathed with long white Robes, and Palmes in their hands.* All theſe Texts and Teſtimonies of Scripture ſerue to teach vs this truth, that the Church is ſtored with many beleeuers, and is as a fruitefull Mother, that aboundeth with many children.

z Heb. 2, 10.

a 1 King. 19, 18

b Reuel. 7 4, 9.

The Reaſons are plaine and euident. For firſt, it is a matter of faith, and an Article of our Creede to beleeue the Church to be Catholique. And it is Catholique in three reſpects; In reſpect of time, of place, and of perſon. Of time, c becauſe it hath beene in all ages and times ſince the firſt promiſe, made to our firſt parents in Paradice, & ſhall continue vnto the end of the worlde. Of place, (*d*) becauſe it is gathered from all parts of the earth, whereas before the dayes of Chriſt our Sauiour, it was included within the Territories of *Iudea*, now it is diſperſed farre and neere in the time of the New Teſtament. Of perſons, e becauſe it ſtandeth of all eſtates and degrees of men, high and low, rich and poore, male and female, Iew and Gentile,

Reaſon. 1.

c Heb 13, 8. Reuel. 13, 8.

d Acts 10, 34 35.

e Gal. 3, 28.

Gentile, learned and vnlearned, whereas before God called and ſingled out the ſeede of *Abraham* to bee his people. If then the Church be thus large, and ſpreadeth it ſelfe to all times, to all places, and to all perſons, if it be ſo generall and vniuerſall, it muſt neceſſarily followe, that many are the parts and members of it.

Reaſon. 2. Secondly, we do not maruel that there are many members of the Church made pertakers of the righteouſneſſe of Chriſt, ſeeing by one mans diſobedience, many are made ſinners. For wee are guilty of the ſinne and tranſgreſſion of *Adam*, and we ſinned in his ſinne. When he ſinned, we ſinned, and are made guilty thereof in the ſight of God, becauſe albeit we were then vnborne, and without a being, yet we are his ſeed and poſterity, and were all in his loynes. Through this guiltineſſe it is come to paſſe, that we are conceiued in Originall ſinne, [f] hauing all the powers of the ſoule, and parts of the body corrupted, and the ſpawne of all ſinne is infuſed into vs, and we are thereby made the children of wrath, as wel as others, the enemies of God, the heyres of hell and condemnation. If then the power of *Adams* fall were ſo great, as to infect and corrupt all his poſterity, then much more ſhal the righteouſneſſe of Chriſt be imputed to many, and be able to make them partakers of euerlaſting life. As *Adam* by naturall propagation hath ſpred his fault, and guiltineſſe of his fall, to the deſtruction of many: ſo Chriſts obedience hath by grace ouer-flowed to many, [g] who was appointed for the riſing againe of many in *Iſrael*. This the Apoſtle teacheth, [h] and thus he reaſoneth. *As by one mans diſobedience, many were made ſinners, ſo by that obedience of that one, ſhall many alſo be made righteous.* Wherefore, ſeeing the Church is euery way Catholique in reſpect of the largeneſſe, & ſeeing the obedience of Chriſt is not leſſe auaileable then the diſobedience of *Adam*: wee feare not to auouch, that the Church hath many children, as a tree with many branches, as a body with many members, as a fountaine with many ſtreames, and as an Army of many ſouldiers,

[f] Ephe. 2, 3.

[g] Luke. 2, 34

[h] Rom. 5, 14, 15, 18, 19. 1 Cor. 12, 12.

diers making vp one Campe.

But before wee come to the Vſes of this Doctrine, it ſhall not be amiſſe to anſwere a queſtion, and to remoue an Obiection that may be raiſed from hence. For, this may ſeeme to bee contrary to other places of Scripture, [i] where it teacheth, that few ſhall be ſaued, that few are choſen, that a remnant ſhall be ſaued, that the flocke of Chriſt is a little flocke, that the way is narrowe, and the gate ſtraight that leadeth to life, and few enter into it. If then they be few, how are they many? If a ſmall company, how are they moe then can be numbred? To be few, and yet to be many; to bee a remnant, and yet moe then can be reckoned, ſeeme not to agree together. I anſwere, the Church may be truely ſaid to haue many children, and few members, in diuers reſpects. For it is conſidered two wayes: Firſt, ſimply; Secondly, by compariſon. Firſt, in reſpect of themſelues, and the ſeuerall parts thereof: Secondly, in reſpect of the vnbeleeuers. If they be compared with the world of Infidels and Hypocrites, with Reprobates and Caſtawayes, [k] *With the veſſels of wrath that ſhal be conſumed, they be a very few, & as a little handfull, like a ſpark in reſpect of a great fire, or like a drop of water in reſpect of a great ſtreame: for the number of the damned is farre greater.* But if they be conſidered in themſelues, not compared with others, [l] *The multitude of them that are ordained to eternall life, & ſhal be ſaued, is very great, and exceeding many, yea, ſo many, as no man is able to comprehend the number of them.* To expreſſe this difference by ſome ſimilitudes and examples: we ſee in a common collection and gathering, albeit euery man can giue but a little, yet when it commeth together, the totall ſumme amounteth to a great matter. When a captaine is to leuie forces, and to muſter his ſouldiers, if hee ſhould take but ten out of a Pariſh thorough this kingdome, when they come together, and meet in one place, they make a great Army and a campe-royall: yet if they be compared with the multitude of men, women & children, that are left behind, they are as nothing, they are as

Obiection.

i Math. 7, 14, and 20, 16, Luke 12, 32, Eſai. 1, 9.

Anſwere.

k Lu. 13, 23, 24

l Hebr. 12, 1.

an handfull, and are ſcarce miſſed. So is it with the true Church of God, they are both few, and yet many: they are few in reſpect of thoſe that ſhal be condemned, which multiply vpon the earth, and couer the face thereof, and yet they are many in number, in reſpect of the particular parts, as ſhall appeare in the end of the world, and when they ſhalbe gathered into one place from all places of the world.

Vſe. 1.

Hauing anſwered this obiection, and cleered the Doctrine before deliuered, let vs come to the Vſes ariſing from hence. Firſt, we learne from hence the great power of the word of God: Albeit, the miniſtery thereof bee of the world eſteemed [m] fooliſhneſſe, yet to them that are iuſtified, to them that are ſanctified, to them that are effectually called, it is the wiſedome of God, and the power of God. The Church is called our mother, [n] the word of God is committed to the keeping of the Church, being the piller of truth; ſo that by preaching of the word, the Church bringeth forth children to God. The worde is the ſeed [o] of regeneration, [p] it is milke for children, [q] it is ſtrong meate for men of riper yeares, whoſe ſences are expert and exerciſed in the diſcerning of thinges that differ. If then it worke ſuch a glorious effect, wee may conclude, that it is liuely and mighty in operation, entering through to the diuiding of the ſoule and ſpirite, the ioynts and marrow, and is a diſcerner of the thoughts & intents of the heart. Seeing therefore, the encreaſe of the church is by the effectuall preaching of the Goſpel, wherby the members of Chriſt are vnited into his body, and the Sheepe of Chriſt are gathered into his fold, [r] *We muſt acknowledge the power and force of the word to be exceeding great whereby it is brought to paſſe.*

[m] 1 Cor. 1,24.
[n] 1 Tim. 3,15
[o] 1 Pet. 1,23.
[p] 1. Cor. 3, 2.
[q] Heb. 5, 14.
[r] Heb. 4, 12.

Vſe. 2.

Secondly, heereby we haue matter of great reioycing and praiſing God, to ſee the proſperity and flouriſhing eſtate of the Church, encreaſing and growing to ſo many millions or multitudes, and to conſider how glorious the name of Chriſt ſhall be, when all ſhall concurre and meet

meete together to praise him. The honour of an earthly Prince [s] *standeth in the multitude of his Subiectes*: then howe glorious and excellent shall the name of Christ be, when so many thousands, and thousand thousandes, that none can number for the infinite multitude, shall assemble together to sing the praises of God, saying; [t] *Saluation commeth of our God that sitteth vpon the throne, and of the Lambe: Praise, and glory, and wisedome, and thankes, and honor be vnto our God for euermore*, Amen. *Sing praises to God,* [u] *sing praises, sing praises vnto our King, sing praises: for God is the King of all the earth.* What can Minister more ioy vnto vs, then to behold the beauty of *Sion*, when one member is added vnto the Church. We see how men reioice, when their house is encreased, when they haue children giuen vnto them, [x] *Being the inheritance of the Lord, and the fruite of the womb being his reward.* How much more should we reioyce and be glad, when we see the Church which is the house of God to multiply and flourish, [y] *That he maketh a barren woman to dwel with a family, and a ioyful Mother of many children.* It is noted by Christ our Sauiour, [z] that the Angels reioyce at the repentance of men, when he saith, *I say vnto you, that ioy shall be in heauen for one sinner that conuerteth more then for ninety and nine iust men which neede none amendment of life*: howe much more then ought wee to comfort our selues when the faithful are encreased, when the waies of the Lord are known vpon earth, & his sauing health among all Nations? The Euangelist *Luke* testifieth (*a*) *That whe the Apostles and Brethren heard that God had graunted repentance vnto life to the Gentiles, they praised and glorified God.* And this is that vse which the Apostle *Paule* teacheth. *Gal.* 4. It is written, (*b*) *Reioyce thou barren that beareſt no children: breake forth and cry thou that trauailest not: for the desolate hath many moe children, then she which hath an husband.* So then, the encrease of the Church (when one member is added vnto it) is the ioy of the seuerall parts: and the multiplying of many members is matter of great reioycing to the whole body, and cause of stirring of vs vp to the praise of God, who quickeneth them

[s] Prou. 14, 28

[t] Reuel. 7, 9, 10, 12.

[u] Psal. 47, 6, 7

[x] Psal. 127, 3.

[y] Psal. 113, 9.

[z] Luke. 15, 7.

[a] Acts, 11, 18.

[b] Gal. 4, 27.

them that are dead, and maketh them to bee founde that were loſt. In the naturall body found deformed, or defectiue, if ſight were giuen to the blinde, or hearing to the deafe, or ſpeech to the dumbe, [e] if life or limbe were reſtored where it was wanting, what great comfort would this bring, what great reioycing would it worke? So in the miſticall body of Chriſt, when any part, or when many parts are added, as Ornaments of the body, and helping to accompliſh the number of the elect, let vs breake forth into ioy of heart, and reioyce, that we haue part and fellowſhip in this company.

[e] Acts. 3, 7, 8. Luk. 1, 64

Vſe. 3. Thirdly, ſeeing the Church of God hath many children, let vs not meaſure the Church by our owne outward ſences. When Idolatry and open wickedneſſe, when ſuperſtition and cruell perſecutions ouer-ſpread all, as an vniuerſall darkneſſe couering the earth, let vs not ſuffer our ſelues to be deceiued, nor iudge raſhly of Gods people. We thinke the Church oftentimes like to perriſh, and to be rooted out of the earth: but the foundation of GOD alwayes remaineth ſure, and hath this ſeale, the Lorde knoweth who are his. Therefore the Apoſtle teacheth, [d] *That the Lord hath not caſt away his people.* When *Elias* ſawe the Prophets of God killed, & the Altars digged downe, God ſaid vnto him, *I haue reſerued vnto my ſelfe ſeauen thouſand men, which haue not bowed their knee to Baal*: Euen ſo the at this preſent time there is a remnant according to the election of grace. Wherefore, let vs not iudge raſhly of priuate perſons, whether they be in the number of the elect, or not: much leſſe of whole Nations and kingdoms. We ſay commonly, hee runneth farre, that neuer returneth. *Paule* was a [e] perſecutor of the Church, but Chriſt appearing vnto him, made him a Preacher of the Goſpel. *Manaſſeh* was [f] an Idolater, a ſorcerer, and ſhedder of much Innocent bloud, when hee ſate in his Throne and kingdome, but he remembred God afterward in the daies of his affliction. *Mary Magdalen*, who ledde a wicked life [g] out of whom Chriſt caſt ſeauen deuils, had her ſins forgi-

[d] Rom. 11, 1, 2, 3, 4, 5.

[e] Tim. 1, 13.

[f] 2 Chro. 33, 12

[g] Mark. 16, 9.

forgiuen, and loued him much of whom ſhe had receiued ſo great mercy. The Theefe, [h] that all his life had runne aſtray, and hunted after the goods of other men, was vpon the croſſe conuerted to the faith, he abhorred his former life, confeſſed his ſinnes, craued pardon, blamed his fellow, and longed after the kingdome of God. This the Apoſtle auoucheth concerning the *Corinthians*, [i] when he had taught, *That neither Fornicators, nor Idolaters, nor Adulterers, nor Wantons, nor Buggerers, nor Theeues, nor Couetous, nor Drunkards, nor Raylers, nor Extortioners, ſhall inherite the kingdome of God:* he addeth, *Such were ſome of you, but yee are waſhed, but ye are ſanctified, but ye are iuſtified in the name of the Lord Ieſus, and by the ſpirit of our God.* So then, [k] *Wee muſt iudge nothing before the time, vntill the Lord come, who ſhal lighten things that are hid in darkeneſſe, and make the counſels of the heart manifeſt, and then ſhal euery man haue praiſe of God.* And let vs not bee daunted and diſmayed at the great number of the wicked, of Atheiſts, Libertines, Epicures, Idolaters, Hypocrites, Scorners, Blaſphemers; ſeeing there is an vniuerſality of the elect and faithful, though few appeare to our ſences, as did to the eyes of *Eliah*, who in heart and ſoule ioyne with vs, of whoſe Prayers wee are partakers.

h Luk. 23, 40

i 1. Cor. 6, 9, 10, 11.

k 1 Cor. 4, 5.

Laſtly, ſeeing there are many elected to life and ſaluation, let vs all vſe all meanes to draw others to Faith in Chriſt, and repentance frō dead works. Let vs exhort one another (*l*) *while it is called to day, leaſt any be hardned through the deceitfulneſſe of ſinne.* Let vs prouoke to good workes, [m] *And ſo much the more ſeeing the day of the Lord draweth neer.* For what knoweſt thou (ô man) whether thou ſhalt win thy Brother? The husbandman [n] planteth and watereth, he tilleth and ſoweth, and when he hath done, hee committeth the ſucceſſe to God, looking with patience for earely and latter rayne. So muſt all the Miniſters of God (which are his labourers) preach in ſeaſon, and out of ſeaſon, diuide the word of truth aright, and take all occaſions to win ſoules to God. And this is that vſe which the Lord himſelfe teacheth and preſcribeth. *Acts 18. Feare not,*

Vſe. 4.

l Heb. 1, 13.

m Heb. 10, 25

n 1 Cor. 3, 7.

o Act.18,9,10 *but ſpeake and hold not thy peace:* o *For I am with thee, and no man ſhall lay handes on thee, for I haue much people in this Cuty.* Where we ſee, that howſoeuer *Paule* found much oppoſition againſt him at *Corinth*, ſome reſiſting, & others blaſpheming, and himſelfe ready to depart, yet the Lord appeareth vnto him, and encourageth him to continue his labours, with promiſe of a plentifull harueſt, and a Rich recompence of reward, that he ſhould not labour in vain, but be the Miniſter of life vnto many. This is the greateſt comfort to the Miniſters of God, to turne many to righteouſneſſe. This ſhall bee our Crowne and glory in the great day of account, when the cheefe Shepheard of the Sheepe ſhall appeare. Therefore, the Apoſtle chargeth the man of God to be of a patient ſpirit, gentle towarde all men, p ſuffering the euil, inſtructing them with meekneſſe that are contrary minded, prooving if God at any time will giue them repentance, that they may acknowledge the truth, and come to amendment out of the ſnare of the deuill, of whom they are taken priſoners, to do his will. To conclude, let vs remember the ſaying of the Apoſtle *Iames*, (q) *Brethren, if any of you haue erred from the truth, and ſome man haue conuerted him, Let him know that hee which hath conuerted the ſinner from going aſtray out of his way, ſhal ſaue a ſoule from death, and ſhall hide a multitude of Sinnes.* Where the Apoſtle teacheth, that ſo many of vs as haue receiued any gifts at the hand of God, it is our dutie, not onely to vſe them to our owne comfort, but to labour diligently to profit others, that ſo we may gaine glory and win ſoules to God, by furthering the ſaluation of our brethren. It followeth in the Text.

p 2Tim. 2,24, 25.

q Iam.5,19.20

[*Let me die the death of the righteous.*] In theſe words is contained the ſecond part of the concluſion of this firſt Propheſie, which is, *Balaams* demaunde and deſire, that after the end of this temporall & mortall life, he may reſt with the Saints, & obtaine the bleſſed eſtate reſerued for them. This had beene a good and godly Prayer, if it had not proceeded from an euill heart, and beene ſtained with a wicked

wicked life. This desire of his was not constant, and followed vnto the end, but as the sodaine flashing of a lightning quickely vanishing, or as a fire kindled in greene wood, soon going out againe, or as a deceitfull Bow, that starteth backe with great violence. Heereby we learne, [r] that the wicked haue oftentimes many good motions of the spirit, desire the happinesse of the Saints, and in the midst of their malice wish their owne condition like the condition of Gods children. *Pharaoh*, albeit reserued to destruction, yet had this sight and light in him, when in the remembrance and feeling of his plagues, [s] hee cryed out, *I haue now sinned, the Lord is righteous, but I and my people are wicked.* The Sorcerers of Egypt, Ministers of the kings lust, had this light; when God confounded their wisedome, and they confessed before the King and his Princes, [t] *This is the finger of God.* This appeareth in the *Iewes*, *Iohn 6.* they wished to come to happinesse, and in the very midst of their rage, there was an inward sighing of the spirit, [u] *That they might eate the bread of life.* They had rebelled against Christ, yet in a certaine remorse of conscience they wished to bee partakers of eternall life. This was found in the Messengers sent to apprehend Christ, and to bring him before the Court and Commission that was ready to sit vpon him, [x] when they returned emptie, they said to the Pharisies, *Neuer man spake like this man.* This is that true light that lighteth all men [y] that come into the worlde, and that sparke of grace which is kindled in the heart of euery one: & there is no man so farre giuen ouer vnto wickednesse of life, but somtimes he hath this touch of Conscience, and remorse of heart, and griefe for sinne.

[r] *Doct. 5.* The wicked haue oftentimes some good motions howbeit not lasting.

[s] Exod. 9, 27.

[t] Exod 8, 19.

[u] Iohn. 6, 34

[x] Iohn. 7, 46

[y] Iohn. 1, 9.

The Reasons heereof are not hard to be rendred. For first, the light of their owne conscience doth shine in their hearts, to make them without excuse. This is the victory and triumph that vertue hath ouer all vice, and godlinesse ouer wickednesse; that where it is most hated and abhorred, there it is sometimes desired, and oftentimes acknoledged. Albeit the wicked haue filled vp the measure of their.

Reason. 1.

their ſinnes, hardning their hearts like the Adamant, and making their face like flint, yet the force of grace ſo pierceth their luſts that they are conſtrained to ſay, the way of vertue is better. Conſider the impure and diſſolute adulterer, that giueth his ſtrength and wealth to Harlots, yet ſometimes he confeſſeth the chaſt body to bé better. There was neuer ſo vile and blaſphemous a ſwearer, [y] but ſometimes hee trembleth at the Maieſty of God, and at the remembrance of iudgement, as *Felix* did. The proud and ambitious man, that ſwelleth vntill he bee readie to burſt, and exalteth himſelfe to heauen, ſometimes is caſt downe in a feeling of his mortality, and remembreth that he is but duſt and aſhes. The beaſtly Drunkard, that waſteth and waſheth away his wealth, and his wits, confeſſeth ſometimes his owne folly, and praiſeth the gift of abſtinence and temperancy. And this is that which the Euangeliſt declareth of Chriſt, the eternall word of the Father, [z] *In it was life, and that life was the light of men, and that light ſhineth in darkeneſſe, and the darkeneſſe comprehended it not.* Where he ſheweth, that albeit the mind of man be darkned, and the will corrupted, yet ſtill there is cleareneſſe enough to make him without excuſe.

[y] Actes 24, 25

[z] Iohn 1, 4, 5.

Reaſon 2. Secondly, the good motions of the wicked are not long and laſting, but as a blaſt, or for a brunt, ſodainely decaying like the graſſe vpon the houſe top, [a] *Which withereth before it commeth forth, whereof the Mower filleth not his hand, neither the gleaner his lap:* becauſe their hearts are ſo poſſeſſed with euill, and ſo carried away, ſometimes with pleaſures, that they cannot bring foorth full and perfect fruite to the ripening: ſo that, albeit they begin, yet they cannot make an end, [b] like to the builder noted of folly by Chriſt, ſcorned by all that beheld the foundation of a goodly building, ſaying; *This man beganne to build, but was not able to make an end.* This Reaſon is offered to our conſiderations in the Parable of the Sower, where ſundry ſorts of hearers are ſet downe, according to the different Nature of ground in which the ſeede fell. Theſe make many

[a] Pſal. 129, 6.

[b] Luke 14, 30

ſteps

steps in Christianity: [c] They haue knowledge, they beleeue the word, they receiue it with ioy, yet notwithstanding these beginnings and proceedings, they are resembled to stony ground, and in time of tentation fall away. Seeing therefore, the vngodly are left without all excuse, and entertain grosse sins in their harts; we conclude, that they haue oftentimes good motions arising in them, yet such as vanish without fruite, and end without comfort, and passe away without profit to their owne soules.

[c] Luke 8,13.

Vse. 1. The Vses follow of this Doctrine. First, we are taught heereby, that it is not enough to begin well, to entertain holy thoughts, and to haue heauenly Meditations, but we must nourish and cherrish them, wee must prosecute them with continuance and perseuerance vnto the end. Many make a faire beginning, but the end is feareful and dangerous. They lay their hand to the Plough, [d] *but they looke backe. Lots* wife went out of *Sodome* together with hir husband, she seemed as forward as he, she tooke hir iourney with him, but she did not continue and hold out vnto the end, for contrary to the commaundement of the Angell, she looked backe, and was turned into a piller of salt, [e] and being left as a monument and memoriall to al posterity, our Sauiour Christ putteth vs in minde of her. *Luke.* 17. *Remember lots wife.* So in the Gospell, one came [f] *running to Christ, and kneeled vnto him, asking him what hee should doe, that he might possesse eternall life*: hee seemed zealous in the wayes of God, and euen to make haste to the Kingdome of heauen; but when Christ tryed him and his loue to God, by one precept of selling his possessions, and taking vp the Crosse to follow him, he was sadde at that saying, and went away sorrowfull. He had three [g] great pul backes and impediments as bolts and shackles about his legges, that hindereth him in his race; he was a yong man, hee was a rich man, hee was a Ruler, or a man of great Authority, and therefore all his good beginnings, were but as the morning dew, which at the rising of the Sunne fadeth away.

[d] Luke 9,62.

[e] Luke 17, 32.

[f] Marke 10,17

[g] Math. 19,22 with Luke 18, 18, 23.

Likewise,

Likewiſe we ſee in the *Acts* of the Apoſtles, when *Paul* had conſtantly defended himſelfe, and boldly preached the reſurrection of Chriſt, [h] *Agrippa* ſaid vnto him, *Almoſt thou perſwadeſt me to become a Chriſtian:* but there he ſtaied and reſted, and would proceed no further. Theſe are [i] fearefull examples: it had beene better for ſuch, *they had neuer knowne the way of righteouſneſſe.* Wherefore to the end wee may not deceiue others, nor flatter our ſelues in the good motions of the ſpirite, wee muſt carefully obſerue theſe few Rules, and directions following. Firſt, we muſt begin to cherriſh in our hearts, a loathing and deteſtation of all ſinne. Not of ſome few ſiunes, and retain others that agree with our corrupt Natures, but we muſt hate al ſinne. If the old and ſubtile Serpent get in his taile, hee will wind in his head alſo, and after followeth all the body. If we giue him ſcope to poſſeſſe vs in any one known ſinne, he will thereby bring vs to deſtruction, as wee ſee in *Saule*, *Herod*, *Iudas*, *Ananias* and *Saphira*. Wherefore, we muſt truely turne to God, and repent vs of all ſinne. Secondly, we muſt be changed and renewed in our mindes and conſciences, and bring forth fruites worthy amendment of life: otherwiſe, wee may ſtill ſuſpect our ſelues, that ſauing grace is not yet planted in the heart. Let vs carefully looke to our hearts, that the worke of regeneration be truly begun there. If wee haue once giuen our hearts to God, all other parts will ſoone follow. Our ears, our feete, our eyes, will not bee farre behind, where the heart leadeth the way. This is it which *Salomon* teacheth in the Prouerbes, (k) *My ſonne giue me thine heart, and let thine eyes delight in my wayes.* One can take no pleaſure, but where his heart is. Thirdly, we muſt not ſtand at a ſtay, or looke backe: we muſt not thinke wee haue knowledge, faith, zeale, and obedience enough: therefore the Apoſtle ſaith touching his owne practiſe, [l] *Brethren, I count not my ſelfe that I haue attained to it, but one thing I do, I forget that which is behind, and endeuour my ſelfe vnto that which is before, and ſollow hard toward the marke for the price of the high calling*

h Acts. 26, 28.

i 2 Pet. 2, 21.

k Prou. 23, 25.

l Phil. 3, 12.

of

of God in Chriſt Ieſus. And indeede in our Chriſtian race there is no ſtanding at one ſtay. For either we go forward, or elſe we go backward. If we do not increaſe, we do decreaſe, like the Sea that neuer reſteth, but euer ebbeth or floweth. To ſtand ſtill is the firſt ſtep to declining, & declining the firſt degree of decaying; and decaying, the fore-runner of a finall falling away; and falling away the worker of our confuſion and deſtruction, as the Water that hath beene heat, firſt waxeth luke-warme, and afterward turneth to be key-cold. Laſtly, we muſt endeuour euery day to grow better and better, more ſtrong in faith, more conſtant in hope, more rooted in charity, more ſetled in our obedience, more abounding in al good works. This is made the commendation of the Church of *Thyatira*, [m] *I knowe thy workes, and thy loue, and ſeruice, and faith, and thy pattence, and thy worket, which are more at the laſt, then at the firſt.* So the Apoſtle *Paule* exhorteth the *Theſſalonians* in the Lord Ieſus, that they encreaſe more and more, as they had receiued of the Apoſtles, how they ought to walke and pleaſe God. Heereunto accordeth the Doctrine of Chriſt, where he teacheth, [n] *That euerie branch that beareth not fruite in him, he taketh away: and euery one that beareth fruite, he purgeth it, that it may bring forth more fruite.* And *Peter*, writing to the diſperſed *Iewes*, dwelling heere and there, ſtirreth them vp [o] *as new borne Babes to deſire the ſincere milke of the word, that they might grow thereby, becauſe they had taſted that the Lorde is bountifull.* But alas, where is this encreaſing, proceeding, and perſeuering to bee found? He that was ignorant, is ignorant ſtill: he that was faithleſſe, is faithleſſe ſtill: he that was vniuſt, is vniuſt ſtil: he that was filthy, is filthy ſtill: *Behold, the Lord Ieſus commeth ſhortly, and his reward is with him, to giue euery man according as his worke ſhalbe.*

[m] Reuel 2,19.

[n] Iohn. 15, 2.

[o] 1 Pet. 2, 2, 3.

[p] Reuel. 22, 12.

Secondly, ſeeing the wicked deſire the death of the righteous, it is plaine and euident that the godly cannot but die well, their end ſhall be in reſt, their departure ſhal bee in peace. Their ſorrow ſhall bee turned into ſolace; their

Vſe. 2.

their paine into pleaſure, their mourning into mirth, their heauineſſe into happineſſe. God will wipe away all teares from their eyes. No man ſo happy as the faithfull Chriſtian. He that liueth well, cannot chooſe but dye wel, whither he dye ſodainly, or leyſurely; whether he bee taken away by a naturall death, or by a violent death; whether it be by land, or by ſea; in youth or in age. Precious in [q] *the ſight of the Lord is the death of his Saints: the Lorde redeemeth the ſoules of his Seruants, and none that truſt in him ſhall periſh. Bleſſed are they that dye in the Lorde, for they reſt from their labours, and their workes follow them. Such as liue and remaine to the laſt time of the world,* [r] *ſhalbe caught vp with them alſo in the cloudes, to meet the Lord in the aire, and ſo ſhal they euer be with the Lord.* Let vs ſolace our ſelues, and comfort one another with theſe words. All men naturally haue a deſire of ſaluation, when God toucheth their conſcience, and ſummoneth them to anſwere at his barre. Aske the moſt wicked & notorious liuer, that forgetteth God, and contemneth him euery day, that neuer thinketh of godlineſſe, that giueth himſelfe to blaſphemy, prophaning of the Sabaoth, whoredome, couetouſneſſe, drunkenneſſe, cruelty, hatred, ſlandering, and back-byting his Brother: aske him I ſay, whether he would be ſaued, and inherit euerlaſting life, he will by and by anſwere. It is his whole deſire, & he will thinke you offer him the greateſt wrong that may be to make a doubt of it. But theſe wordes are no better then *Balaams* wiſh. *Balaam* woulde die the death of the righteous, but he would not liue the life of the righteous, for he loued the wages of vnrighteouſneſſe, and thirſted ambitiouſly after the honour of vngodlineſſe, and therefore he continued in his ſorcery, and went ſtill to fetch his diuinations. So likewiſe, many in theſe daies haue the wiſhes of this wizard, they deſire the death of the righteous, but they neuer regarde their life; [t] they deſire their end, but they will not walke in their way: they are willing to end with them, but not to begin with them: they catch for the Crowne, but will not come to the Croſſe: they

q Pſal. 116, 15 and 34, 22.

r Reuel. 14, 13.

[r] 1 Theſ. 4, 17 18.

t *Gregor. lib. 33 mora. cap.* 21.

they woulde taſt the ſweet, but they cannot abide the ſweat. If we wil liue with Chriſt for euer, [p] we muſt heere dye with him for a ſeaſon: if we will raigne with him in heauen, we muſt firſt ſuffer with him on earth: we can neuer dye comfortably, [x] vnleſſe we be carefull to liue vnblamably. If we would find life & peace in the end of our daies, we muſt heere ſeeke it. If we would haue God to be our God in our ſickneſſe, wee muſt be his people in our health. If we hate and abhor the life of the righteous, they are fooliſh and vaine wiſnes of carnal men, to deſire to dy the death of thoſe that are ſpiritual. For what ſhal it profit vs to come neer them in our words, & to fly from them in our workes? Wherefore as the vngodly cannot abide the life of the righteous, nor ſeeke to cut off the leaſt luſt, nor indure the doctrine of mortification, to prepare them to the kingdom of heauen, but follow the fruits of the fleſh, the luſts of our eies, and the pride of life: ſo they ſhall find their owne death to be far differing from the quiet ſleepe of the righteous, who ſee by faith the heauens open for them with *Stephen*, and know that the glorious Angels are their attendaunts, readie to conduct and to direct their ſoules into glory. They know that their redeemer liueth, [y] and that they ſhall ſee God in their fleſh with the ſame eyes, albeit their reines be conſumed within them, for the Lord knoweth the way of the righteous. As for the wicked, it ſhall not be ſo with them, [z] *They ſhall ſuddainly bee deſtroyed, and horribly conſumed, as a dreame when one awaketh: O Lord, when thou raiſeſt vs vp, thou ſhalt make their Image deſpiſed.* Their death is full of feare and horrour, [a] they ſee three fearefull obiects repreſented before their eyes, diſmaying all their ſences, and affrighting all the powers of their ſoules, ſo ſoone as they apprehend them: through al which, dying without repentãce, they muſt paſſe without redemption or deliuerance, (to wit;) Death, Iudgment, and Hell, the one following the heeles of another. They ſhall know the panges of death, they ſhall appeare at the day of Iudgement, they ſhall feele the torments of Hell, and

[p] 2 Tim 2.

[x] *Bernard. ſer. 21. in Cantica.*

[y] Iob 19, 25.

[z] Pſal 73, 19, 20.

[a] Three things terrifying the heart of the wicked man.

and fire vnquenchable. When they haue runne out their miſerable and wretched race, they ſhall ſuddainly be attached and arreſted by death, death ſhall call and cry out for iudgement, and iudgement ſhall take them, & throw them into hell, and perpetuall perdition. If a man in this life, that hath liued wantonly, bin clad gorgeouſly, and fared delicioufly euery day, ſhould ſee theſe three feareſull ſpectacles, the ſworde to ſmite him, the plague to touch him, and famine to conſume him, it were able to aſtoniſh him, and bring him to deſpaire. But all theſe are nothing in compariſon of the former: for as it is appointed vnto them (*a*) once to dye, which is the entrance into the next plague, ſo after death commeth iudgement, which ſhall bee according to their workes, when their moſt ſecret thoughts ſhall be written in their fore-heads, and grauen as with a pen of Iron to remaine in remembrance for euer; and after iudgement commeth hell fire, then ſhame and contempt ſhall be powred vppon them, then vtter deſperation ſhall ſeize vppon them, then an eternall ſeperation from the comfortable preſence of God. ſhall ouertake them, and fall vppon them, and they ſhall haue perpetual fellowſhip with the deuill and his Angels. This is it which maketh the vngodly ſo loath to heare of death, and ſo willing to wiſh in word, to dye the death of the righteous. They would liue like themſelues, but dye like the faithfull. But wee cannot ſeuer and diuorce the life and the death of the people of God, they muſt alwayes go together, and follow one the other neceſſarily. Thus wee ſee, as there is great difference betweene the godly and the vngodly in their life, ſo there ſhall bee a greater difference betweene them after this life. For albeit all ſleepe in the duſt of the earth, [b] and ſhall awake out of their ſleepe, yet the godly ſhall inherit euerlaſting life, but the vngodly ſhall go into euerlaſting fire, prepared for the deuill and his Angels. This appeareth vnto vs in the parable of the rich man and *Lazarus*: there was a great difference betweene them while they liued vppon the

b Heb. 9, 27.

[b] Dan. 12, 2.

the earth, the one abounded in riches, was clad in purple, and fed with dainty fare, c the other was cloathed in rags, couered with ſores, and abounded in nothing but in penury and miſery: heere was a maine difference between them. But when they went the way of all fleſh, and were gathered vnto their Fathers, then was the greateſt difference of all, as if the other were not to be thought vpon: For when this poore Begger dyed, he was carried by the Angels into *Abrahams* boſome: the rich man alſo dyed, and was buried, and was carried into the torments of hel, to whom *Abraham* ſaide, d *Sonne, remember that thou in thy life time receiuedſt thy pleaſures, and likewiſe Lazarus paines, now therefore is he comforted, and thou art tormented.* This is that great gulph, and wide ſpace ſet betweene the godly, and the vngodly.

c Luke. 16, 22 23.

d Luke. 16, 25

Laſtly, ſeeing the vngodly and Reprobate go ſo farre in Chriſtianity, that they haue ſundry good motions and deſires in them, it is our duty to ſtirre vp the gifts of God in vs, and to take heed we quench not the graces of the ſpirit in vs. The gifts of God giuen vnto vs, are as a ſpark of fire kindled in our hearts, our corruptions are as water ſeeking to quench them. Wherefore, it ſtandeth vs vpon, to be carefull and diligent in kindling this fire, and in blowing theſe coales, that the Talents committed vnto vs, may be increaſed, and the Lord receiue at his comming his owne aduantage. This the Apoſtle *Paule* teacheth *Timothy*, who had beene brought vp in the Scriptures of a childe, e *I put thee in remembrance, that thou ſtirre vp the grace of God which is in thee, by the putting on of my hands.* Chriſt Ieſus compareth in the Goſpell the grace of God in the heart, to a graine of f Muſtard-ſeed, which is ſmall to ſee to at the beginning, but when it is once planted in the fruitfull ground of a regenerate heart, it ſpringeth vp incontinently, encreaſeth ſpeedily, ſpreadeth mightily, and proſpereth exceedingly. If a man at the firſt beginning of his conuerſion, haue ſome little feeling of his wants, ſome weake and faint deſire of faith, and ſome ſmall Teſtimonies

Vſe. 3.

e 2 Tim. 1. 6.

f Matth. 13. 31 and, 25, 26.

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[b] Heb. 9, 27.

[b] Dan. 12, 2.

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[c] Luke. 16, 22 23.

[d] Luke. 16, 25

Vſe. 3.

Laſtly, ſeeing the vngodly and Reprobate go ſo farre in Chriſtianity, that they haue ſundry good motions and deſires in them, it is our duty to ſtirre vp the gifts of God in vs, and to take heed we quench not the graces of the ſpirit in vs. The gifts of God giuen vnto vs, are as a ſpark of fire kindled in our hearts, our corruptions are as water ſeeking to quench them. Wherefore, it ſtandeth vs vpon, to be carefull and diligent in kindling this fire, and in blowing theſe coales, that the Talents committed vnto vs, may be increaſed, and the Lord receiue at his comming his owne aduantage. This the Apoſtle *Paule* teacheth *Timothy*, who had beene brought vp in the Scriptures of a childe, [e] *I put thee in remembrance, that thou ſtirre vp the grace of God which is in thee, by the putting on of my hands.* Chriſt Ieſus compareth in the Goſpell the grace of God in the heart, to a graine of [f] Muſtard-ſeed, which is ſmall to ſee to at the beginning, but when it is once planted in the fruitfull ground of a regenerate heart, it ſpringeth vp incontinently, encreaſeth ſpeedily, ſpreadeth mightily, and proſpereth exceedingly. If a man at the firſt beginning of his conuerſion, haue ſome little feeling of his wants, ſome weake and faint deſire of faith, and ſome ſmall Teſtimonies

[e] 2 Tim. 1, 6.

[f] Math. 13, 31 and, 25, 26.

nies of his adoption, he must remember to be thankefull for these, and seeke to encrease them by the vse of the word, Sacraments, Prayers, Meditations, conference, & such like helpes, that we may be alwayes proceeding, endeuouring, striuing, asking, seeking, and knocking, to know the heighth, depth, and bredth of the loue of God toward vs. Thus we must alwayes grow vp in the graces of God, [g] and desire new strength to be giuen vs to supply our weakenesse. Our soules must long after him [h] *As the thirsty land, our hearts should pant after him, as the Hart brayeth for the Riuers of waters. Blessed are they* [i] *that hunger & thirst after righteousnesse, for they shalbe satisfied.* He will giue to him that is [k] a thirst to drinke of the Well of the water of life freely. If we haue this appetite, vsing all the means which God hath appointed, and being carefull to honour him for that which we haue receiued already, I am perswaded that he which hath begun this good work in vs, will perfect and finish the same vnto the day of Iesus Christ.

g Psal. 143, 6.
h Psal. 42, 1.
i Math. 5, 6.
k Reuel. 22, 17

[*And let my last end be like his.*] Heere is a liuely testimony of the immortality of the soule. For if hee had beleeued that man had ended with death, and then there had beene no further reckoning nor account to bee made, it had beene a vaine and ydle thing to desire his last end to be like the righteous. We see the vngodly liue and wax old, [l] and grow in wealth, their children prosper, their houses are peaceable without feare, the rodde of God is not vpon them, they spend their dayes in pleasures, and suddainly they go downe to the graue. They are not afflicted with tedious diseases, they are not tormented with long sicknesses, they goe away many times quietly as a Lambe, their life is with greater delight, their death is with greater ease then the life and death of the righteous. But after this life beginneth the trouble and torment of the Reprobate. Heere they haue receiued their pleasures, and the righteous their paines, therefore these are comforted, and the other confounded. They must appeare before the iudgement seate of God, they must come after this

l Iob. 21, 7, 9, 13.

this life to their tryall, they muſt all ſtand at the Bar, and plead guilty, or not guilty. The conſideration of this day of acconnt immediately after the ſeparation of the ſoule from the body, made *Balaam* in this place, cry out in the ſight and feeling of the bleſſedneſſe of the Church, *Oh let my Laſt end be like his.* From hence we learne this principle of our Faith, [m] that the ſoule of man is immortall, & being ſeuered from the body, it liueth in place either of ioy, or of torment, either it receiueth the reward of godlines, or it is plagued and puniſhed for wickedneſſe. This appeareth by many Teſtimonies of the word of God. When the Lord had made mans body of the duſt of the ground, *he breathed in his face* [n] *the breath of life, & the man was a liuing ſoule, able to liue of it ſelfe, and by it ſelfe.* And afterward it is ſaid, *Henoch* walked with God, and he was no more ſeen, [o] for God tooke him away, to ſhew that there was a better life prepared, and to be a Teſtimony of the immortality of the ſoule, and the reſurrection of the body, ſeeing he was tranſlated that he ſhould not ſee death, neyther was hee found, for God had tranſlated him. Heereunto commeth the Prayer of *Simeon*, [p] *Lorde, now letteſt thou thy Seruant depart in peace, according to thy word:* hee was readie and willing to be looſed from the priſon of the body, & calleth death a departure from hence. Likewiſe, it is ſaid in the parable, [q] that *Lazarus dyed, and was carried by the Angels into Abrahams boſome: the rich man alſo dyed, and was buried, and was throwne into the torments of hell.* And at the paſſion of Chriſt hanging on the Croſſe, when the penitent Theefe prayed, *Lorde remember mewhen thou commeſt into thy kingdome*; he ſaid, [r] *Verily, I ſay vnto thee, to dayſhalt thou be with me in Paradice.* Furthermore, when the lambe had opened the firſt ſeale, [ſ] *Iohn ſaw vnder the Altar the ſouls of them that were killed for the word of God, and for the Teſtimony which they maintained.* All theſe conſents of Scripture are as a cloud of witneſſes to confirme this truth, that the reaſonable ſoule of man is immortall and incorruptible, albeit hauing a beginning, yet is without ending.

[m] *Doct.* 6. The reaſonable ſoule of manis immortall.

[n] Gen. 2, 7.

[o] Gen. 5, 24. with Heb. 11, 17.

[p] Luke. 2, 29.

[q] Luke. 16, 22 23.

[r] Luke. 23, 43.

[ſ] Reuel. 5, 6, 9.

Reason. 1.

The Reasons of this Doctrine are to bee knowne and considered of vs. First, if the soule were not of an immortall Nature, the godly of all other should bee most wretched, and their life most miserable, vnlesse they did beleeue that a time of refreshing should come from the presence of God: and contrarywise the condition of the vngodly should be most blessed and happy. This the Apostle setteth downe. *If in this life only we haue hope in Christ,* [t] *we are of all men the most miserable: but now is Christ risen from the dead, and was made the first fruites of them that slept.* And if the soule did not remaine after this life, beeing seperate from the body, all Religion & piety were in vaine, Christ died in vaine, the promises and threatnings of God were in vaine, our preaching and your faith, were in vaine. Why are we in ieopardy euery houre, and why suffer we affliction for righteousnesse sake? Nay, why do we not eat and drinke, for to morrow we must die?

t 1 Cor. 15, 19. 20.

Reason. 2.

Secondly, nothing that is immortall and transitory can cite a man before Gods Tribunall, or terrifie for sin vnknowne to any other. But the soule of man accusing him for secret sinnes, maketh him hold vp his hand at the bar of Gods iudgement seat. This we see in *Belteshazzer*, when he saw the Palme of the hand that wrote vppon the plaister of the wall of his pallace, [u] *His countenance was chaunged, his thoughtes troubled him, and his knees smote one against another.* Before hee was thus awaked, he contemned the true God, and blessed his Idols: but when God manifested a small Token of his power and presence, hee did shake and tremble euery ioynt of him, for feare of that sight. This is the Iustice of God, reuenging the sinne of men, that they should tremble at his iudgementes, that wretchedly abuse his mercies. The like example we see in *Fœlix*, albeit he looked for a bribe, and set Iustice to sale at offer and proffer, [x] yet when he heard *Paule* dispute of righteousnesse and temperance, and of the iudgement to come, hee quaked and quiuered at that discourse, and is not able to endure the mention of it. Now, if the soule were subiect to mortality, and to perish with the body, it

u Dan. 5. 6.

x Acts. 24. 25.

would not, it could not thus accuſe man, nor drawe him before the iudgement ſeat of God.

Thirdly, the ſoule of man can reaſon of immortality, it is vnſatiable in ſeeking knowledge, and is not chaunged or altered with the eſtate of the body, it contenteth not it ſelf to reſt ſatisfied with any thing in this life. The more it knoweth, [y] the more it coueteth and deſireth to know, and the more it is able to learne. It deſireth bleſſednesſe & happines; it reſpecteth glory & good eſtimation after death: It hath many actions and operations aboue ſence, & the natural appetite of the body, as to loue God, to fear God, to put our truſt in him, to beleeue in him, to embrace Religion, to cleaue vnto God with full purpoſe of heart. The ſences of the body cannot climbe and aſcend ſo high to know God, and to meditate on heauenly thinges; nay, they cannot reaſon, define, deuide, number, or order any thing. Therfore the ſoule that performeth theſe things, is a ſpirituall ſubſtance like vnto Angels, not ſubiect to death or mortality.

Reaſon. 3.

y 1 Cor. 8, 2.

Now, let vs come to the Vſes of this point of Religion, and principle of our faith. Firſt, ſeeing the ſoule doth not dye with the body, nor lye with it in the graue, it ſerueth to confute and condemne all Atheiſts, Epicures, Libertines, [z] Saduces, and the late vpſtart family of Loue raiſed out of the aſhes of the old Saduces, which deny the imortality of the ſoul. Theſe defy all religion, & deny any ſpirits, either angels of God, or ſpirits of deuils, or ſouls of mē: al which ſtanding at defiance againſt heauen, & bidding battell to the Lord himſelf, ſhall one day know that they had once giuen vnto thē immortal ſpirits, when they ſhall be caſt into vnquencheable fire, and indure euerlaſting torments. The Euangeliſt noteth out this damnable ſect of the Saduces, (*a*) which denyed the riſing again of the body, and the ſubſiſting of the ſoule after the ſeperation. For, when *Paule* cryed out in the Counſell, *I am accuſed of the hope and reſurrection of the dead:* there was a diſſenſion betweene the Phariſies and the Saduces, for the

Vſe. 1.

z *Ioſeph. antiq. lib.* 18. *cap.* 2. *& de bel. Iudai. lib.* 2. *ca.* 7

a Luke 20, 27. Acts. 23, 8.

Saduces say, that there is no resurrection, neither Angell, nor spirite, but the Pharisies confesse both. These Christ confuteth and conuinceth in the Gospell, by the testimony of *Moses*, [b] *I am the God of Abraham, the God of Isaac, and the God of Iacob, God is not the God of the dead, but of the liuing.* And if these Hæretiques and enemies of God, would not for conscience sake yeeld to this truth, aud subscribe with heart and hand vnto it, yet at least for the profit of it, and the excellency aboue their beastly dotage, about the mortality of the soule, they should embrace it, and cleaue vnto it. For it is surer and safer to beleeue as the Church holdeth. For if this opinion be true, that the soule is immortall, [c] whosoeuer beleeueth it not in heart, and confesseth it not with the mouth, shall suffer eternall punishment and beare his due condemnation. If it shoulde not be true (which we speake onely by supposition, the Doctrine being most certaine) there is no daunger after death, to haue holden the immortality of the sonle in the time of our life; forasmuch as if the soule do not remaine, it cannot bee reproued of error, nor punnished for finne. Againe, it is most honest and honourable, to holde the dignity of our soule receiued of God, and so to thinke reuerently and religiously of it, resembling it to God and the Angels, not to debase and disgrace it, making it like the beasts, and vnreasonable creatures.

Lastly, it is better to beleeue the soules eternity, as fitter to stirre vs vp to liue soberly, righteously, and godlily in this present world, and to denie vngodlines & worldly lusts, to mind heauenly thinges that we may be holy as our heauenly Father is holy. For if we beleeue our selues to be immortall, [d] we will haue a greater care of vertue, a greater respect to the rewarde, a greater conscience of Religion, a greater feare of finne, and of the punishment due to sinne. So then, as there is greater verity, so there is more safety and security to hold the immortality of the soule, against the erroneous opinions of all Hæretiques, that haue desperately and damnably denyed the same to the

b Math 22,32 Exod. 3,6.

c It is more safely and lesse danger to beleeue the soule to be immortall then mortall.

d Math 16,26

the decay of piety, honour of God, and to the vtter confusion of their owne soules.

Secondly, seeing the soule is a spirituall substance, and seperable from the body; acknowledge from hence a great difference betweene the soule of man, and the soule of a beast. Euery beast and liuing creature hath a kind of soule, which perisheth with the body, so that hee which killeth the body of a Beast, destroyeth also the soul which ariseth from the mixture and temperature of the Elements. But man was made [e] after the Image of God, according to his likenesse, [f] to resemble him, especially in his soule, which is of an heauenly Nature, albeit not of the substaunce of God. This difference and distinction *Moses* teacheth and obserueth. *But the flesh with the life thereof, & I meane with the blood thereof shal ye not eate: who so sheddeth mans blood, y man shal his blood be shed, for in the Image of God hath he made man.* Where he maketh an opposition betweene man and beast, and betweene the soule of man and beast. Man was made in his soule to resemble his Maker and Creator, but the soule of a Beast is in his blood. And therefore God charging his people to abstaine from eating of blood, euen of cleane beastes, vseth these two reasons. [h] First, because their blood is the seate of their soule: Secondly, God had commanded it to bee vsed in attonements for sinne, as a type and figure of the blood of Christ. The soule of man is a substance, the soule of a beast is an accident, whose being is alwayes to be in another. The soule of man is a spirit, the soule of a Beast is a quality arising of the matter of the bodie, vanishing also with the body, and hauing no being at all out of the bodie.

Vse. 2.

[e] Gen. 1, 26.

[f] Eph. 4, 24.

[g] Gen. 9, 4, 6.

[h] Leuit. 17, 11, 14.

Vse. 3.

Thirdly, seeing the soul perisheth not by death, see heere a difference between the soule & the body of a man. For, as this truth teacheth a distinction between the soule of a man, & the soul of a beast, so it maketh a diuision between one part of man, & the other. Mā consisteth of two parts, of the body which is visible, and of the soule which is in-

uisible. The body dyeth, and is laide in the graue, for as it was taken out of the earth, so it returneth to the earth againe. But the soule, as we haue proued by diuers scriptures, and confirmed by strong reasons, neuer dyeth or decayeth. Therfore, albeit we be taught in the Articles of our faith, to beleeue the resurrection of the body, yet we are neuer taught to beleeue the resurrection of the soule. For a rising vp, presupposeth first a falling downe. The soule falleth not into the iawes of death, nor goeth down
i Eccl. 12, 7. into the house of the graue. This difference the i Wise man teacheth. *Dust returneth vnto the earth as it was, & the spirit returneth to God that gaue it.* The dwelling place of the bodye is the earth; the habitation of the soule is with GOD. The soule neyther dyeth, nor decayeth, nor sleepeth, nor riseth againe, but is a spirituall substaunce and inuisible, hauing neither flesh nor bones, liuing and abiding for euer, as well out of the tabernacle of the body, as in the same. But the body, is an earthly and visible substance, consisting of sencible partes, neuer liuing nor breathing without the soule. Wherefore, these abide together as two the neareſt and deareſt friends, reioysing together, sorrowing together, and alike affectioned one toward another; yet the day of seperation commeth, and will come, when a departure must bee made of these two that cannot alway continue together; the body must returne to the earth, the soule must be carried to God, the eternall iudge, who immediatly will passe the sentence of life or death vpon the same.

Vse. 4. Fourthly, seeing the soule is not corrupted, but remaineth for euer, we must be carefull to liue a godly and vpright life, that when we shall go the way of all flesh, our soules may be receiued vp into the heauenly habitations, and be carried by the Angels into the glorious presence of God. There is no man if hee be to stand before Princes, and to come into the presence of great men, but prepareth & maketh himselfe ready for that purpose. When *Ioseph* was to appeare before *Pharaoh*, albeit he were called

led haſtily, and brought ſuddainly before him, [k] yet hee ſhaued his head, and chaunged his raiment. How then ought our care to bee encreaſed, and how ought wee to worke out our ſaluation with feare and trembling, ſeeing the day of account commeth, and ſeeing we muſt all appeare before the iudgement ſeate of Chriſt, to receiue the thinges which are done in this body, whether they bee good or euill, ſo ſoone as the ſoule and body are ſeperated. Let vs remember our Creator in the [l] dayes of our youth: let our conuerſation while we liue vpon the earth, be lifted vp to the Heauens. Let vs mortifie the luſts of the fleſh, and not walke in the wayes of our owne harts, aſſuring our ſelues, that for all ſuch things God will bring vs vnto iudgement. Therfore, the Apoſtle *Peter* ſpeaketh of the diſſolution of the worlde, the paſſing away of the Heauens, the melting of the Elements, the burning of the earth, and the deſtruction of the vngodly, draweth from theſe wordes this exhortation, [m] *Seeing therefore all theſe things muſt be diſſolued, what manner of perſons ought ye to bee in holy conuerſation and godlines, looking for, & haſting vnto the cõming of that day of God.* Let vs ſet this day before our eyes, whatſoeuer wee do, and then we ſhall not ſinne for euer. Let vs arraigne our ſelues at his barre, and thereby prouoke one another, and be prouoked our ſelues to our duties: [n] *For if we would iudge our ſelues, wee ſhould not be iudged of the Lord.* Let vs be carefull to lay a good foundation of ſaluation, & neuer giue ouer, vntill we haue Chriſt dwelling in our hearts by Faith, and receiue the ſpirit of adoption to cry in our hearts *Abba* Father. For if wee depart out of this life without faith in Chriſt, and without hope of ſaluation, it had beene better for vs that we had neuer beene borne, [o] as Chriſt ſpeaketh of *Iudas* the Sonne of perdition. For what will it profit vs to winne the whole world, and then looſe our owne ſoules? To liue in pleaſure, and to haue all that our hart can wiſh or deſire for a ſeaſon, and afterward to bee tormented in Hell fire for euer?

[k] Gen. 41, 14.

[l] Eccl. 12, 1.

[m] 2 Pet. 3, 11, 12.

[n] 1 Cor. 11.

[o] Math 26, 24

Fiftly,

Vse. 5.

Fiftly, seeing the soule dyeth not when the body dyeth, neither is destroyed, when the body is destroyed; this Doctrine is a great and exceeding comfort to the children of God, to know, that after this short, this weak, this feeble, this fraile life, our soules shall returne to the Lord, and be lifted vp to the kingdome of heauen. Let vs therefore prepare our selues for death, that we may be fit vessels for eternall life, and commend our soules into the hands of God at our departure. This was it which the Apostle practised, p *I desire to be dissolued, and to be with Christ, which is best of all: for Christ is to mee, both in life and death aduantage.* And in another place, q *We know that if our earthly house of this Tabernacle be destroyed, we haue a building giuen of God, that is, an house not made with handes, but eternall in the heauens: for therefore wee sigh, desiring to bee cloathed with our house which is from heauen, because that if we be cloathed, we shall not be found naked.* The greatest afflictions that can befall vs heere, are nothing in respect of the blessed rewarde of immortality, r as the same Apostle teacheth. *I count that the afflictions of this present time are not worthy of the glory which shal be shewed vnto vs.* Let vs not feare the enemies of the Church: they may seperate the soule from the body, but they can neuer seperate the soule from God. They may kill the body, but they cannot kill the soule. They may take from vs a little momentary pleasure of this life, but they cannot keepe vs from the presence of God, at whose right hand stand pleasures for euermore. This is that s which Christ teacheth his Disciples, *Math.* 10. *Feare ye not them that kill the body, and are not able to kill the soule, but rather feare him which is able to destroy both soule and body in hel, I say vnto you feare him.* Nay, they haue no power ouer the body further then God permitteth them, as Christ aunswered to *Pylate*, glorying in his Authority, and saying; *Knowest thou not that I haue power to crucifie thee, & to loose thee,* t *Thou couldst haue no power at all against mee, except it were giuen thee from aboue, therefore he that deliuered me vnto thee hath the greater sinne.* So then, let vs not feare their feare, whose

p Phil. 1, 23.

q 2 Cor. 4, 18. and 5. 1, 2.

r Rom. 8, 18.

s Math. 10, 28.

t Iohn, 19, 11.

power

power is limited and reſtrained: death with one ſtroake ſhall ſet vs at liberty, and free vs from the yoke of all oppreſsion, to our vnſpeakeable and endleſſe comfort. Contrary-wiſe, this is a doleſull and woſull Doctrine to the wicked and vngodly, who liue heere after their owne luſts, and follow their pleaſures, delighting in vanity, & forgetting God, to conſider the perpetuity & immortality of their ſoules, and that they muſt giue a ſtraight account of all their wayes and workes. This muſt needs be a Doctrine of feare and terror vnto them, able to breake their ſtony hearts, and aſtoniſh their inward ſences, and daſh them vpon the rockes of hopeleſſe and helpleſſe deſperation. What can be more heauy newes to a ſeruant that hath waſted and conſumed his Maiſters mony with riotous liuing, then to heare of a day of reckoning & account to be giuen of his Stewardſhip? So is it with al the vngodly, they feare nothing more then their appearing before the heauenly Iudge to be tryed according to their workes. Oh, it were well with them, if their ſoules were mortall, that they might ſleepe in the duſt, and lie in the graue for euer, to be buried with their bodies, neuer to be raiſed againe! Oh, their caſe were happy, and thrice happy ſhould they bee, if they might neuer come to Iudgement, or had beene borne as Toades and Serpents, or Wormes of the earth, that liuing their life, they might alſo dye their death! But it ſhall not bee ſo with them, their caſe ſhall not bee ſo well: the end of this life bringeth them into eternall torments, and when they haue taſted the firſt death, the ſecond death ſhall take hold on them. Then they ſhal pronounce a thouſand woes againſt themſelues: then they ſhall wiſh they had neuer beene borne. Then they ſhall [u] *Weepe and howle without recouery: then they ſhall gneſh with their teeth, and gnaw their tongues for anger:* [x] *Then they ſhall deſire the Mountaines to fall vpon them, and the hils to couer them from the preſence of him that ſitteth vpon the Throne, and from the wrath of the Lamb: becauſe the great day of his wrath is come, and who can ſtande?* For, as they are

[u] Math. 22, 13.

[x] Reuel. 6, 16. Luke. 23, 30.

are happy that dye in the Lord, being ioyned to him, and freed from al sorrowes: so they are wretched and a thousand times miserable, that depart hence out of Gods fauour, and haue the sinnes of their youth and age accompanying them: to whom he will say, y *Depart from me, ye cursed, into euerlasting fire, which is prepared for the Deuill and his Angels.* We see how the consideration of the Sessions or Assises striketh a terror into the heart and conscience of the guilty Malefactor: how much more shall the solemne day of the Lords last iudgement amaze and astonish the Reprobate, who haue drawne sinne to them, as with Cart-ropes, and haue cloathed themselues with shame, as with a Robe, this will be a day of blackneſſe & of darkneſſe, a day of clouds and obscurity, a day of horror and confusion to them that dwel vpon the face of the earth, when God shall come to iudge without respect of persons. For what rest or comfort can the malefactor take when he is alwayes in expectation of the comming & approach of the Iudge? Whereas the godly haue peace of conscience, and shall lift vp their heads, becauſe their redeemer, and their redemption draweth neere. So then, as *Balaam* wished, that he might die the death of the righteous, and his last end might be like his: so let vs al craue and desire of God, that wee may not die the death of the vnrighteous, nor our last end be like his.

y Math. 25, 41.

Vſe. 6. Lastly, seeing the soule is an immortall spirite, not dying as the body doth: let vs care for it more then for the body, and bestowe more labour and paines in adorning and garnishing of it. For what is the body, and what is this mortall life, but a short breath and a little blast? Stop his mouth, and hold his Nostrils but a while, what is hee but a dead carkasse? But the soule, albeit it haue time of beginning, yet shall neuer die, or ceaſe to be, but remaineth eternall without an ending, and shall neuer bee extinguished. It standeth vs thereuppon, in regard of the Diuine nature of the soule, and the excellency thereof aboue the body, to imploy more time, and to bestow more

paines

paines in beautifying the ſoule with heauenly graces, thē trimming & attiring the body with outward Ornaments. For as the body hath his garniſhings, ſo hath the ſoule likewiſe her proper deckings. And yet (alas) if we ſhould enter into a ſuruey and examination of the deeds of men, & marke what their behauiour is concerning their ſouls, and compare it with the care they haue of theſe vile bodies, and rotten carkaſſes, we ſhall quickly perceiue and diſcerne, that the prouiſion of the one deſtroyeth & ſwalloweth vp the preparation for the other. We ſee howe men toile and moile all their life long, riſing earely, watching long and late, faring hardly, labouring continually, and ſweatiug exceedingly, to prouide for the bodie, and for the belly, the things of this life, that muſt fade & periſh, [z] according as the Apoſtle ſaith. *Meats are ordained for the belly, and the belly for the meats, but God ſhall deſtroy both it and them.* But the ſoule lyeth vnprouided and vnregarded of the greateſt number, they paſſe not greatly whether it ſinke or ſwimme, whether it ſtarue or proſper, whether it go to hell or to heauen. If a man or Woman haue a ſmall ſpot in their garment, or a blemiſh in theyr face, wee ſee how carefull they are to correct and amend it: but if their ſoules lye full of ſores and corruption, full of Boyles and Blifters, full of wounds and greeuous ſwellings, they neuer regard it, they haue no feeling of it, they are neuer grieued at it, or troubled with it. Marke the practiſe and common behauiour of moſt perſons, on the Lords day, which is the Market day of the ſoule: do they not beſtow greater time, and moe houres in the day, in trimming of the body, and prouiding for the belly, then in the exerciſes of Religion? Which ouer-much care of the body argueth a careleſneſſe for the ſoule. Doeth not this bewray our contempt of the ſcode of our ſoules, and a lamentable loathing of the Heauenly Manna of the word of God, following after our worldly profittes, and running madde after our vaine pleaſures? And yet theſe men, if they were asked, are not aſhamed to ſay, they take

[z] 1 Cor. 6, 13.

take more care for their ſoules, then for their bodies. We ſee howe farre men will trauaile, and what tedious iourneyes they will take to encreaſe their wealth: and if a little Famine pinch and hunger-bite them, they will compaſſe Sea and Land, and wander farre and neere to ſerue the body, and fill the belly. If the care for the nouriſhment of thy ſoule were anſwerable to this diligence, thou wouldſt not doubt for the euerlaſting good of thy ſoule, to take at leaſt as great paines to prouide for the food of thy ſoule that endureth to eternall life. For [a] *what ſhall it profit a man, if he winne the whole world, and then looſe his owne ſoule? Or what ſhall a man giue for the recompence of his ſoule? Firſt, therefore ſeeke* [b] *the kingdome of God and his righteouſnes, and all other things ſhalbe miniſtred vnto vs.*

[a] Math. 16, 26.

[b] Math. 6, 33.

Verſe 11 [*Then Balak ſaid vnto Balaam: What haſt thou done vnto me? I tooke thee to curſe mine enemies, and beholde thou haſt bleſſed them altogether.*] Hitherto we haue ſpoken of the Propheſie, which God conſtrained the falſe Prophet to vtter: now let vs ſee the effect thereof. We cannot be ignoraunt that the purpoſe both of *Balak* and *Balaam* was malicious and full of crueltie: they looked for a glorious ſucceſſe and euent of their labours, but all their practiſes are defeated and diſappointed. *Balak* hoped through *Balaam* to preuaile againſt *Iſrael*, hee comforted himſelfe in this Wizard, he carried him vp to an high Mountaine to ſee them, he ſaide before of him (as wee heard in the former Chapter) [c] *I know, that hee whom thou bleſſeſt, is bleſſed: and he that thou curſeſt, ſhalbe curſed*: yet this hope is builte vppon the ſand, or ſtandeth in the ayre, and faileth him that truſteth in it. From hence wee learne, [d] that the expectation, hope, and confidence of the wicked come to nothing in the end. Albeit, they comfort themſelues in euil, and promiſe to themſelues an happy end, yet the yſſue is vaine, and the ſnare is broken. *Eſau* in the prophaneſſe of his heart hauing ſold his byrth-right, promiſeth to himſelfe a Golden day, to recouer againe both bleſſing and birth-right, and therefore thought in his mind,

[c] Numb. 22, 3.

[d] *Doct. 7.* The hope of the wicked is vaine.

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and vttered with his mouth, c *The dayes of Mourning for my Father willcome ſhortly, then will I ſlay my Brother Iacob.* But notwithſtanding this Diuelliſh drift and purpoſe of his, the bleſsing tooke place, and this Hypocrite was diſplaced & diſappointed. The *Canaanites* comforted themſelues in *Siſera*, and promiſed themſelues victory ouer the Iſraelites, the Mother of *Siſera* looked out of a Window, and cryed through the latteſſe, f *Why is his Charriot ſo long a comming? Why tarrie the wheeles of his Chariot? they haue gotten and diuided the ſpoile, euery man hath a Maide or two*: Siſera *hath a prey of diuers coloured garments, a prey of ſundry colours made of Needle worke for the chiefe of the ſpoile.* See how the enemies of the Church glory, & oftentimes triumph before the victory, and putting on their Armour, boaſt as if they were putting it off. This we ſee in *Rabſhakeh* railing againſt the people of God, and boaſting in his owne ſtrength. Let not thy God deceiue thee in whome thou truſteſt, ſaying; g *Ieruſalem ſhall not be deliuered into the hand of the King of Aſſur.* Heereunto commeth the ſaying of the Prophet *Hoſea*, h *Ephraim is fedde with the winde, and followeth after the Eaſt winde, he encreaſeth daily lies and deſtruction.* Thus they flattered themſelues with vaine confidence, and reſted vppon deceitfull hope. Thus likewiſe the Prophet bringeth in the enemies of Chriſt, and of the Church conſpiring againſt God, and encouraging one another in wickedneſſe, i *Let vs breake their bands, and caſt their cords from vs: but he that dwelleth in the heauen ſhal laugh, the Lord ſhall haue them in deriſion and breake them in pieces like a Potters veſſell.* So then, when the wicked ſay, peace, peace, vnto themſelues, and thinke themſelues ſure of their purpoſes, they ſhall faile in the mid-way, and ſuddainly come to deſtruction, verifying the ſaying of *Salomon*, k *The hope of the vniuſt ſhall perriſh.*

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f Judg. 5, 28, 29, 30.

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of God, and God profeſſeth himſelfe their enemy. Who euer aroſe againſt him, and proſpered? Who euer fought againſt him, and preuailed? They ſhall conſume as the fat of Lambes before the fire, and melt as the wax againſt the Sun. This hath beene the faith and aſſurance of the Church of God in all their dangers that haue threatned and aſſailed them; namely, that God would take their cauſe into his handes, and reuenge the wrong done vnto them. Therefore when the enemies tooke crafty counſell againſt them, and conſulted cruell thinges to compaſſe their deſtruction, ſaying; [l] *Come let vs cut them off from being a Nation, & let the name of Iſrael be no more in remembrance, and let vs take for our poſſeſsion the habitation of God:* they praied to God to confound their enterprizes, to fill their faces with ſhame, to make them affraide with his Iudgements, to turne them vpſide downe as a wheele, to perſecute them with his tempeſt, that they might be as ſtubble before the wind, as the fire burneth the forreſt, and as the flame ſetteth the Mountaines on fire.

l Pſal. 83, 4.

Reaſon. 2. Secondly, they truſt in lying words that cannot profit, and conſequently they cannot proſper, becauſe no man by his owne ſtrength, or the power of his own hand can bring any thing to paſſe. God ſcattereth the deuiſes of the crafty, and taketh the wiſe in their craftineſſe: ſo that man cannot by his care and confidence attain to the fruite of his deſire, [m] *For God bloweth vpon it, and it commeth to nothing.* If then, God proclaime open warre againſt his enemies, & his enemies can effect nothing by their great ſtrength; no maruaile if the confidence and confederacie of the wicked be fruſtrated by the Iuſtice of God.

m Hagg. 1, 9.

Vſe. 1. The Vſes of this Doctrine remaine to be conſidered & handled. Firſt, marke heereby the vnhappy eſtate of thoſe that haue only eies of fleſh, to reſt vpon the things which they ſee. Nothing ſhall bee able to helpe them, wofull therefore is their condition. This the Prophet teacheth, *Ier.* 17. Thus ſaith the Lord, [n] *Curſſed bee the man that truſteth in man, and maketh fleſh his arme, and with-draweth his hart from*

n Ier. 17, 5. 7.

from the Lord: but blessed is the man that trusteth in the Lorde, and whose hope the Lorde is. So then, all they that make not God their Lord, are vnhappy. If the vngodly did consider these things, that they setting vp their rest vpon vaine things, and putting their confidence in a broken Reede, cannot prosper: it would be a notable meanes to bridle their vanity, and to suppresse their folly. If we should see a man naked and vnarmed to go into the field against his enemies, and perswade himselfe with a blast or bull-rush to thrust them through, and throw them downe on euery side, and make no doubt to get the victory: wee woulde think him sottish, and pitty his folly; we would wish him to keepe a good dyet, and keepe himselfe and his heade warme, fearing the man were breeding mad. But thus it is with all the enemies of God and his people, that raise great hope by their owne deuises, and imagine great matters by their owne Counsels, they are as distracted & distempered men, they are in a miserable and woful condition, leaning vpon a Bulrush, and setling their trust and rest vpon a rotten Reede. They builde vp the Tower of confusion, God will come downe against them, and diuide their tongues, ° as hee did at *Babel*. Wofull therefore and wretched is the case of all those, whose confidence raised vp to high attempts, falleth on the ground: they trust in an arme of flesh, and are deceiued, for God laugheth them and their inuentions to scorne. They attaine not to the end of their desires, but are disappointed, and so their hope perisheth: and this is chiefely in death, when they shall remaine in misery for euer.

° Gen. 11.8

Secondly, seeing the hope of all the vngodly is in the end frustrate, notwithstanding their endeuours: let vs not relye vpon such vaine things, nor rest vpon deceitfull vanity, nor waite vpon lying dreames & deuises of men: for then all our expectation shall deceiue vs. What man is there in his right wits, that would in danger leane on the Spiders web, and yet thinke to be deliuered? Who would trust to a broken staffe? who wold lay his strength vpon

Vse. 2.

vpon a weak reed? This is it that *Bildad* one of *Iobs* three friends vttereth, *Chap.* 8. where he teacheth, [l] *That the reioycing of the wicked is short, and the ioy of Hypocrites is but a moment: though his excellency mount vp to the heauens, and his heade reach vnto the cloudes, yet he shal perish for euer like the dung, and they which haue seene him shal say, where is he? His confidence also shal be cut off, and his trust shall be as the house of a Spider: therefore it can minister no comfort to such as catch hold vpon it.* Heerunto come sundry exhortations of the Prophet in the Psalmes, [m] *In God is my saluation and my glory: the rocke of my strength. In God is my trust: the children of men are in vanity, yea lighter then vanity, being laide in the ballance. Trust not in oppression, nor in Robberry, be not vaine: if riches encrease, set not your heart thereon. Some trust in Chariots, and some in horses, but wee will remember the name of the Lord our God, they are brought down and fallen, but we are risen and stand vpright.* If wee rest vpon God, we haue a sure staffe that shal neuer faile: we build vpon that hope that shall neuer make ashamed. *They that trust in the Lord shal be as Mount-Syon, which cannot bee remoued, but remaineth for euer.*

[l] Iob. 8, 14. and 20, 5, 6.

[m] Psal. 62, 10, and 20, 7, and 125, 1.

Vse. 3. Lastly, seeing the glory of our enemies shall end in shame, and their vaine reioysing be buried in confusion: let vs all take comfort, and cheere vp our selues, and one another, when wee see the enemies of the Church, plot and conspire against the Church. Albeit they lay their heads together, and be busie to stoppe the course of the Gospell, yet this is our hope, that their hope is but on the Spiders web, the gates of Hell shall neuer be able to preuaile against the Church, and themselues shal worke out their owne destruction. Thus doth the [r] Prophet comfort himselfe. *Wherefore should I feare in the euill dayes, when iniquitie shall compasse mee about as at mine heeles? They trust in their goods, and boast themselues in the multitude of their riches: yet a man can by no meanes redeeme his Brother, hee cannot giue his ransome to God. He that resteth on God, resteth vppon a sure rocke, the heauen shal fal, and the earth shal moue out of his place, before they that trust in him shal be confounded.* Let this stay our faith,

[r] Psal. 49, 5, 6, 7.

faith, and comfort our hope, when wee ſee mighty plottings, ſubtill proceedings, deepe deuiſes and conſpiracies of the wicked. For why ſhould we feare, ſeeing they wait on lying vanities, and forſake their owne mercy. See this in the example of *Pharaoh*, of *Hamman*, of *Sanherib*, of *Herod*, and ſundry others. If other Enemies in our dayes follow their deedes, let them alſo heare their endes. And for this purpoſe the Prophet ſpeaketh vnto them, [f] *Gather together on heapes, ô ye people, and yee ſhall be broken in pieces: and hearken all ye of far Countries: gird your ſelues, and ye ſhall be broken in pieces: gird your ſelues, and ye ſhall be broken in pieces: Take councell together, yet it ſhall be brought to nought: pronounce a decree, yet ſhall it not ſtand, for God is with vs.* Thus the enemies ſhalbe cõfounded: thus their counſels ſhall be ouerturned, ſo that we neede not to feare them, or their deuiſes. They are like a Reede of *Ægypt*, which if one leane on it, will breake in pieces, and run into his hand, to his great hurt.

[f] Eſai. 8, 9, 10.

13 *And* Balak *ſaid vnto him, Come I pray thee with me vnto another place, whence thou mayeſt ſee them, and thou ſhalt ſee but the vtmoſt part of them, and ſhalt not ſee them all: therefore curſe them out of that place for my ſake.*

14 *And he brought him into the fielde of the Watchmen to the top of Piſgah, and built ſeauen Alters, and offered a Bullock and a Ramme on euery Altar.*

15 *After, he ſaide vnto* Balak, *ſtand here by thy burnt offering, and I will meete the Lord yonder.*

16 *And the Lord met* Balaam, *and put an anſwere in his mouth, and ſaid, Go againe vnto* Balak, *and ſay thus:*

17 *And when he came to him, behold he ſtood by his burnt offering, and the Princes of Moab with him: ſo* Balak *ſaide vnto him, what hath the Lord ſaid?*

HItherto wee haue ſpoken of the former part of the Chapter, which is the firſt attempt and the firſt pro-

phesie. Now we come to the second attempt and practise which *Balaam* maketh, to hart and bewitch the people of God, when he seeth his first succeedeth not according to his purpose and desire. Wherein consider three things. First, their preparation for a new proiect. Secondly, the second Prophecy. Thirdly, the issue and effect thereof, together with a fresh purpose to make another attempt, and a newe encounter. Touching the preparation, after that *Balaam* had shewed the true cause of his blessing of Israell, and had declared that he was ready for his part to haue wrought his skill vppon them, that they might languish and pine away, and had therefore prepared Altars, Sacrifices, and Enchantments, but the Lord put a blessing in his mouth, which hee was compelled to vtter and pronounce against his will, [t] according to the saying of the Wise Man, *Prouerbs* 16. *The preparations of the hart are in man, but the answere of the tongue is of the Lord*: After this answere, I say, *Balak* leadeth him to another place, and chuseth such a standing for him, that hee should no more see the whole hoast of Israell, but onely the vtmost part of them, supposing that the change of place would worke an alteration of his purpose. For hee thought that *Balaam* was dashed and daunted in his intent, by beholding the great multitude and comely order of Gods people: so that the superstitious King thought, that the reason of not cursing the people, proceeded from weaknesse, and want of courage, not from the vanity of his Enchantments. As if hee should haue saide; It may bee thou faintest and fearest the people being many (as also I both feat them for their multitude, and hate them for their strength,) and therefore darest doe nothing against them: thou seest all of them, and therefore thy heart fayleth thee. But come with me, I will bring thee to such a place, where thou shalt take a view onely of the rereward of them: So then, be of good courage and fear nothing, I know thou hast skill enough, and therefore that which thou couldest not do out of the other place, performe thou readily and resolutely out of this

t Pro. 16, 1.

this place. And for this purpose he brought him into the fielde of Watch-men, where the Centinell was set, and where the Spies lay to marke the marching and approching of the Enemy; and guideth him to the top of a certaine Hill, where againe seaven Altars are builded, and seauen sacrifices are offered.

After this, *Balaam* commaunded the King to stand by the burnt-offeringes, and himselfe, to please his humour, goeth to see if hee can haue any better successe then hee hath had hitherto, in raising vp the God of the *Hebrewes*. For to coulour his Sorcery, he betooke himselfe to a solitary place, not to aske counsell of God (as the true Prophets of God vsed to doe) but to performe his intended Coniuration, and to raise a great expectation of his Art, as appeareth in the Chapter following. Now whilst hee goeth about his deuillish Magicke, GOD met him, and without speaking moe wordes vnto him, he put another prophecy into his mouth, which returning backe to *Balak*, he commanded him to vtter. Not that God was compelled and enforced by his enchantments to appeare vnto him, or had any respect at all to his Witchcraft, for he was vnworthy that God should vouchsafe him a word: but it was in regard of his owne people Israell, [u] that theyr Enemies might knowe they were a blessed people, and witnesse against their wils, that they were vnder the power and protection of GOD, the poorest and lowest member whereof, God more respecteth then a thousand *Balaams*. This was the cause why God suffered him not to goe forward in his Sorcery, or to raise vp the Deuill to delude and deceiue him, [x] as *Saule* was deluded by the likenesse of *Samuell*. Albeit therefore this causelesse curse could not haue succeeded, if hee had proceeded: yet this curse made most for the manifestation of Gods glory, and the good of his people.

[u] Deut. 32, 31.

[x] 1 Sam. 28, 14

Verse 13. [*Come I pray thee with mee vnto another place, and thou shalt see but the vtmost part of them, and shalt not see them all.*] Heere we haue another preparation of a curssed

plot or proiect. They chãge the place, but not their mind. The former attempt was daſhed and ouerthrowne: yet here we ſee the net is ſpread againe, and the ſnare laid, ſo vnſatiable is their malice againſt the Church of God. We ſee then how he carrieth him to another place, to begin a new practiſe the former fruſtrate. From hence we learne, [x] that the wicked leaue no means vnattempted ſtil to ſeek the Churches ouerthrow. Although they bee oftentimes croſſed in their purpoſes, and finde hard ſucceſſe in theyr intended wickednеſſe, yet they neuer reſt nor giue ouer, like deſperate enemies that will neuer be quiet, whether they be Conquerours or conquered, [y] as once *Annibal* ſaid of *Marcellus*. This is it which the Prophet *Eſay* declareth, [a] *It ſhall be like as an hungry Man dreameth, and behold he eateth, and when he awaketh, his ſoule is empty: or like as the thirſty Man dreameth, and loe he is drinking, and when he awaketh, behold he is faint, and his ſoule longeth; ſo ſhal the multitude of all Nations be that fight againſt mount Sion.* Where he ſheweth, that it is no maruaile if the *Chaldeans* thunder againſt the *Iewes*, and ſuddainly ſweepe them away, as whirle-winde carrieth away the chaffe, ſeeing their rage againſt them is vnſatiable, being compared to hungry men, that dreame they are eating, and are not ſatisfied: to thirſty men, that think they are drinking, & when they awake, their thirſt is not quenched: ſo the enemies do hunger & thirſt moſt earneſtly, ſo that nothing can content them, but the ſubuerſion of the Church. This endleſſe and reſtleſſe fury we ſee in all ages of the Church. The *Aramites* were [b] ſubdued by Iſrael, & had receiued a notable foile in open field: but wil they giue ouer and deſiſt? No, they perſiſt & proceed, they repaire their forces, and will not giue ouer. This appeareth in *Caine* toward *Abel*; in *Saul* toward *Dauid*; in the *Scribes* & *Phariſies* toward Chriſt; in *Haman* and his ſons toward *Iſrael*, in the chiefe Prieſts toward *Paul*: Albeit they be ouermaſtered, their councels deteſted, their purpoſes defeated, & themſelues be diſappointed, that they may ſee how they fight, not againſt men, but againſt god. yet their diligence is vnweariable, and their rage vnſpeakable.

[x] *Doct.* 8. Enimies leaue no means vnattempted ſtil to plot the churches ouerthrow

[y] *Plut. in vit. Annib.*

[a] Elai. 29, 8.

[b] 1 King. 20. 23.

This truth wil further appeare vnto vs by ſundry Reaſons drawne from the perſon of God, and from the conditions of the enemies of the Church. God ſeeth the wickedneſſe of their hearts, and heareth the groanes and afflictions of his elect, yet he ſuffereth the vngodly to whet their tongues, and ſharpen their ſwords againſt them, to the end he may gaine glory to his great name in the confuſion and deſtruction of them. *Pharaoh* contriued ſundry plots, and fetching deuiſes to ſubuert the Church in Egypt, [c] ſome ſecret, ſome open. He commanded the midwiues to ſtifle and ſtrangle the young Infants comming out of their Mothers wombe, which are the ſpawne and fry of Religion, and the hope of the ſucceeding Church. When this diuelliſh deuiſe was diſcouered and diſapointed, becauſe the Mid-wiues feared God, and did not as the King charged them, but preſerued aliue the men children, Then he attempteth another way, commaunding by publique Edict to drowne and deſtroy their children, and afterward vexeth them by making Brickes, and carrying burdens. Thus he proceedeth from one euill to another, God ſetteth him vp as a marke, and appointed him to ſhew his power in him, and to declare his name throughout all the world. Thus God draweth good out of euill, and manifeſteth his owne glory in confounding the malice of miſchieuous enemies. Reaſon. 1.

[c] Exod. 1, 17. and 9, 16. Rom. 9, 17.

Secondly, the enemies of the Church run on in malicious courſes to vndetermine the good eſtate of the church, becauſe they are led by the ſpirit of the deuill, as his vaſſals and ſlaues to do his will. Why did *Caine* burſt with enuy againſt his Brother, hanging downe his head, and drawing his weapon? becauſe he was led by that euil one, the Prince and God of the vngodly, [d] who blindeth their minds, worketh in their hearts, and holdeth them in full power and poſſeſsion. The greateſt deuouring Beaſts of the wilderneſſe [e] alwayes keepe their courſes and recourſes, either wearineſſe conſtraineth them to ceaſe, or the light of the Sun affrighteth them, whereby Reaſon. 2.

[d] 2 Cor. 4, 4.

[e] Pſal. 104, 21. 22, 23.

the silly prey getteth some respite and refreshing: [f] *But Satan the Prince of this world is neuer at rest, hee is euer greedie, and neuer weary, alwayes plotting, practising, catching, destroying, and deuouring.* The light of the day, and darkenesse of the night are both alike to him, [g] *Who compasseth the whole earth, and walketh in it too and fro,* [h] *like a ramping and roaring Lyon, seeking whom he may surprize and subuert.* The ende of one tentation is the beginning of another. He will neuer make peace with vs, vnlesse wee deliuer our soules vnto him in hostage. *Nahash* the *Ammonite* is noted of extreme cruelty, that would no otherwise make a couenant with the men of *Iabesh Gilead,* but on this condition, that hee might thrust out al their right eyes, and bring that shame vpon all Israell. 1. *Sam.* 11. But Satan, as he is more mighty, so is he more malicious, he will haue, both eyes and hands, he requireth both head and heart, hee will haue possession both of soule and body. And therfore no maruaile if the sons of *Belial* be stamped with his Image, and resemble him in an vnweariable desire of mischief, plotting and performing day and night one mischieuous attempt or other against the children of God.

[g] Iob. 1, 7.
[h] Pet. 5, 8.

Vse 1. Let vs now carefully apply this Doctrine to our Vses. First, consider from hence the cause of the confusion of the enemies of the Gospell, and of the godly. They deuise crafty counsels and conspiracies against the faithfull, but withall, they worke out their owne death and destruction, and ouerthrow themselues in their malice and mischiefe. For of all such the Prophet saith, [i] *He hath made a pit, and digged it for another, and is fallen himselfe into the pit that he made: his mischiefe shall returne vpon his owne head, and his cruelty shall fall vpon his owne pate.* The hatred of the vngodly goeth before, and the iudgement of God followeth immediately after, who hath prepared him deadly Weapons, and will ordaine his Arrowes for them that persecute his Seruants. This the Prophet pronounceth against the enemies of the Church. *Gather together on heapes, and ye shall be broken in pieces: girde your selues, and ye*

[i] Psal. 7, 15, 16.
[k] Esai. 8, 9, 10.

shal

shal be broken in pieces: take counsell together, yet it shalbe brought to nought; pronounce a Decree, yet it shal not stand, for God is with vs. Behold the horrible downfall of *Haman* an Arch-enemy of the people of God raised vp to the highest degree of honour and dignity, [l] who thought it too little to lay handes on *Mordecai* alone, but sought to destroy all the *Iewes* that were throughout the whole kingdome: he fell into the lowest step of shame and reproach, and was hanged on the Tree that he had prepared for *Mordecai*. The aduancement of the wicked is but for a moment, & their destruction commeth suddainly, according to the saying of the Prophet, [m] *I haue seene the wicked strong, and spreading himselfe like a greene Bay-tree; yet he passed away, and lo he was gone, and I sought him but he could not be found.* This truth [n] *Zophar* liuely expresseth. *Iob.* 20. *Knowest thou not this of old? And since God placed man vpon the earth? That the reioycing of the wicked is short, and that the ioy of Hypocrites is but a moment? Though his excellencie mount vp to the heauen, and his head reach vnto the clouds, yet shal he perish for euer like his dung, and they which haue seene him shal say, Where is he?* This also doth the Prophet *Dauid* directly acknowledge, [o] teaching, that *God dasheth out their teeth in their mouth, and breaketh the iawes of the young Lyons, so that they melt like the Waters, consume like a snaile, and perish like the vntimely fruite of a woman, that hath not seene the Sunne: the righteous shall reioyce when hee seeth the vengeance, and men shall say: Verily there is fruite for the righteous; doubtlesse there is a God that iudgeth in the earth.* Thus wee see, that the malice of the wicked turneth to their owne calamity and confusion, so that when they haue raked & ransacked all the corners of their hart to contriue meanes to ouerthrow the Church, they shall finde by wofull experience that God hath many moe meanes and waies, to turne their owne deuises, to their owne destruction.

[l] Ester. 7, 9, 10

[m] Psal. 37, 35, 36.

[n] Iob, 20, 4, 5.

[o] Psal. 58, 6, 7, 11.

Secondly, seeing the wicked will neuer shrinke backe, nor surcease from assaulting the Saints of God, see heereby Gods almighty power, and aboundant kindnesse in sauing and preseruing the Church among so many enemies,

Vse. 2.

mies, as it were a little Flocke of Sheeep among ſo many Wolues.

For we may behold apart of his Chaſtiſements vppon his Church, by ſetting them in a World as in a Wilderneſſe, and that among the wicked, as it were among ſo many beaſts, whereby their Faith is tried, their obedience manifeſted, and their patience proued: ſo we ſee his marueilous mercy in their deliuerance from them, as out of the Denne of Lyons, in aſmuch as we know to our endleſſe comfort, that notwithſtanding, all the pollicies and practiſes of the deuiliſh and damned crew of moſt ſpitefull and deſperate Enemies, yet God houldeth vppe the heades of his people that they are not drowned, like the Arke that floated in the Waters: p *Howſoeuer the Serpent caſt out of his mouth Water after the Woman like a floud, that he might cauſe her to be carried away of the floud.* Let vs therefore confeſſe before the Lord his louing kindneſſe, and acknowledge ſurely that ſaluation is of the Lord, and not of our ſelues, of his mercy, and not of our owne merit. This the Prophet profeſſeth at large, q *Pſalme* 114. *If the Lord had not been on our ſide, may Iſraell now ſay, if the Lord had not beene on our ſide, when men roſe vp againſt vs, then hadde they ſwallowed vs vp quicke, when their wrath was kindled againſt vs. Then the waters had drowned vs, and the ſtreame had gone ouer our Soule, then had the ſwelling waters gone ouer our Soule: Praiſed bee the Lord, which hath not giuen vs as a prey vnto their teeth.*

p Reuel. 12, 15

q Pſal. 124, 1. 2, 3.

Vſe. 3. Laſtly, ſeeing the vngodly are reſtleſſe and endleſſe in their attempts againſt the Godly, that after the ende of one aſſault, they addreſſe themſelues to another, and a new; let vs lay vp theſe thinges in our hearts, and know the Nature of our Enemies, and the greatneſſe of our own daunger. Let vs conſider the preſent perill and eſtate of the Church, and looke for ſuch enemies. Let vs all watch ouer our ſelues, and waigh our calling and condition: it is not a calling to outward peace and proſperity, neither muſt we looke here to find carnall eaſe and delight, but when

when one trouble and tempeſt is ouer-blowne, and the griefe of one affliction is ended, wee muſt not then grow careleſſe and ſecure, we muſt not lull our ſelues aſleep in the Cradle of ſenſuality, but in the ende of one affliction, we muſt looke for another to beginne, and alwaies keepe watch and ward, knowing the frailty of our owne fleſh, remembring Satan to be an enemy of our peace and happineſſe, and conſidering our life to be as a continuall warfare ſo long as we tarry in this Tabernacle. If we be compaſſed about with many enemies, and to bee put into the Furnace of affliction, made exceeding hot, let vs ſtill haue comfort and conſolation, God will make the end glorious, [r] and the iſſue happy. This vſe is taught and practiſed by the Prophet *Daniel*, where a viſion of foure beaſtes is ſhewed vnto *Daniel*, and the calamities to come ſucceſſiuely vpon the Church of the *Iewes*, thereby foreſhewed, he apprehendeth this doctrine by Faith, and kept it in his memory, to remaine with him for his comfort and inſtruction for euer.

[r] Dan 7.28.

Wherefore, let not vs promiſe reſt to our ſelues after one deliueraunce; the Enemies will gather themſelues together againe: and when wee haue victory ouer one tentation, let vs prepare our ſelues for a new combat, and make ready our Armour for another aſſault. This we ſee in [ſ] Chriſt, the head of the faithfull. This wee ſee in [t] *Iob* a man that feared God & eſchewed euill, who hauing vanquiſhed Satan in one tentation, he returned eſt-ſoons and redoubled his forces vpon him with another. If this practiſe of the deuill were well pondered and throughly conſidered, it would not only preuent and redreſſe much impatiency, but worke much peace and contentment in our harts. For what is the cauſe that wee are ſo impatient vnder the croſſe, murmuring againſt God in our trials and tentations, accounting them heauy and intollerable burthens vnto vs? But becauſe we promiſe to our ſelues peace and pleaſure, in the daies of our Pilgrimage, and wee dreame of an heauen heere vpon earth.

[ſ] Luke. 4. 13.
[t] Iob. 1. and 2.

But

But if we will profit aright in time of affliction, whereby our Faith is tryed, [a] and made much more precious then Gold that periſheth: we muſt looke continually to be aſſaulted, if wee would not ſuddainely bee ſurpriſed, and ſo come as a pray into the Iawes of Sathan.

[a] 1 Pet. 1,7.

Verſe 13, 14. [*Thou ſhalt not ſee them all: So he brought him into the fielde of the Watchmen, &c.*] Wee haue heard before how the enterpriſes of *Balaam* were diſpointed of God, and ſo the wiſedome of the wiſe confounded. Now the King, ſeeing himſelfe croſſed in his purpoſe, and deſiring to make an end of this matter, carrieth him vp to another place, where he might onely ſee a part of the Iſraelites his Enemies. Why doth hee take this courſe? Surely becauſe he thought hee fea.ed the ſight of that great multitude, and conſidereth not the vanity of his Sorcery. Howſoeuer therefore they might ſee with their eyes, and (as it were) feele with their handes God fighting againſt them, yet both of them proceed in their purpoſes: the King in prouoking, the falſe Prophet in hearkning and obeying. Loe how obſtinate the wicked are in euill, & ſetled with a full reſolution to continue in their courſe; ſo, that albeit they change the place, yet abide in their former purpoſe, and cannot be brought to acknowledge their own folly. From hence we learne, [a] that wicked men when they haue euill ſucceſſe, neuer looke vp to God whom they haue offended, nor conſider their ſinnes whereby hee is prouoked, but lay the fault in ſecond cauſes, and in any thing rather then vpon themſelues. Thus corruption appeared in our firſt Parents, immediately after their tranſgreſſion. For when they ſaw the filthinens of their nakedneſſe, and the miſerable experience which they had gotten, looſing the good, and enioying the euill, (*b*) *Adam* laid the fault vpon the Woman, as the Woman did vppon the Serpent, and could not be brought to acknowledge their own offence. When the *Philiſtims* were plagued, and the hand of God was ſore vppon them for abuſing the Arke, they did not ſtrike their hand vppon their thigh, and confeſſe they had ſinned,

[a] *Doct. 9.* Wicked men in their euill ſucceſſes, lay the fault vpon ſecond cauſes.

[b] Gen. 3, 12. 13.

sinned, but doe ascribe all thinges to blinde-chance and vncertaine fortune, whereas nothing is done without the decree and prouidence of God: Therefore, determining to send backe the Arke, they reason thus; [e] *If it goe vp by the way of his owne Coast, it is the God of Israell that did vs this great euill: but if not, we shall know then that it is not the hand that smote vs, but it was a chance that happened vs.*

[e] 1 Sam. 6. 9.

The like we see in the *Aramites*, when they had ill successe in the battell against the Israelites, (d) they saide; *Their Gods are Gods of the Mountaines, and therefore they ouercame vs, but let vs fight against them in the plain, and doubtlesse we shal ouercome them.* Hereunto accordeth the saying of the Wise man, *Prouerbes.* 19 *The foolishnesse of a Man perverteth his way,* [e] *and his heart fretteth against the Lorde*; that is, when the scourge of GOD lyeth sore vppon the transgressours for dispising the word, for abusing the Sacraments, or for practising any wickednesse, they learne not by his Plagues and Iudgementes to accuse and iudge themselues, but accuse God as the Authour of their euils and aduersities, and murmure against him for dealing so rigorously and sharply with them, like to the Dogge that byteth the stone, but looketh not after him that casteth it.

[d] 1 King. 20, 23.

[e] Prou. 19, 3.

Reason 1.

And if wee will further enter into the consideration of this truth, wee shall easily discerne the true causes of this corruption, which wee haue drawne from the loines of *Adam*, and (as it were) sucked from the breastes of *Eue*. For first, wicked men want the knowledge of the true God, to iudge of their crosses and afflictions; and therefore no marualle if they bee disquieted, and fret through the euil successe they haue in their enterprises. This made the wise *Salomon* to say, [f] *They fret against the Lord*. The want of sound iudgement and a right vnderstanding, is the Mother of all the corruptions which are in vs, and of the sinne which we commit. For we should ascribe to our owne folly the thinges that go not well with vs, and not through impatience accuse God, neither impute the euill successes of our affaires to him, but to our selues, euen as he

[f] Prou. 19, 3.

he that ſtumbleth and falleth againſt a ſtone, ſhould not accuſe the ſtone, but his owne haſtineſſe and heedleſneſſe. Now then, if wicked men want the knowledge of GOD, and the feare of his Name, to guide them in the ſearch and ſuruey of their owne wayes, to enquire into the true cauſe of their euill ſucceſſes, we cannot maruaile if they wander vp and downe in their own imaginations, and can neuer find the fault to be in themſelues.

Reaſon. 2. Secondly, the vngodly are blinded with a ſelfe-loue & ſelfe-liking of themſelues, aboue God or his word. The loue of the Creature, or of our ſelues more then God, or equall with God, hindereth vs in good things, and quite ſwalloweth vp the loue of our Brethren, and darkeneth the light of vpright iudgement, that it cannot ſhine in our hearts. The conceited perſon thinketh himſelfe a wiſe man, and imagineth his owne courſe to be the beſt, vſing no deuiſe of others, as if he himſefe were in all things ſufficient of himſelfe, to ſee what is beſt for himſelfe. This *Salomon* excelling in wiſedome, teacheth to theſe conceited perſons abounding in folly. h *The way of a Foole is right in his owne eyes, but he that harkeneth to counſell is wiſe.* So in another place, i *A Foole it not delighted with vnderſtanding, but with thoſe things which are in his owne heart.* And againe, k *Seeſt thou a Man that is wiſe in his owne conceit? There is more hope of a Foole then of him.* Theſe ſelfe-louing and ſelfe-liking Fooles are delighted with their owne folly, which they labour to publiſh and make knowne to all men, and may worthily beare away the beſt from all the Fooles in the world. For theſe are proud fooles that highly eſteem of their owne wiſedome, and ſcornefully diſdaine the counſell & wiſedome of all other men. Seeing therefore euill men want the wiſedome of God that is from aboue, and abound with ſelfe-loue, which deſcendeth not from aboue, but is earthly, ſenſuall, and diuelliſh: we cannot greatly maruaile if wicked men wil acknowledge no fault in themſeiues, but wholly looke to ſecond cauſes, and lay the blame vppon the moſt high, when they faile in theyr purpoſes.

h Pro. 12, 14.

i Pro. 18 2.

k Pro. 26, 12.

It

It remaineth to make ſome vſe of this Doctrine to our ſelues, hauing ſeen it confirmed by expamles, & ſtrengthned by reaſons. Firſt of all, ſeeing this is the practiſe of wicked men to hide the cauſe of their euill ſucceſſes, wee learne this truth, that no euill man can look for any good ſucceſſe in the matters hee taketh in hand: but let him alwaies be aſſured to be croſſed and curſed of God. Albeit thou lay in thine owne conceit neuer ſo ſtrong a foundation, and worke neuer ſo wiſely in thine owne imagination, yet if thou make not God thy Counſellour, and his word thy director, thy wiſedome ſhall be turned into folly, & thou ſhalt be taken in the ſnare of thine own hands. For all ſinne againſt God, bringeth with it the wrath of GOD, and the euill life of a ſinner draweth vppon his owne head ſundry croſſes and calamities, cauſeth him to haue ill ſucceſſe, and raiſeth vp infinite iudgements againſt him. Whenſoeuer wee deſpiſe his word, prophane his Sabbaoths, defile his Sacraments, & practiſe any vnrighteouſnes againſt men, and impiety againſt God, then ſolloweth and falleth vpon vs ſome ſickneſſe or trouble, ſome croſſe or affliction, one way or another, [m] as the Apoſtle ſheweth, for your diſſention and vnreuerent receiuing of the Lords Supper, *Many are weak and ſick among you, and many ſleep.* Now, when the Rod & ſcourge of God lieth vpon the back of tranſgreſſors, and they feele themſelues ſore plagued, either they accuſe God as the Authour of their trouble, or murmure againſt his puniſhment, or reſt vpon ſecond cauſes, which are ordered by him, who is the principall cauſe. Seeing therefore they came not to the true ſight of their owne ſins, but wander and roue about here & there to find the euill ſucceſſe, it cannot but be an euident and vndoubted truth, that the actions of euill men ſhall neuer ſucceed well, and come to good effect.

[l] Pſal. 11 9, 24.

[n] 1 Cor. 11, 30.

Secondly, ſeeing euill men lay the fault vpon any thing ſauing where indeed it is: we learne, that if we wuld haue God bleſſe vs, and the lawfull labours of our handes, we muſt be godly in Chriſt Ieſus. If wee lead a ſincere and ſan-

Vſe. 2.

ſanctified life, and purge our hearts to be a peculiar people to God, zealous of good workes, we haue a ſure promiſe of good ſucceſſe, and ſtrong aſſurance of a plentifull bleſsing to follow vs all the dayes of our life. There is no good ſucceſſe in any thing without Gods bleſsing. And this is the cauſe why GOD bleſſeth vs not, becauſe wee bleſſe not his name, we liue not as a people vnder his protection, we do not deny vngodlineſſe and worldly luſts, liuing ſoberly, righteouſly, & godly in this preſent world, hauing our conuerſation in the heauens, and looking for the bleſſed hope of glory and immortality. Heereunto commeth the ſaying of *Salomon*, o *Commit thy workes to the Lord, and thy thoughts ſhalbe directed.*

o Prou. 16, 3. Pſal. 37, 5. 1 Pet. 5, 7

This is a worthy ſaying to redreſſe our weakeneſſe and diſtruſt, and to make vs reſt and rely our ſelues on Gods good prouidence. This alſo the p Prophet *Dauid* teacheth. *Except the Lord builde the houſe, they labour in vaine that builde it: Except the Lord keepe the City, the keeper watcheth in vaine: it is in vaine for you to riſe early, and to lie downe late, and to eate the bread of ſorrow, but he will ſurely giue reſt to his beloued.* All the fruite of our labours and cares dependeth vpon the prouidence of God; yea, all our Induſtry & ſtudy ſhall be vaine and vnprofitable, vnleſſe he guide al our affaires. To this purpoſe the Prophet ſpeaketh in anothe place, q that the godly, refuſing the Counſell of the wicked, the way of ſinners, the ſeat of ſcorners, ſhal bring forth fruite in due ſeaſon, ſo that whatſoeuer he ſhall do, ſhall proſper. It is God alone that directeth the wayes and wordes of the faithfull, and without him is no good ſucceſſe. This we ſee verified in *Ioſeph*, r *The Lord was with Ioſeph, and hee was a man that proſpered, and was in the houſe of his Maiſter the Egiptian: And his maiſter ſaw the Lord was with him, and that the Lord made all that he had to proſper in his hand.* The like, the Scripture teſtifieth of *Hezekiah*, ſ that he proſpered in all his workes. So *Iehoſophat* ſpake to the people, *Heare ye me, ô Iudah, and the inhabitants of Ieruſalem, put your truſt in the Lord your God, and ye ſhall bee aſſured: beleeue his*

p Pſal. 127, 1, 2.

q Pſal 1, 1, 3.

r Gen. 39, 2, 3.

ſ 2 Chron. 32, 30, and 20, 20.

his Prophets, and ye ſhal proſper. Thus alſo the Lord exhorteth *Ioſhua* after the death of *Moſes,* [t] *Let not this Booke of the law depart out of thy mouth, but meditate therein day & night, that thou maiſt obſerue and do according to al that is written therein; for then ſhalt thou make thy way proſperous, and then ſhalt thou haue good ſucceſſe.* Wee do all of vs deſire the bleſſing of God vpon our labours, and to haue good ſucceſſe in our ſeuerall callings: this is the path-way that wee muſt walke in; Namely, a godly life and conuerſation: without this, his bleſſings ſhall turne into curſes, and we ſhal neuer attaine the ende of our hope. This appeareth by the words which the man of God ſpake to the King of *Iſrael,* ſaying; [u] *Thus ſaith the Lord, Becauſe the Aramites haue ſaid, the Lord is the God of the mountaines, & not the God of the valleyes, therefore will I deliuer all this great multitude into thine hand, and ye ſhal know that I am the Lord.*

[t] Ioſhua. 1, 8.

[u] 1 King. 20, 28.

Laſtly, ſeeing this is the property of the wicked to blame ſecond cauſes, which are not to be blamed; we are bound euery one to conſider the true cauſe of euill ſucceſſe to be in our ſelues. When the hand of God is any way vppon vs, that he plagueth vs, in the houſe, or in the field, in our perſons, or in our families, in our bodies, or in our ſoules; we muſt not accuſe the ayre, or the earth, heat or colde, moyſture or drouth, but learne to lay the fault vppon our ſelues and ſinnes, and flye to God to haue the plague and puniſhment remooued from vs. Thus *Balak* and *Balaam* ought to haue done, when they ſaw the iudgment of God vpon them croſsing their attempts; and not flatter themſelues with better ſucceſſe, by changing the place, by renewing their Altars, and by multiplying their ſacrifices. They ſhould haue forſaken their olde practiſes, and not haue thought vpon new places; they ſhould haue changed their mind, and not their place. For GOD is euerie where, and the godly are vnder his hand and protection whereſoeuer they are. Therefore the Lorde by the Prophet *Ieremy* ſaith, *Am I a God at hand,* [x] *and not God a farre off? Can any hide himſelfe in ſecret places that I ſhall not ſee him,* ſaith

Vſe. 3.

[x] Ier. 23, 23.

ſaith the Lorde? Doe not I fill heauen and earth ſaith the Lorde? This is diligently to be conſidered of euery one of vs, whē we meete with any croſſes and contradictions, not laying the fault vpon this place or that perſon, [y] but *Let vs ſearch and try our waies, and turne againe to the Lord. Let vs lift vp our hearts with our handes vnto God in the Heauens, ſaying: We haue ſinned and haue rebelled, therefore thou haſt not ſpared.* VVe oftentimes can caſt our eyes vppon others, and ſit in iudgement vppon them, we are ready to cenſure with a ſharpe cenſure, and eſteem them as men forgotten and forſaken of God, when they are corrected and punniſhed by his hand. So did the [z] friendes of *Iob:* ſo did the (*a*) Diſciples of Chriſt: ſo doe the Men of this world: wee are quicke ſighted and haue Eagles eyes to looke into the actions of others: but wee are blinde and blockiſh to perceiue the blemiſhes: yea, the beams that are in our ſelues. We can ſee the leaſt mote in the eye of another, but cannot behold the blockes that lye in our owne. We ſet the ſinnes of others before our faces, but we caſt our owne behind our backes. Wee muſt therefore all remember, to beginne with our ſelues, and ſo deſcend to others, leaſt it be iuſtly ſaid to vs, [b] *Phiſition, heale thy ſelfe.* Thus Chriſt admoniſheth and calleth backe the proude Phariſies from cenſuring the Woman, & requiring againſt her, [c] whilſt they themſelues lay without repentance in their ſins, and were guilty of the ſame or greater iniquities. Let vs all beginne with our ſelues, and ſo proceede to others. Let vs firſt of all hate ſinne in our owne perſons, and thereby we ſhall learne to hate them in others.

[y] Lam. 3, 40.

[z] Iob. 4, 7.
[a] Luke. 13, 1. Iohn. 9, 2.

[b] Luke. 4, 23.

[c] Iohn. 8, 7.

18 *And he vttered his parable and ſaid, Riſe vp* Balak, *and heare: hearken vnto me, thou Sonne of* Zippor.

19 *God is not as Man that he ſhould lie, neither as the Sonne of man that he ſhould repent: hath he ſaid, and ſhall he not doe it? And hath he ſpoken, and ſhall he not accompliſh it?*

20 *Behold, I haue receiued Commaundment to bleſſe: for hee hath*

hath bleſſed, and I cannot alter it.

21 *He ſeeth not iniquity in Iacob, and he beholdeth not tranſgreſſion in Iſraell: the Lord his God is with him, & the ioyfull ſhout of a King is among them.*

22 *God brought them out of Egipt, their ſtrength is as an Vnicorne.*

23 *For there is no Sorcery againſt Iacob, nor ſouth-ſaying againſt Iſraell: according to this time, it ſhall be ſaid of Iacob and of Iſraell, what hath God wrought?*

24 *Behold, the people ſhall riſe vp as a Lyon, and lift vp himſelfe as a young Lyon: he ſhall not lie downe till he eate of the pray, and till he drinke of the bloud of the ſlaine.*

In the words immediatly going before, we haue handled the Preface and preparation for a new attempt: novv commeth to be conſidered and handeled the propheſie it ſelfe, [d] which is the ſecond in number: wherein wee are to conſider two things. Firſt, the entrance: ſecondly, the matter it ſelfe. In the entrance he ſingleth out *Balak* by his Name, and by the name of his Father, and ſtirreth him vp to a reuerent tnd religious attention. Now, becauſe he was to ſpeak vnto him in the Name of God, he commandeth him to riſe vp, as Seruants ariſe when their Maiſters call them, willing him to heare and hearken what hee ſhould ſay vnto him from the Lord. Note alſo, that to make him ready to bee taught, and quicke to conceiue, he doubleth the ſentence, and crieth out to haue audience giuen him. Indeede he had rather to haue murmured and mutteted cloſely, then vttered openly this bleſsing, if hee might haue beene at his owne choiſe, fearing to purchaſe the Kings diſpleaſure, and to loſe both Crownes and credit to himſelfe: but he is conſtrained to publiſh and proclaime it aloud in the eares of *Balak*, and to repeate his words againe and againe, ſaying; *Riſe, Balak, and heare: hearken vnto me thou Sonne of Zippor.*

[d] The ſecond propheeie of Balaam.

Touching the ſubſtance of the prophecy, we muſt obſerue

ſerue that the matter is firſt handled, and then concluded. In the propounding and handling of the matter, he ſheweth, that howſoeuer to pleaſure the King, he would haue curſed the people of God, yet hee is not able to vtter one word againſt them, but is made againſt his will, as a cryer to publiſh, as a Witneſſe to confirme, and as a Meſſenger to diuulge their happineſſe, and ſo to ſtrengthen that which before he had deliuered and pronounced. But firſt he ſetteth downe the vnchangeable nature of God in his decrees and workes, who is conſtant, true, and faithfull, in performing his will: as if he ſhould ſay; At thy Commandemēt (ô King) I am come vp hither, thou thoughteſt if I changed my place, God would alſo be changed; but thou art greatly deceiued. For GOD is not a lyer, nor changeable as man is, he will not alter that which is gone out of his mouth, nor call backe that which hee hath decreed, touching the people of Iſraell. Yea, *Balaam* himſelfe is here made an helper and furtherer of Gods prouidence, in publiſhing as an Herald, the praiſes of his people, ſo that ſeeing hee hadde receiued a commaundement to bleſſe them, he declareth; that foraſmuch as God will not alter his purpoſe, he is not able to alter & change it, neither to withſtand and reſiſt the worke and word of GOD, although hee deſired it neuer ſo earneſtly and inſtantly. So then, [b] the ſumme of this Prophecy is this: The people of Iſraell continue an happy and bleſſed people vnder Gods mighty protection and preſeruation, notwithſtanding, the diuerſe and deuiliſh practiſes of all their Enemies. This truth is further ſtrengthened and confirmed, both from the perſon of GOD, and from the perſon of *Balaam*. To begin with the former point, hee ſetteth foorth ſundry ſpeciall tokens and teſtimonies of the fauour of God, bleſſing them both with ſpirituall bleſſinges in heauenly thinges, and with temporall bleſſings in earthly thinges. In regard of benefits belonging to the life to come, & accompanying ſaluation, he ſheweth diuers priuiledges beſtowed vpon them, concerning their

[b] The ſumme of the ſecond Prophecy.

their iuſtification, ſanctification, regeneration, and comfortable vſe of the worde vouchſafed vnto them. Touching their Iuſtification, he ſaith; *Hee ſeeth none iniquity in Iacob, and he beholdeth not tranſgreſſion in Iſraell:* Whereby he meaneth not, that they were freed from ſinne, (for if we ſay [c] we haue no ſin, we deceiue our ſelues, and there is no truth in vs) but that he imputeth it not; he layeth it not to their charge but hee couereth it, and freely forgiueth it. Hee doth not charge them with it, but diſcharge them from it. He ſeeth their ſinnes well enough with the eyes of his knowledge, but becauſe they are couered in Chriſt, (*d*) he will not looke vpon them with the eies of his iudgement; hee beholdeth them, as well able to diſcerne them, but not with a purpoſe to reuenge them. Touching their Sanctification, he ſaith; *The Lord his God is with him:* not onely with his preſence, but with his Grace and Spirit of Sanctification. For if wee ſpeake of the preſence of his Eſſence and being, hee is with all perſons, and filleth all places. This *Salomon* in his woorthy and excellent Prayer, 1. *King.* 8 confeſſeth to God, ſaying: [e] *Is it true indeed, that God will dwel on the earth,? Behold, the Heauens, and the Heauen of Heauens are not able to containe thee: How much more vnable is this houſe that I haue built?* Heereunto accordeth the ſaying of the Prophet *Ieremy,* [f] *Can any hide himſelfe in ſecret places, that I ſhall not ſee him, ſaith the Lord? Doe not I fill Heauen and Earth ſaith the Lord?* How then is this made a ſpeciall Priuiledge and Prerogatiue beſtowed on the people of God, to haue GOD with them, which is the common condition of all places and perſons? I anſwere, that in reſpect of his Nature and being, he is no more in Heauen then on Earth; with the godly, then with the vngodly; in the Church, then out of the Church: but in reſpect of his effects, & the preſence of his grace, fauour, and protection. For as the Soule of Man is wholly in the whole body, and ſitteth therein as a Queene, ruling in euery member of the body, in reſpect of the Eſſence thereof, and is no more in the head, then in

[c] 1 Iohn. 1, 8.

[d] *Auguſt. in Pſal.* 31.

[e] 1 King. 8, 27

[f] Ier. 23, 24.

the hand, nor in the hand, more then in the heele: but it is ſaide to be eſpecially in the head, and in the heart, becauſe there it exerciſeth moſt worthy & waighty effects: ſo God is preſent euery where in the worlde, and out of the world, euen in the wicked and Reprobate, in reſpect of natural gifts of creation, preſeruation, knowledge, and ſuch like. But he is preſent in the godly in more ſpeciall maner, by more ſpeciall graces of regeneration, and ſanctification, of faith and repentance, ruling them by his ſpirit, pardoning their iniquities, and remembring their ſins no more: ſo that howſoeuer he may leaue them for a ſeaſon to ſee their owne infirmity, and the neceſsity of his mercy, yet he neuer totally & finally departeth from thē, but returneth in compaſsion toward them, and followeth them with his louing kindneſſe, vntill hee haue brought them to eternall life: In theſe reſpects, g he is ſaide, *to bee farre from the wicked, and not to come near their habitation.* Touching the next priuiledge, which is his word, hee ſaith: *The ioyfull ſhout of a King is among them,* that is; hee ruleth them by the Scepter of his word, which ſoundeth ſhril among them as the blaſt of a trumpet, wherby is wrought in them both faith and ſanctification. Touching temporall bleſsings, he painteth and pointeth out the long experience which his people haue had of his mercy in ſauing them, and of his power in ouerthrowing their enemies. This he ſheweth by a particuler example of his wonderful deliuerance from the tirany of the Egyptians, who could not holde them in that ſlauery and bondage, but were conſtrained by great wonders and grieuous plagues to let them go. And as he deliuered them from the harde and heauy yoke of their oppreſſors, ſo hee armeth them with ſtrength, as with a ſhielde againſt all their enemies, and fenceth them with his mighty hand, as the Vnicorne is with his horne: ſo that all the deuilliſh deuiſes, that deuilliſh men can practiſe, can no more preuaile againſt them, then poiſon againſt the Vnicorne.

g Numb. 14, 42.
2 Chro. 25. 7.

For wee read partly in the holy ſcriptures, and partly

in other Authours that haue searched out the Nature of Foure-footed-beastes, both of the strength of the Vnicorne, and of the Nature of his Horne to expell poyson. This is it which the Lord himselfe speaketh in the booke of *Iob*: [h] *Will the Vnicorne serue thee? Or will hee tarry by thy Cribbe? Canst thou binde the Vnicorne with his band to labour in the furrow? Or will hee Plough the Vallies after thee?* So the Prophet *Dauid* describing his Enemies, resembleth them for their cruelty to the Lyon, for their strength to the Vnicorne.

h Iob. 39, 12, 13, 14, 15, Psal. 22, 22, and 92, 11, Esai. 34, 7.

Likewise all men agree about the Vnicornes Horne [i]. Writers doe confesse, and experience doth confirme, that it hath force to expell poyson: therefore his horne beeing put into the Water, purgeth it, and driueth out the poyson that he may drinke without harme, if any venomous Beast happen to drinke therein before him. So the Israelites are compared to the Vnicorne in this place; partlie, in respect of their strength, who whilst they were obedient to God, and serued him with a faithfull heart, could not bee ouercome of their enemies, but stood victorious and inuincible against all dangers: and partly because no hurtfull or noisome Artes vsed against them, should bee able to worke their confusion.

i *Aelian. lib. 16 hist. animal. cap. 20. Ionius lib. 18.*

Now to the latter point, which respecteth the person of *Balaam*, he acknowledgeth, that notwithstanding his Sorcery and deuilish diuination, hee was destitute of all power and ability to hurt them by his enchantments, and therefore saith: *There is no Sorcery against Iacob, nor Southsaying against Israell:* that is, the people of God which were his posterity. Some vnderstanding these words, as if the people were praised and commended because they were not giuen to Sorcery, and such like superstitions, [k] as God condemneth in the Law, and had forbidden to be among his chosen people; but the meaning of *Balaams* wordes, rather seemeth to be this; that the elect people of GOD were so protected from aboue, that no Sorcery or Southsaying could haue any force against them to doe thē hutt.

k Deut. 18, 10.

This mercy of God was so great, so maruailous, so miraculous in the eyes of the very Infidelles their Enemies, that from hence forward, *Balaam* resolueth to leaue his Magicke, and extoll the workes of God toward Israell, that he had done great things for them, saying; *How great things hath the Lord wrought?*

This is the substance of this Prophecy: now the conclusion followeth, shutting vp the whole with an admiration and commendation of the power and glory of Gods people, whose courage and happinesse shall be so great in subduing and subuerting their Enemies, that as the Lyon resteth not, till he hath gotten his prey, so they shall not put vp their swords and dwell in peace, vntill they haue sheathed them in the Bowels of all their Enemies, and seene the destruction of them before their eyes. The meaning of the wordes is not, that they should be cruell and rauenous, or to stirre them to bee barbarous and beastlie in shedding mans blood, and spilling it on the ground, as water that cannot be gathered vp againe: but to declare and assure, that their hearts were valiant and victorious, so that they should be able to withstand all that did stand against them. This was performed and accomplished in *Ioshua* [l] and *Dauid*, who fought the battels of the Lorde, and trod downe their enemies, [m] *One Man of them did chase a thousand, for the Lord their God fought for them, as hee had promised them:* but especially it was verified in Christ, [n] Who as the Lyon of the Tribe of *Iuda* rose from the dead, lead Captiuity captiue, and hath put all thinges in subiection vnder his feete.

[l] Psal. 60, 10.
[2] Sam. 8, 2, 14
[m] Iosh. 23, 10.
[n] Reuel. 5, 5.

Verse 18. [*He vttered his Parable and said, Rise vp, Balak, and heare: hearken vnto me thou Sonne of Zippor.*] This is the entrance of the Prophecy, wherein he mooueth *Balak* to attention by three wordes, *Rise*, *Hearken*, *Heare*. And when hee chargeth and commaundeth him in the Name of GOD, to rise vppe, he requireth of him to giue eare with meekenesse and reuerence. This we see in the Booke of Iudges, [o] when *Ehud* appointed to bee a deliuerer of the

[o] Iudg. 3, 20

the people saide to *Eglon* King of the *Moabites*, *I haue a Message vnto thee from God, then he arose out of his Throne.* So when *Samuel* was to annoint *Saule* King ouer *Israel*, and to be Gouernour ouer Gods inheritance, he saide vnto him: p *Bid thy seruant go before vs, but stand thou still now, that I may shew thee the word of God, and that thou maist heare it with reuerence.* To the same purpose it is noted, that when the law of God was read, *Iosiah* q stood by the Piller, and made a couenant before the Lord. The like we see in the booke of *Nehemiah*, when *Ezra* the Scribe read the Scriptures to the people, and gaue the interpretation of them, r *All the people stood vp in token of their reuerence and attention.* So in this place, *Balaam* requireth *Balak* to rise and stand vp when he was to speake vnto him in the name of the Lord, as if he should say; Albeit thou be a King, & sittest in the throne, yet I come vnto thee from the King of Kings: thou rulest ouer thy Subiects, but thou must be content to suffer God to rule ouer thee: thou requirest silence and subiection to thy selfe, but thou must hold thy peace, and harken with all reuerence and respect when he speaketh. From hence we learne, s that the word of God is alwayes to be heard with great reuerence and wonderfull attention. Whensoeuer wee come to the exercises of Religion, wee must come with humility and humblenesse of mind, albeit they be deliuered and brought vnto vs by wicked and vngodly men. The truth of this Doctrine is confirmed vnto vs by diuers precepts, proued by many promises, and sanctified by sundry examples out of the word of God.

Touching precepts, when *Moses* exhorted the people without adding or diminishing to obserue the Law, *Deut.* 4 he saith, t *Now therefore harken, ô Israel, vnto the ordinances and to the Lawes which I teach you to do, that ye may liue and possesse the land.* And afterward, *Gather the people together, men, women, and children, and thy stranger that is within thy gates, that ye may heare, and that ye may learne and feare the Lord your God, and keep and obserue all the words of this law: and that your children which haue not knowne it, may heare it, and learne to feare the*

p 1 Sam. 9, 27.

q 2 Kings 23. 3 Chron. 34, 31.

r Nehem. 8, 9.

s *Doct.* 10. All reuerence and attention is due to the word and Sacramentes, whatsoeuer the speaker be.

t Deut. 4, 1, & 31, 12, 13.

the Lord your God. This *Salomon* [u] teacheth. *Take heed to thy foote when thou entrest into the house of God, and be more neere to heare, then to giue the Sacrifice of Fooles, for they knowe not that they do euil.* Heereunto accordeth the saying of our Sauiour so often vrged, [x] *He that hath eares to heare, let him heare.* Touching the promises made to such as come with such an affection, wee may read in the Prophet *Esay*, [y] *To him will I looke, euen to him that is poore, and of a contrite spirite, and trembleth at my wordes.* And againe, *Heare ye the word of the Lord, all ye that tremble at my word.* Lastly, touching the examples of the faithfull that haue gone before vs in the performance and practise of this duty, we haue a cloud of witnesses recorded vnto vs. The Israelites after their return from captiuity, are cómended, [z] that when *Ezra* the Priest brought the Law before the congregation both of men and women, and read therein from the Morning vntill the Mid-day, the eares of all the people harkned vnto the Booke of the law. So when *Samaria* was called & conuerted to the faith of Christ, by the preaching of *Philip*, (*a*) it is said; that the people gaue heed with one accord to those things which he spake, hearing and seeing the Miracles which he did, as before they had giuen heed from the least to the greatest, to the enchantments of *Simon* the Sorcerer. And in the sixteenth Chapter the Spirit testifieth, that *Lydia* heard the Apostles diligently, [b] whose heart the Lord opened, that she attended vnto the things which *Paul* spake. The Apostle *Peter* writing to the dispersed *Iewes*, testifieth this, [c] *Wee haue a sure word of the Prophets, to the which ye do well that ye take heed, as vnto a light that shineth in a darke place, vntill the day dawne, and the day-starre arise in your hearts.* All these Precepts commanding, promises assuring, and examples confirming this Doctrine, do teach that it is our duty to stir vp our attention, and to be forward to learne Gods will with all reuerence and readinesse, when it is reuealed and deliuered vnto vs.

[u] Eccl 4, 17.

[x] Math 13,9. Reuel. 2, 17. 5, and 3, 6.

[y] Esai. 66, 2 5.

[z] Neh 8, 2, 3.

[a] Acts. 8. 5, 6, 10, 11.

[b] Acts 16, 14

[c] 2 Pet 1, 19.

Reason. 1.

The Reasons heereof are plaine and euident. For first, it is God that speaketh vnto vs, so often as his worde is preached;

preached among vs. Hee is a moſt mighty and terrible God whom we worſhip, and in whoſe preſence we ſtand, hauing all power and Maieſty in him, who is euen a conſuming and deuouring fire, and we in compariſon of him as duſt and aſhes, as vile and baſe vaſſals. This is the reaſon vſed and vrged by the Wiſe-man. *Be not raſh* [d] *with thy mouth, nor let thine heart be haſty to vtter a thing before God: for God is in the heauens, and thou art on the earth, therefore let thy words be few.* So the Apoſtle ſaith, [e] *Wee are Ambaſſadors for Chriſt, as though God did beſeech you through vs, we pray you in Chriſts ſteed, that ye be reconciled to God.* Our Sauiour ſending out his ſeauenty Diſciples, & giuing them in charge how to behaue themſelues, [f] ſaith: *He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me: and hee that deſpiſeth me, deſpiſeth him that ſent me.* Thus doth the Apoſtle giue Teſtimony to the faith and obedience of the *Theſſalonians*; that when they receiued of him the preaching of God, [g] *They receiued it not as the word of man, but as it is indeed the word of God, which worketh in them that beleeue.* So then, to be cold and careleſſe heerein, is a plaine diſgrace and meere mockery of God, worſe then mocking and miſuſing of Father and Mother. Hee that hath to doe and to deale with an earthly Prince, will bee circumſpect in his behauiour: how much more ought wee to behaue our ſelues with all reuerence in hearing the word, hauing thē in ſpeciall manner to deale with God, who is the Author of it, and the worker by it.

d Eccl. 5, 1.

e 2 Cor 5, 20.

f Luke. 10, 16

g1 Theſ. 2, 13.

Secondly, we ſhall be iudged by it at the laſt day, being the rule of our faith, and of all our actions. It is a letter written from God, publiſhed by his Sonne, ſealed by his ſpirit, witneſſed by his Angels, conueyed vnto vs by the Church, which is the [h] piller and grounde of truth. This is that which our Sauiour Chriſt teacheth. *If any man heare my words and beleeue not, I iudge him not: for I came not to Iudge the world, but to ſaue the world: He that refuſeth me, & receiueth not my words, hath one that iudgeth him,* [i] *the word that I haue ſpoken, it ſhal iudge him in the laſt day.* Seeing then, it ſhall

Reaſon. 2.

h 1 Tim 3, 15.

i Iohn 12, 47, 48.

shall be the Iudge by which wee must bee tried, and the word whereby our soules shall be saued, it worthily claimeth and challengeth at our hands the greatest attention to be yeilded vnto it.

Reason. 3. Thirdly, negligent and contemptuous hearers, shal be greeuously and seuerely punished, according to the Nature and quality of their sinne. The Prophet *Ieremy* hath a general rule, holding in al things warranted and done by Gods appointment, and confirmeth this by a strong reason, when he saith, [k] *Cursed bee hee that doth the worke of the Lord negligently.* This is more plainly and particulatly touched and taught by the Apostle to the *Hebrewes*, [l] *If the word spoken by Angels was stedfast, and euery transgression and disobedience receiued a iust recompense of reward, How shall wee escape if we neglect so great saluation, which at the first began to be preached by the Lord, and afterward was confirmed vnto vs by them that heard him.* To this purpose Christ himselfe denounceth and deliuered the greatest threatning of most greeuous iudgements, to fall vpon all negligent hearers, [m] *Willing his Apostles to shake off the dust from their feete, as a witnesse against them, and telling them that it shall be easier in the day of account, for Tyre and Sidon, for Sodome and Gomorrah, then for them.* So then, whether we consider the person of God that speaketh, or the power of the worde that iudgeth, or the punishment of death that falleth vpon careless contemners, we see that we are all bounde to come to the exercises of Religion, with all reuerence and attention.

[k] Ier. 48, 10.

[l] Heb. 2, 2, 3.

[m] Math 10, 14 and 11, 21, 24.

Vse 1. Let vs now gather some Vses that follow from this doctrine. First, we learne from hence, that euery one which commeth to heare the word of the Lord must be perswaded, that though it be a poore, weake, sinfull man, subiect to the same passions that we are, which is the Minister and messenger to deliuer whatsoeuer wee heare, that notwithstanding we stand and appeare before the great God of heauen, and most mighty Iudge of the world, to be informed and reformed of him, and to receiue his will which

which is able to ſaue our ſoules. *Cornelius* the Captaine comming with his kinsfolke, family, friends, and whole retinue, made this vſe, which now we vrge, ſaying; n *We are all heere preſent before God, to heare all thinges that are commanded thee of God.* He doth not ſay, we ſtand heere before thee, but we are all preſent before God; nor to heare only the Apoſtle, but all thinges that are commanded thee of God. He doth not ſay, we ſtand heere before thee, but we are all preſent before God; nor to heare onely the Apoſtle, but all things that are commanded thee of GOD to deliuer vnto vs. Thus Paule commendeth the *Galathians*, o that they receiued him as an Angell of God, yea, as Chriſt Ieſus. It is the high ordinance of God to put his Heauenly treaſure in earthen veſſels, p *That the excellency of that power might be of God, and not of vs.* Would it not argue an intollerable daintineſſe and niceneſſe of a wanton ſtomacke to refuſe good and wholeſome meat, becauſe it is brought in platters of pewter, or diſhes of woode, not in veſſels of Siluer or Gold? So is it an euident argument of loathing the heauenly Manna, when wee haue the precious worde of God in reſpect of perſons, and heare it not for the words ſake, but according as we fancie and affect the Teacher, verifying the ſaying of *Salomon*, q *The perſon that is full deſpiſeth an Hony-combe, but vnto the hungry ſoule euery bitter thing is ſweet.* This ſerueth to reproue thoſe which come to the hearing of the worde, as to an ordinary matter, and neuer haue any thought or meditation of Gods preſence to keepe them in awe, but come to heare ſome newes, or ſome new man, & vſe the practiſe of the Iewes condemned by the Prophet *Ezechiell*, r *They come vnto thee as the people vſeth to come: my people ſit before thee and heare thy words, but they will not do them, for with their mouthes they make ieſts, and their heart goeth after their couetouſneſſe: and loe, thou art vnto them as a vſing ſong of one that hath a pleaſant voice, and can ſing well, for they heare thy words, but they will not doe them: when this commeth to paſſe, then they ſhall knowe that a Prophet hath beene among them.*

n Acts. 10, 33.

o Gal. 4, 14.

p 2 Cor. 4, 7.

q Prou. 27. 7.

r Ezek. 33, 31 32.

Secondly,

Vſe. 2. Secondly, ſeeing we are bound to heare the worde, to pray to God, to receiue the ſacraments with al reuerence, it ſeemeth to condemne all abuſes, vnſeemely geſtures, & vnreuerent behauiour when wee come into the houſe of God. True it is, the deuill (if he can preuaile) will keepe vs from hearing the word, and ſuggeſt vnto vs matter of profit or pleaſure, to ſtop and ſtay vs from reſorting vnto the place of Gods worſhip: but if he cannot ſo farre obtaine his purpoſe, he will go with vs, and accompanie vs thither. When we are neareſt to that which ſhould do vs good, and further our ſaluation, [r] *He is ready at our elbow, to binder the word, and to worke our deſtruction.* Hence it is, that many are preſent in body, that are abſent in mind, forgetting that they haue to do with God, and with the means of their ſanctification. They haue their hearts wandering about worldly matters, they finde no ioy, they feele no delight, they taſt no ſweetneſſe, they perceiue no comfort nor gladneſſe wrought in them in theſe exercíſes of their faith: but they are rather a burden vnto them, and take them as a waight and wearineſſe lying heauy vppon them. Many come for cuſtome of the time, for faſhion of others, and for feare of punniſhment: whereas, if they might be left free to themſelues, & to the liberty of their owne will, they could finde in their hearts not to pray at all; not to heare at all; not to partake the Sacraments at all; yea, to breake out into open blaſphemy, and ſay with the Atheiſts and vngodly men, [t] *Who is the Almighty that we ſhould ſerue him, and what profit haue we if we ſhould pray vnto him?* Many are carried away and poſſeſſed with dulnes and heauineſſe of body and mind, an ordinary and daungerous abuſe hindering the ſauing knowledge of the goſpell. This is a ſubtile ſlight and ſuggeſtion of Sathan, wherein many complaine, but few ſtriue againſt, & therefore ſpend the greateſt time allotted and alowed for hearing the word, in drouzineſſe and ſleeping: and whereas they ſhould raiſe and rouze vppe themſelues, they hang downe their heads, and lay them on their ſeats, & frame themſelues

[r] Math. 13, 19.

[t] Iob. 21, 15.

themſelues to ſnort and ſleepe, rather then to heare and attend. An vnfit & vnſeemely geſture for ſo high a work.

If thou ſhouldſt ſo behaue thy ſelfe to thy Father or Prince ſpeaking vnto thee, would they not take themſelues to be abuſed at thy handes? *Balaam* chargeth *Balak* to riſe vp and heare, but theſe lie along vnciuillie, or turne their backes vndecently, or lay them downe vnreuerently: contrary to the religious practiſe of the people, when Chriſt preached at *Nazareth* on the Sabbaoth day, *The eyes of all* [t] *that were in the Synagogue were faſtned on him.* Many are talking and ſpeaking to others, when they ſhould heare God ſpeake and talke vnto them: they remoue out of their places to place others, and bring them in their ſeats.

[t] Luke. 4, 20.

True it is, kindneſſe and curteſie are commendable vertues. But it is curſed curteſie which is ſo dearely bought, euen with the loſſe of the leaſt ſentence and ſaying of the word of God. Others are reading in the Church, & bring with them Bookes beſides the Scriptures, peraduenture of Prayers or Sermons, or ſuch like Godly Treatiſes, (if not of vnprofitable matters) in them they exerciſe themſelues, and ſpend the time; whereas they ſhould hearken to help their inſtruction, and not read to hinder their attention. But doe you condemne reading, will ſome ſay? It is not a good and godly exerciſe? Doe not men rather neede to bee encouraged, then diſcouraged from that duty? I anſwere, that reading is not to be condemned, & no man ought to be diſcouraged from reading. Wee doe not reproue the worke done, but the time wherein it is done. A good thing done in ſeaſon is twice done. A thing done out of ſeaſon is euilly done. To all thinges there is an [u] appointed time, and a time to euery purpoſe vnder the Heauen; there is a time to keepe ſilence, and a time to ſpeake; there is a time to reade, and a time to heare; a time to pray, and a time to receiue the Sacraments. To pray to our ſelues, [x] or read by our ſelues, when we ſhold heare together with others in the Congregation, or to exer-

Obiection.

Anſwer.

[u] Eccl. 3, 1, 7

[x] Math. 6, 5, 6

exercise the tongue when wee should vse the eare, or to speake to God, when we should heare him speaking vnto vs, cannot stand with the generall rules of Scripture, appointed to direct vs in our publike assemblies, [y] *Let all thinges bee done to edifying. Let all thinges bee done honestly, and in order.* The Apostle reproouing the disorders crept into the Lordes Supper, that when they should eate the Lords Supper, euery man tooke his owne Supper afore, and tarried not for his Brethren; wherby it came to passe, that some were hungry, and others full, saith; [z] *Haue yee not Houses to eate and drinke in? Despise ye the Church of GOD and shame them that haue not?* Where, hee doth not simply condemne eating and drinking (no more then Christ, when he whipped out of the Temple (*a*) such as made the House of Prayer a Denne of Theeues, condemned buying and selling) but vsing them at an vnfit time. Thus we see, how it standeth vs all vpon, to beware and take heed of all abuses, that take away reuerence, and hinder attention, to the end we may with meekenesse receiue the word engrafted in vs, that is able to saue our soules.

[y] 1 Cor. 14, 5. 40.

[z] 1 Cor. 11, 21, 22.

[a] Mark. 11, 15.

Vse. 3. Thirdly, this duty requiring reuerence and attention at our hands, directeth vs vnto another duty; Namely, to prepare our selues before we come, ordering the affections of our minds, and disposing the powers of our soules in such sort, that they may bee fitted and furnished for that worke. When the people of Israell were to receiue the Lawe on Mount *Sinai* (*b*) they sanctified themselues, and purged their consciences from dead workes. The Apostle hauing set downe the institution of the Lords supper to the *Corinthians*, and taught them, that vnworthy receiuers eate to themselues iudgement, and make themselues guilty of the body and bloud of Christ, (*c*) willeth them to examine themselues, and so eate of this Bread, & drinke of this Cuppe; and not to come hand ouer head in prophane manner. Now to this preparation (*d*) sundry thinges are required.

[b] Exod. 19, 10.

[c] 1 Cor. 11, 28. 29.

[d] What is required to fit & prepare our selues to the exercises of our Religion.

First, wee must bring with vs, diligence, to marke earnestly,

neſtly, and obſerue carefully the word of God deliuered, which auaileth and aduantageth vs much for profiting thereby in knowledge and obedience. Diligence maketh a rough way, plain; bitter things, ſweet; and hard things eaſie. This *Salomon* preſcribeth to the Sonnes of God, [e] *My Sonne, if thou wilt receiue my wordes, and hide my commandements within thee, and cauſe thine eares to hearken vnto wiſedome, and incline thine heart to vnderſtanding, if thou ſeekeſt her as Siluer, and ſearcheſt for her as for Treaſures, then ſhalt thou vnderſtand the feare of the Lord, and finde the knowledge of God.* This Chriſt commandeth, [f] *Search the Scriptures, for in them ye think to haue eternall life, and they are they which teſtifie of me.* This alſo the Apoſtle requireth, [g] *Let euery man be ſwift to heare, ſlow to ſpeake, and ſlow to wrath.* Wee muſt vſe labour and induſtry, nor vpon ſome ſuddaine motion and pang, nor by reaſon of ſome good company onely, or for feare of danger, but in a continuall courſe and earneſt manner, as Worldlinges vſe to take paines to attaine Treaſure and Riches, in as much as the heauenly Treaſures of a better life, doe farre ſurpaſſe all earthly riches that carnall men make their greateſt happines. We ſee how Artificers and Handy-crafts men folow their Trads, who riſe earlie & ſit vp late, who labour night and day, who endure cold and heat to earne a little of this worlds good: but where ſhall we find that Chriſtian, who ſo eagerly and earneſtly followeth after the Kingdome of God & his righteouſneſſe? Behold, how Merchantes compaſſe Sea and Land & ſaile to the furtheſt partes of the world, with danger of theyr liues, to get the goodes of the Earth. But greater is the gaine of godlineſſe and heauenly wiſedome, and therefore we ſhould redeeme the time, to procure it, [h] and ſell all that we haue of our owne, to purchaſe it.

Secondly, we muſt be touched with the feare and dread of Gods Maieſty, for feare engendereth teachablenеſſe, meekeneſſe, and humbleneſſe of minde, [i] and is the beginning of wiſedome. This is ſo neceſſary a worke, that God euermore wrought it in his Seruants, before hee reueiled

[e] Pro. 2, 1. 2, 3 4.

[f] Iohn 5, 39.

[g] Iames 1, 19.

[h] Math. 13, 44 45.

[i] Prou. 1, 7.

ueiled himselfe vnto them. Thus he dealt with *Abraham*, *Gen.* 15, 12. When he made a fearefull darkneſſe fall vpon him. Thus he dealt with *Iacob*, *Gen.* 28. He was afraid, and ſaide, *How fearefull is this place! This is none other but the houſe of God, and this is the gate of heauen.* Thus he dealt wih the [k] *Iſraelites* and with *Moſes* himſelfe, at the deliuering of the Law, and entring into couenant with them. Thus he dealt with *Paule* at his conuerſion to the faith, which before he deſtroyed, there ſhined ſuddenly a light round about him from heauen, [l] *Whereat he fell to the earth, trembling in body, and aſtonied in minde, and troubled in conſcience.* Thus he dealt with the Apoſtle *Iohn*, when he ſaw a viſion of Chriſt, [m] *He fell at his feete as dead.* The want of this reuerent feare, lifteth vs vp againſt God, and cauſeth vs oftentimes to checke the word, and to be bold to controul it, that we cannot ſuffer our ſelues to be checked & controuled by it. This fear ariſeth in our harts, and is wrought partly by the conſideration of Gods Maieſty, and partly by the Meditation of our owne infirmity, and ſerueth to correct our naturall Pride, and to redreſſe our corrupt affections. Thirdly, we muſt bring with vs faith in Chriſt, and beleeue in the promiſe and worde of God, that it is infallible, as *Heb.* 4. 2. *Vnto vs was the Goſpell preached as vnto them: but the word that they heard profited not them,* [n] *becauſe it was not mixed with faith in thoſe that heard it.* This is that gift of God that purifieth the heart, boreth the eare, and maketh the way for other graces to follow. Laſtly, if we would heare with profit, wee muſt haue good and honeſt hearts ſanctified to euery good worke. This our Sauiour ſheweth in expounding the parable of the ſower, [o] *That which fell in good ground, are they which with an honeſt and good heart, heare the word and keepe it, and bringeth foorth fruite with patience.* This the Apoſtle *Iames* to the ſame purpoſe, who charging vs to bee ſwift to heare, and ſlow to ſpeake, [p] addeth, *Wherefore lay apart all filthineſſe and ſuperfluity of malicioſneſſe, and receiue with meekeneſſe the word that is grafted in you.* The want of this preparation maketh ſo many

[k] Exod. 19, 12. Heb. 12, 21.
[l] Acts. 9, 4, 6.
[m] Reuel. 1, 17.
[n] Heb. 4, 2.
[o] Luke. 8. 15.
[p] Iam. 1, 21.

ny vnprofitable and fruitleſſe hearers. No man is ſo ſimple and ſottiſh to ſow his ſeede and caſt away his Corne, vpon ground vnploughed and vntilled. Shall we haue this knowledge and vnderſtanding in earthly thinges, and ſhall wee diſcerne nothing in heauenly things, but ſuffer the immortall ſeed of the word to vaniſh away thorough want of due preparation? Hence it is, that the Prophet exhorteth q *To breake vp our fallow ground, and not ſow among the Thornes, to be circumciſed to the Lord, and to take away the fore-kinnes of our harts, leaſt the wrath of God come forth like fire, and burne that none can quench it.* q Ier. 4, 4.

Fourthly, it is the duty of the people to heare with reuerence, to prepare themſelues thereunto, and to beware of all abuſes that hinder attention? Then it ſerueth to guide and direct the Miniſters of the Goſpell, to ſpeake the word with all reuerence, as the Ambaſſadors of God, that our preaching be with power and authority, and ſo Miniſter grace vnto the hearers, r to the end they may thinke of vs, as of the Miniſters of Chriſt, and diſpoſers of the ſecrets of God. For how ſhall the people heare it with reuerence, if we bee not carefull to deliuer it with reuerence as the word of our Maiſter that ſent vs. Heereunto commeth the exhortation of the Apoſtle *Paul*, s *Studie to ſhew thy ſelfe approued vnto God, a workeman that needeth not to be aſhamed, diuiding the worde of truth aright.* And the Apoſtle *Peter* to the ſame purpoſe ſaith, t *If any man ſpeake, let him ſpeake as the words of God: if any man Miniſter, let him do it, as of the ability which God miniſtreth, that God in all things may be glorified through Ieſus Chriſt.* Now, that this gracious deliuery of the word may be retained, ſome thinges are to be obſerued in the very action. Touching the fitting and preparing of our ſelues to the worke of the Miniſtery, that we may preach with fruite, and ſpeake with comfort, it is neceſſarily required of vs to vſe prayer, reading, ſtudy, meditation, and ſuch like helpes, as may further vs in our calling. For albeit we haue wits quicke to conceiue, memories firme to retaine, and tongues readie

Vſe. 4.

r 1 Cor 4, 1.

s 2 Tim 2, 15.

t 1 Pet. 4, 11.

to vtter, [t] yet we muſt not abuſe theſe excellent giftes to ydleneſſe or vaine glory, but when we haue done all that we can, account all our paines and labour too little, ſaying with the Apoſtle, [u] *Who is ſufficient for theſe things?* The Prophets and Apoſtles of Chriſt were indued with extraordinary gifts, and had a plentifull meaſure of knowledge giuen vnto them, yet they ceaſed not to ſtudy the Scriptures. *Peter* pronounceth of them al, [x] *That they tooke great paines in their Prophecies, the Prophets enquired and ſearched diligently the things that concerne the ſaluation of the Church. Peter* read the [y] Epiſtles of *Paul*, and *Daniel* (*z*) the Propheſies of *Ieremy*. *Paule* receiued the Doctrine of the Goſpell by reuelation, was taken vp into Paradice, and heard words which himſelfe durſt not expreſſe, and the Saintes were not able to conceiue: he was ready to lay downe his life, and ſaw himſelf at deaths dore, yet he had a deſire ſtill to profit, as apeareth (*a*) in that he willeth *Timothy* to bring the Bookes and Parchments with him, when he came vnto him. Wherefore it beſeemeth not the waightineſſe of the worke which we handle, nor the preſence of the people to whom wee ſpeake, nor the reuerence of the place wherein wee ſtande, nor the worthineſſe of the perſon, whom we repreſent, to ſtep vp ſuddainely to ſtand in the ſtead and roome of God, like horſes that run away with an empty Cart, and ſet forward in the way before they haue their load. No man dareth to ſpeake of Princes affaires before Princes, with lenity: no man dareth giue ſentence of life and death raſhly. The Miniſter ſpeaketh of Chriſt, before God and Angels. He ſetteth before his hearers life and death, heauen and hell, and pronounceth the ſentence of ſaluation or damnation vpon them, as *Moſes* teſtifieth, [b] *Behold, I ſet before you this day a bleſſing and a curſe: the bleſſing, if ye obey the Commandements of the Lord your God, and the curſe if ye will not obey.* Thus much for the preparation: In the action it ſelfe, wee muſt vſe all ſeemely and decent behauiour: comely and reuerent geſtures of the body, haue alwayes a ſober looke and modeſt countenance,

[t] See the faithful ſhepheard

[u] 2 Cor 2,16.

[x] 1 Pet. 1, 10

[y] 2 Pet 2, 16.

[z] Dan. 9, 2

[a] 2 Tim. 4, 13

[b] Deut 11, 26 27, 28

tenance, that it may appeare to others, that wee are inwardly moued & touched our selues, with that we speake. We must vtter gracious wordes, to worke godly edifying in the spirit, not ridiculous iests to procure laughter. We must lay aside the perswasible words of human wisedom. We must not relate stories, and tell merry Tales to fill vp the time, and to make our Auditors merry. Wee must auoide all light gestures, that may bring our Ministery into contempt. Many vse in their teaching, casting abroad of their armes, knocking of the Pulpit, lifting themselues vppe, and immediately sinking downe, hemming in the throat, rouling of the eyes, rubbing of the browes, nodding of the head, stamping with the feet, turning euerie way with the body, snuffing with their nose, fidling with the fingers, tuning with the voice, as if they were acting their part vpon the stage, or as if they were Fencers playing their Prizes. These and such like abuses we must labour to reforme, by vsing aduised deliberation in our selues, and obseruing what is comely or vncomely, what is decent or defectiue in others. The world is full of carpers and scoffers. Many will sooner marke what behauiour is amisse in vs, then what Doctrine we deliuer, or what is amisse in their owne liues. When *Iacob* fell sicke of his sickneſse, whereof he dyed, he gathered his sonnes together, to giue them instruction before his death, and not being able through weakneſse to stand on his feet, he raised vp himselfe in his bed, and leaned on his staffe, that he might shew reuerence to the word that hee pronounced. *Gen.* 47 31, and 49, 33. The like we see in *Dauid*, he stood vpon his feete, to giue honour to the worde. 2. *Chron.* 2. To conclude this point, as we haue occasions offered vnto vs to speake of God, of his Iudgements, or Mercies, of sinne against God, of the calamities of others, wee must alwayes remember to speake of the person of God, with reuerence; of the Iudgements of God, with feare; of the promises of God, and comforts of his word, with cheerefulneſse; of sinne against God, with hatred and detesta-

tion: of other mens miseries, with feeling and compassion. Thus we shall become most profitable Teachers, (d) and thus *we shall be as wise Scribes taught vnto the Kingdome of Heauen, which bring forth out of their Treasure, things both new and old.*

d Math 13,52

Vse.5.

Lastly, we learne from hence not to forsake the exercises of Religion, for the wickednesse or vnworthinesse of the Ministers. Who was it that propheſied in the name of God in this place? was it not *Balaam*, a leud liuer, a cursed Idolater, a diuelliſh Sorcerer? And yet *Balak* is commanded to rise vp out of his Throne, and to hearken vnto him with all attention. It standeth vs vppon more to regard the matter, then the speaker, and to marke what is deliuered, then the person that doth deliuer it. The Phariſies in the dayes of Christ were leud liuers, and many of them of other Tribes then of *Leui*, (e) yet so long as they sate in *Moses* Chaire, the Diſciples are commaunded to heare them, and to obserue whatsoeuer they commaunded. We must discerne and distinguish the life of the Ministers from their Doctrine. As we are not to receiue their Doctrine for their good life, so we are not to reiect it for their euill life. Therefore the Apostle saith, (f) *Some preach Christ through enuy and ſtrife, and some also of good will? What then? Yet Christ is preached all manner wayes, whether it bee vnder a pretence, or ſincerely, I therin reioyce, yea, & wil reioyce.* Although he were sorry that the gospel was preached by such men, yet hee was glad it was preached. This serueth to reproue those that wil not hear scandalous ministers, nor receiue the Sacraments at the hands of ignorant Ministers, (g) *Who haue itching eares, and after their owne luſts get them an heap of teachers,* (h) *Who are euer learning, and are neuer able to come to the acknowledging of the truth.* Euill Ministers of corrupt life may deliuer the good thinges of God. So long as they preach the worde of God truely, and administer the Sacraments sincerely, according to the ordinance of Christ, the wickednesse of their persons cleaueth to themselues. If a Prince should send vs a message, or offer vs some present

e Mat. 23 2,3.

f Phil.1,15,18

g 2 Tim 4.3.

h 2 Tim. 3,7.

ſent by the handes of ſome Meſſenger that were an euill Man, would wee reiect them for the fault of the perſon, or accept them as the fauour of the Prince? So ſhould it be with vs, when Gods word is preached, and his Sacramentes adminiſtred: wee muſt hearken what it is that is preached, conſider what it is that is deliuered. If it bee of God, we cannot refuſe it, leaſt wee be found contemners of his Ordinances. The people of Iſraell abhorred the ſacrifices of God, for the prophane life of the Prieſts, [i] but Iudgment is denounced againſt them for their contempt. [i] 1 Sam. 3, 11.

Verſe 19. [*God is not as Man that he ſhould lie, neither as the Sonne of Man that he ſhould repent, &c.*] Hitherto wee haue ſpoken of the enterance of this ſecond Prophecy: now wee come to the Prophecy it ſelfe. Hitherto in the Nature of God, is deſcribed and expreſſed vnto vs, that he is conſtant in his merciful promiſes toward his church, with whom is no variableneſſe, nor ſhaddow of turning. This is one of the names and eſſentiall properties of God, whereby he is knowne to bee God, who is vnchangeably good, vnchangeably holy, vnchangeably iuſt and merciſull, and is found firme and faithfull in all his promiſes. Againſt this, it may be obiected, that he is oftentimes ſayde in the Scriptures to haue repented, [k] as *Gen. 6. It repented the Lord that he had made Man in the earth, and he was ſorry in his heart:* [l] *It repented the Lord that he had made Saule King:* [m] *God repented of the euill that he had threatned againſt the Niniuites.* How then can God be ſaid to be immutable and vnchangeable? I anſwere, the Scripture ſpeaketh of GOD three waies; ſometimes properly and then he is ſaide to be vnchangeable, no variableneſſe to bee in him, and that hee cannot repent, as 1. *Sam. 15. the ſtrength of Iſraell will not lie nor repent: for he is not a man that he ſhould repent.* Sometimes vnproperly and figuratiuely for our capacity, and becauſe of our weakeneſſe, not otherwiſe beeing able to conceiue of the high things of God. Hence it is, that we read of the eyes, eares, handes, armes, the hart of GOD, and ſuch like. Not that theſe partes and members are in

Obiection.

[k] Gen. 6, 6, 7.

[l] 1 Sam. 15. 11

[m] Ionas 3, 9

Anſwer.

God, who is a ſpirite inuincible and infinite. But becauſe we cannot vnderſtand how one ſhould ſee without eyes, or heare without eares, or ſhew ſtrength without armes, theſe parts are giuen to God, to teach vs that he ſeeth all thinges, he heareth all thinges, he worketh all thinges in Heauen and Earth as pleaſeth him. Thus is God ſet ſometime before vs, as it were turned & transfigured into our nature, [n] and (as one ſaid) *He hath not theſe things by nature, but by effect.* The change is not in God, but in his woorke. Repentance in him is no perturbation or griefe, he knoweth all thinges, and is ignorant of nothing. When hee is ſaid to repent that he made man; the meaning is, hee determined to deſtroy him whom before hee had created. When he is ſaid to repent of making *Saul* King; the meaning is, hee determined to take the Kingdome from him, to whom before he had aſſigned it, and whom hee cauſed to be annointed. So then, we haue heere in this attribute, a teſtimony of the conſtancy of God.

[n] *Bern. in ſer. 4. ſuper Cant.*

From hence we learne, that [o] God is vnchaungeable, infallible, faithfull, and true in all his waies, wordes, and workes. His decrees are immutable and irreuocable, and without ſhew or ſhaddow of turning. This is that which the Lord claimeth and challengeth to himſelfe, [p] *I am the Lord: I change not: I am God, and there is none other God, there is nothing like me, My counſell ſhall ſtand, and I will doe whatſoeuer I will.* So the Prophet ſpeaketh in the Pſalme, [q] *Hee is the Lord our God his iudgements are through all the Earth: He hath alway remembred his couenant and promiſe that hee made to a thouſand Generations, and ſince hath confirmed it to Iacob for a Law, and to Iſrael for an euerlaſting couenant.* To this purpoſe the Apoſtle ſaith; [r] *The guifts and calling of God are without repentance.* By all theſe places, wee ſee this truth plainely prooued vnto vs, that God is vnchangeable in his mercy and goodneſſe toward his Church and Children.

[o] *Doct.* 11. God is vnchāgably true in al his waies, wordes and workes.

[p] Malach 3, 6

[q] Pſa. 105. 7, 8 10.

[r] Rom. 11, 29

Reaſon 1.

The reaſons follow to be conſidered. Firſt, hee is not like vnto man, his waies are not like mans waies, nor his thoughts like to mans thoughts: but as farre as Heauen is

diſtant

diſtant from the earth, ſo farre are the workes of GOD from ours. We know by experience the changeable nature of man, of whom the Scripture ſaith, [s] *All men are lyers.* He is ready to ſay and vnſay, to affirme and deny with one breath. He is conſtant to day, hee changeth to morrow. He loueth one day and hateth another. The people that receiued Chriſt with great ioy when hee rode to Hieruſalem, not long after cryed out: *Crucifie him, crucifie him.* It is not ſo with God, whoſe mercy endureth for euer, he falſifieth not his truth, neither altereth the thing that is gone out of his mouth, [t] *Hee giueth liberally vnto all, and reprocheth no man.*

[s] Pſal. 116. 11.

[t] Iames 1, 5.

Secondly, his loue & mercy to his people is not changeable as the Moone, vnconſtant as the winde, floating as the Sea, vncertaine as the weather, but ſtable as the earth that cannot bee moued out of his place, [u] and ſteadfaſt as Mount Sion that remaineth for euer. This will plainly appeare vnto vs, if we conſider the ſimilitudes and compariſons whereby it is expreſſed. His loue is like to the couenant of Waters, and as ſure as the promiſe that hee made to *Noah*, that the Waters ſhould no more ouerflowe the whole earth, [x] the Prophet teacheth: *For a little while haue I forſaken thee, but with great compaſſion will I gather thee: for a moment I hid my face from thee for a ſeaſon, but with euerlaſting mercy I haue had compaſſion on thee, for this is vnto me as the waters of Noah: for as I haue ſworne that the waters of Noah ſhould no more go ouer the earth, ſo haue I ſworne that I would not be angry with thee, nor rebuke thee.*

Reaſon. 2.

[u] Pſal. 125, 1.

[x] Eſay. 54, 7, 8 9.

Againe, his goodneſſe is as the ordinance of God, that hath ſet an order for Summer and Winter, for day and night, for ſeed-time and Harueſt, for cold and heat, which ſhall not be changed, therefore the Lord ſaith by his Prophet, [y] *If thou can breake my couenant of the day, and my couenant of the night, that there ſhould not bee day and night in there ſeaſon: then may my couenant be broken with Dauid my Seruant.* Nay, his mercy is ſaid to be more ſtable [z] then the Mountaines: *For they ſhall remoue, and the hils ſhall fal downe, but my mercy*

[y] Iere. 33, 35, and 33, 20.

[z] Eſay 54, 10.

mercy shall not depart from thee, neither shall the couenaunt of my peace fall away, saith the Lord, that hath compassion on thee. Wee see the loue of Mothers is tender and full of pitty toward their Children, who bare them in her Wombe, brought them into the world, nourished them with her breastes, and refused no base seruice for their good, a yet the Lord saith; *Can a woman forget her childe, and not haue compassion on the sonne of her Wombe? Though they forget, yet will I not forget thee.* Seeing therefore, that God is not like to the Sonnes of men, and seeing his louing kindnesse is firmer then the Waters of *Noah*, surer then the couenant of the day, faster then the foundation of the Mountains, and stronger then the loue of Mothers toward their Children, we may conclude, that the stablenesse of his counsels are the Pillers of the earth that cannot be shaken, and the changeablenesse of his goodnesse as the standing Rockes, that cannot bee remoued.

a Esay 49, 15.

Vse. 1. Now let vs come to the Vses of this Doctrine. First, hereby we learne, that God is to bee preferred before all creatures. They are changeable and subiect to alteration, which agreeth not with the nature of God. True it is, God hath highly honored and aduanced man (*b*) aboue the rest of the works of his hands, he made him a little inferior to the Angels, and crowned him with glory and dignity; he hath made him ruler ouer the earth, and put all thinges in subiection vnder his feet, yet he is subiect to mutability & mortality, and must returne vnto the earth, out of which he was taken. Great is the excellency of the heauens and the stars, yet they shalbe changed and deliuered from the bondage of corruptiō into the glorious liberty of the sons of God. But with God is no change, neither any alteration with the Almighty, who remaineth one & the same for euer. This difference betweene the Creator and the creature, betweene God, and the workes of God, the Prophet teacheth, c *Thou Lord hast in the beginning established the Earth, and the heauens are the workes of thine hands, They shal perish, but thou shalt remaine, and they all shall waxe old as doth a Garment, and*

b Psalme. 8, 5. Hebru. 2. 7

c Psal. 102. 26 with Heb. 1, 11

and as a vesture shalt thou fold them vp, and they shall be changed: but thou art the same, and thy yeares shall not faile. Thus we must magnifie the Lord aboue all creatures that are weake and fraile, and acknowledge a great difference betweene the infinite and incomprehensible Maiesty of God, subiect to no chaunge at all, but remaining the same for euer; and the Creatures of God, subiect to vanity and misery.

Vse. 2. Secondly, wee may from hence assure our selues, that God will make vs vnchangeable like himselfe, & we may reioice in the comfort of this his fauour. For seeing his nature is vnchangeable and altereth not, he will make vs in our measure partakers of immortality, [d] when this corruptible shall put on incorruption, this weake, shal put on power, and death be swallowed vp in victory, wee shall bee like the Angels of God; nay, bee transformed into the liuely Image of God, to raigne with him in euerlasting glory. This is a great comfort vnto vs in these daies of sorrow, to consider that the time will come, when our State shal be changed, & we continue for euer without change. Here we are subiect to many turnings and returnings, but after this life shall bee no more place for chaunging: our happinesse shall be vnchangeable and firmely established with God. This the Prophet sets downe, [e] *In thy presence is fulnesse of ioy, at thy right hand there are pleasures for euermore.* This the Apostle confirmeth, describing the second comming of Christ to iudgment, [f] *The dead in Christ shall rise, & we which liue and remaine shalbe caught vp with thē in the cloudes, so shal we euer bee with the Lord.* This circumstance serueth to commend the happinesse of the godly, in that after they haue once made an entrance into it, & taken possession of that heauely inheritance, they shall neuer haue experience of any change, nor find any end or intermission of euerlasting glory. When we shall lay downe this earthly tabernacle, and be cloathed with immortality, we shall tast of a better condition then euer *Adā* had in his greatest felicity. True it is, *Adam* in his innocency had a glorious estate, [g] and he was created in the image of God, according to his like-

d 1 Cor. 15, 53

e Psal 13, 12

f 1 Thes. 4, 17

g Gen. 1, 26

likeneſſe, yet withal he was made mutable & changeable, as we ſee by the euent, for he fell from al his glory, ſo that the excellency of his Dignity, & the excellency of his power were loſt, and turned into weakenes & miſery: but ſo many as ſhall raigne in the Kingdome of heauen, ſhal liue for euer and be vnchangeable, they ſhall neuer fall away, but ſhall be vnmoueable. So then, heereby wee ſee to our endleſſe comfort and conſolation, that ſo many as be true members of Chriſt, haue mortified the corruptions of the old man, to bring forth the fruits of a ſanctified life, haue loſt nothing by the fall of *Adam*, but ſhall recouer a more excellent eſtate in Chriſt, then euer they loſt in *Adam*, ſo that our loſſe is turned to be gain and aduantage vnto vs.

Vſe. 3. Thirdly, ſeeing God is vnchangeable, and keepeth his worde with the leaſt variety or inconſtancy, it teacheth that it is time for vs to repent and turne vnto God. Euery ſoule that will eſcape the wrath of God, and be partaker of his mercies, muſt be faſhioned a new, and framed to pleaſe God, ſanctifying his heart, and changing his will to be agreeable to the will of God. For God will neuer apply himſelfe to vs, nor alter that which is already gone out of his mouth. Many in this life take a priuiledge vnto themſelues by reaſon of their high places, riches, friends, and other outward reſpects to ſinne againſt god, and claime a tolleration and qualification to bee borne withall aboue others. But with the Lord there is no partiality to be found, but being a moſt conſtant God in all his doings, he obſerueth one rule and way with al, he regardeth no mans perſon or perſonnes, nor accepteth any gift or reward, he fauoureth the Prince no more then the ſubiect, the honourable no more then the baſe of byrth, the rich no more then the poore begger, but dealeth with all ſorts of men and women, according to that which he hath already in iuſtice and righteouſneſſe determined in his word, that is, [h] *To them which are contentious and diſobey the truth, he ſendeth indignation and wrath, tribulation and anguiſh vpon euery ſoule that doth euill, the Iew firſt, and then the Gentile,*

[h] Roman. 2, 8

but

but vnto thoſe that continue through patience in wel-doing, he giueth glory and honour, immortality and euerlaſting life. This admoniſheth vs, that wee deceiue not our ſelues in hoping for another maner of dealing from God, then he hath already manifeſted in his word. It is a common practiſe in the world, when we are admoniſhed of any duty, or reprooued of any ſinne, and heare the penalty thereof denounced out of the word, to anſwere, we hope it is not ſo hard as you would bear vs in hand, we truſt God will diſpence with vs if we do no worſe, ther are few or none, but offend in as great matters as theſe. And thus, although not plainly & peremptorily, yet in very deed we do as much as if we accuſed God to be a lyer, to be inconſtant and deceiueable, and his word to be a counterfait word, [1] which notwithſtanding is ſaide to bee like vnto ſiluer, which is ſeauen times tried in the fire. It hath no droſſe or deceite in it, it hath neuer failed or beguiled any. An vnchangeable God, an vnchangeable word. Let vs be transformed into the obedience of it. It is not a leaden rule to bende euery way to vs. All our wayes muſt be brought and framed vnto it. And when once we are returned to God, let vs not returne backe againe to our olde wayes, but perſeuere and continue conſtant vnto the end. The vnchangeable God, requireth an vnchangable ſeruant. As he is euerlaſting and eternall, ſo hee requireth faith and obedience to remaine and endure with vs to the laſt breath.

[1] Pſalme. 12, 6

Vſe. 4.

Laſtly, heerein is great comfort offered to the ſeruants of God, as on the other ſide horrour to the wicked and diſobedient. For, ſeeing God in immutable, the ſame now which hee hath beene heeretofore, and ſo is to continue for euer, we may from hence take ſtrong conſolation frō former exmaples of Gods dealings towarde his deareſt children, and in all tentations and trials build our ſelues vpon that bleſſed experience, as vppon a ſure foundation that can neuer fall or faile vs. As God hath heeretofore neuer forſaken thoſe that truſted in him, reſted and relyed vpon him, but loued thoſe for euer, (k) *Whom hee loued once,*

[k] Iohn 13, 1

once, preſerued and defended the godly from the rage of their Enemies, his guifts toward them being without repentance: ſo will he doe now, and ſo will hee continue vnto the ende of the world; and therefore *Dauid* ſaith, [k] *That in his experience he neuer ſaw the righteous forſaken*: And our Sauiour ſaith in the Prophet: [l] *That they are Plantes planted by God, that ſhall neuer be plucked vp.* Thus the Apoſtle teacheth, [m] *That the foundation of God ſtandeth ſure, and hath this ſeale, the Lord knoweth who are his.* We haue heard of the patience of *Iob*, [n] and know what end the Lord made, albeit he did try him, yet he did not deſtroy him, albeit hee did afflict him, yet he did not leaue him. *Many haue beene the troubles of the righteous*, [o] *yet the Lord deliuereth them out of them all. They haue beene ſtoned, they were hewen aſunder*, [p] *they were tempted, they were ſlaine with the Sword, they wandered vp and downe in Sheepe skinnes, and in Goats skinnes, being deſtitute, afflicted, and tormented*, yet he euermore ſuccoured them in their tentations, ſo that they became more then Conquerours through him that loued them, and were made able to comfort others. His right hand is not ſhortned, hee is ouer the ſame, yeſterday and to day, and abideth like himſelfe for euer. Hee will deale with vs, as hee hath dealt with them. He will ſhew himſelfe toward his Children in theſe daies, as hee ſhewed himſelfe toward our Fathers in former times.

He doth not ſhewe himſelfe to be one God in our age, another God in another age: but in all ages and generations he is one and the ſame to his people, to our endleſſe comfort and conſolation. And as this ought to be effectuall, to ſtay vs in our obedience, becauſe God will continue the ſame God of mercy and truth vnto vs without alteration, which he was to *Noah*, *Abraham*, *Iſaac*, *Iacob*, *Ioſeph*, and al the faithfull, ſo highly renowned and greatly commended in the Scriptures: ſo it muſt ſerue to bee a bridle in the iawes of the vngodly and prophane wretches of the world, that as he hath plagued, conſumed, and throwne downe into the bottomleſſe pit of hell, the wicked heretofore

[k] Pſal. 37, 25

[l] Eſay 61, 3

[m] 2 Tim. 2, 19

[n] Iob 5, 11

[o] Pſal. 34, 19

[p] Heb. 11, 37

tofore that rebelled againſt him, and reſiſted his will, ſo he is vnchaungeable in Name and Nature, and therefore he will doe the ſame to them now, and to as many as ſhall walke in their ſteps for euer. This we may ſee to be a plain caſe q in the righteouſnes of God, *Eccl.* 8. *Though a Sinner doe euill an hundred times, and God prolongeth his daies, yet I know it ſhal bee well with them that feare the Lord, and doe reuerence before him: but it ſhall not be well to the wicked, neither ſhal he prolong his daies, he ſhall bee like a ſhaddow, becauſe hee feareth not before God.* And the Apoſtle *Iude* in his Epiſtle alledgeth and applyeth the examples of Gods vengeance vpon the wicked paſt, to thoſe preſent, and to come, r ſhewing that if God ſpared not the Aungels that had ſinned, but caſt them downe into hell, and deliuered them vnto Chaines of darkeneſſe, to be kept vnto damnation: neyther ſpared the old world, but brought in the floud vppon the vngodly, &c. Let vs remember, that wee ſhall finde God the ſame toward vs for euer, and neuer preſume that he can or will be changed now from that which hee hath beene heretofore toward others.

q Eccl. 8, 12, 13.

r Iude. 6, 7. 2 Pet. 2, 4, 5.

Verſe 21. [*He ſeeth not iniquity in Iacob, he beholdeth not tranſgreſſion in Iſrael.*] Hitherto we haue ſpoken of the vnchangeableneſſe of Gods loue toward his Church. Now let vs ſee the reaſons of it, both in ſpirituall-thinges, and then in temporall. The chiefeſt priuiledge of the Church ſtandeth in the fruition and enioying of ſpirituall bleſſinges. Among all ſpirituall bleſſinges, this is one of the chiefeſt, Remiſſion of ſinnes. This is expreſſed by this phraſe, that God ſeeth not ſinne in them, that is, he forgiueth their iniquity; and imputeth not ſinne vnto them. To the ſame purpoſe the Prophet ſaith, s *Our ſinnes are couered.*

s Pſal. 32, 1.

Theſe may ſeeme at the firſt, ſtrange ſpeeches and phraſes. For ſhall not he that made the t eye ſee? Shal not he that made the eare heare? Hee that made the heart, ſhall not he vnderſtand and know the ſecrets of the heart? are not al things naked & open before him? Or can any hide him-

t Rom. 11, 6.

himselfe from his presence, and winde himselfe from his prouidence? The meaning is not, that God doth not behold them, but it is a borrowed speech from the custome of men, which lay away those things out of sight, which they do not vse, or wold not remember: so that he doth not see them when he dooth not punish them, hee couereth them when he doth pardon them, and account them as if they were neuer committed. So *Hezekiah* saith, *Esai.* 38, 17. *God had cast his sinnes behinde his backe.*

x Esay. 1, 18

y Esay 44, 22.

z Mich. 7, 19

Thus the Prophet speaketh, x *Though your sinnes were as Crimsin, they shall be made white as snow: though they were redde like scarlet, they shall be as wooll.* And afterward, y *I haue put away thy transgressions like a cloud, and thy sinnes as a Mist.* So the Prophet *Michah* saith, z *He wil turne againe and haue no compassion vpon vs: he will subdue our iniquities, and cast al their sinnes into the bottome of the sea.* From all these Testimonies we learne this truth, a that to euery true member of the Church, belongeth the forgiuenesse of all their sinnes. It is a peculiar priuiledge of the faithfull, for the merits and righteousnesse of Christ, to haue their sinnes forgiuen, whereby it commeth to passe that God esteemeth of sin, as no sinne, and of iniquity, as if it had neuer beene committed.

a *Doct.* 12. To al the mébers of the Church belongeth the forgiuenes of sins

Heere then, we haue offered to our considerations, a principall and fundamentall point of our Christian Religion, and of the holy faith; that all our sinnes, wants, and imperfections, originall, and actuall, as well in committing of euill, as in omitting of good, in thought, word, & deed, are couered, healed, and released through the righteousnesse of Christ imputed vnto vs: which beeing apprehended by faith, and applied vnto vs, doth not onely make them as if they had neuer beene, but also iustifie and discharge vs, causing vs to appeare blamelesse and spotlesse in the sight of God. Thus God proclaimeth himselfe to be a most gracious and mercifull God, readily inclined to forgiue sinnes, b *The Lord, the Lord, strong, mercifull, and gracious, slow to anger, and aboundant in goodnesse and truth, reserving*

b Exod. 34, 6, 7

ſeruing mercy for thouſands, forgiuing iniquity, and tranſgreſſion, and ſinne. The like Teſtimonies wee read, plentifully ſet downe in the Prophets, [c] *The people that dwell therein, ſhall haue their ſinnes forgiuen. I am he, euen I am he that putteth away thine iniquities for mine owne ſake, and I will not remember thy ſinnes. I will make a new* [d] *couenant, for I will forgiue their iniquitie, and remember their ſinnes no more. I will cleanſe them from al their iniquity, whereby they haue ſinned againſt mee, yea, I will pardon all their iniquities whereby they haue ſinned againſt me, and it ſhalbe to me a name and an honour before all the Nations of the earth, which ſhall heare all the good I do vnto them.* This is the commendation that Chriſt giueth to his Church, [e] *Thou art all faire my loue, and there is no ſpot in thee.* So then, it appeareth by all theſe words of ſcripture, as by a Cloude of witneſſes, that God vouchſafeth this mercie to his people, forgiuing their ſinnes committed, pardoning their puniſhment deſerued, and giuing them the righteouſnes of Chriſt imputed, as wee beleeue in the Articles of our Faith.

[c] Eſay 33, 24 and 43, 25.

[d] Ier. 31, 31, 32 and 33, 8

[e] Cant. 4. 7

And this truth, (to wit;) that Iuſtification ſtandeth in the remiſſion of ſinnes, through the ſatisfaction of Chriſt, is confirmed vnto vs by ſundry Reaſons out of the worde of God. For firſt wee muſt appeare as iuſt and perfect in Gods ſight, either by the imputation of Chriſtes righteouſneſſe, or by the merit of our owne works; there is no third way can be deuiſed. This is a full diſtribution of cauſes, [f] as appeareth by the Apoſtle ſpeaking of the election and calling of the Iewes, *If it bee of grace, it is no more of workes, or elſe were grace no more grace: but if it be of workes, it is no more grace; or elſe were worke no more worke.* Thus we ſee, he maketh an oppoſition betweene the grace of God, and the workes of men. But no workes can iuſtifie vs, neither of congruity, nor condignity, neither of Nature, nor of grace wrought in vs by the ſpirit of GOD, but by Gods acceptation of the interceſſion and merits of his own ſon. This the Apoſtle witneſſeth, [g] *By the workes of the Law ſhall no fleſh be iuſtified in his ſight.* And in another place, [h] *I count all*

Reaſon 1.

[f] Rom 11, 6

[g] Rom. 3. 20 Galath 3, 6

[h] Phil 3 7, 8, 9

all thinges but losse, for the excellent knowledge sake of Christ Iesus my Lord, that I might bee found in him, not hauing mine owne righteousnesse which is of the Lawe, but that which is through the Faith of Christ, euen the righteousnesse which is of GOD through Faith.

Reason. 2. Secondly, whatsoeuer giueth the creature cause of boasting, and robbeth God of his glory, may not bee admitted, and cannot be accepted in the worke of our iustification. But all thinges sauing the righteousnesse of Christ Minister to vs matter of boasting, and depriue GOD of the honour and glory due to his name. This the Apostle teacheth in sundry places, [i] *If Araham were iustified by works he hath wherein to reioyce, but not with God. By grace are ye saued through faith, and that not of your selues, it is the gift of God: not of workes, least any man should boast himselfe.* So then, our iustification standeth not in our good works, but in that, God pardoneth our euill workes. For we haue all beene as an vncleane thing, [k] *And all our righteousnesse is as filthy clouts.*

i Rom 4,2. Ephes. 2, 8,9

k Esay 64,6.

Vse. 1. Now, let vs make Vse of this Doctrine. First, seeing forgiuenesse of sinne belongeth only to the Church, this ministreth great comfort to the faithfull that are in Christ. The glory and happinesse of our soules and bodies in this life, and in the life to come consisteth heerein. The forgiuenesse of sinnes comprehendeth vnder it, as it were in a short summe, all the mercies of God. This is it which the Prophet *Esai* teacheth, [l] *Comfort ye, comfort ye my people, will your God say, Speake comfortably to Ierusalem, and crie vnto her, that her warefare is accomplished, that her iniquitie is pardoned, for she hath receiued of the Lords hands double for al hir sins.* So *Dauid* declareth the blessednesse of the man, [m] vnto whom God imputeth righteousnesse without works, saying; *Blessed are they whose iniquities are forgiuen, and whose sins are couered, blessed is the man to whom the Lord imputeth not his sinne.* This mercy of God will be sweet vnto vs, and cheer vp our hearts with vnspeakeable comfort, and giue vs ioy in the Holy-ghost, if wee consider these circumstances, that we daily offend God after our new birth, that all sin

l Esay. 40, 1,

m Rom 4,6,2 8. Psal 32, 1, 2 7

is

is odious in it ſelfe, and maketh vs vile and abhominable in the ſight of God, keeping [n] *all good thinges from vs, and pulling downe all euil vpon vs, and that the wages thereof is death, being able to preſſe vs downe to the very bottome of the gulph of hel.* If a man had all the skill of wiſe *Salomon*, to ſpeake as hee did of the Nature of beaſts, of birds, and creeping things, [o] and knew the Vertues of all trees and plants, from the Cedar that is in *Libanus*, vnto the Iſope that ſpringeth out of the wall, and were ignorant of this bleſſed priuiledge, and had not the comfortable aſſurance of it in his conſcience, it could not auaile or profit him one whit. It might peraduenture delight the outward man for a ſeaſon, but wanting the ſweet feeling of Gods fauour in waſhing away his ſinnes, the other can be but vanity and vexation of ſpirit. If a man were able to meaſure the heauens, and to tell the order, height, diſtances, influences, and number of the ſtarres, and yet be ignorant at home, and do not know what is done, as it were within his owne houſe, & within the doores and Cloſſets of his owne heart, what ſhoulde it profit him thus to gaze vp into heauen, when the burden of ſinne is ready to thruſt him down into hell? If a man were ſo excellent and expert, as out of the knowledge of Hearbes and Simples to remedy all the diſeaſes of the body, yet if he be not able to ſalue the ſores of his ſoule, and know not how the ſickneſſes and infirmities thereof ſhall be cured, this can bee little comfort to him, for then he may haue a ſound body, but an infected ſoul, an healthy body, but a ſickely ſoule, full of the botches & blemiſhes of ſinne, which of all diſeaſes is moſt dangerous and deadly. If a man had the knowledge of al lawes and ſtatutes, and were able to decide any controuerſie, and end any ſuite betweene man and man, yet is not aſſured how himſelfe ſhall be acquitted, when the Iudge of all the world ſhall come and hold his Aſsiſes, and howe things ſhall ſtande with him: it can bring no peace vnto him. [p] Seeing God hath a controuerſie againſt him ſo long as his ſinnes are vnpardoned. What ſhall it profit a man

[n] Ier. 5, 25. Eſai. 59, 1, 2, 3.

[o] 1 King. 4, 33.

[p] Hoſea. 4, 1.

to be paſsing well ſeene in Muſicke, by voice or Inſtrument, to be skilfull in reports and deſcant, and be alwaies troubled with a iarring conſcience? Laſt of all, what ſhal it auaile, if a man vnderſtood all Arts and Miſteries, if he could worke miracles, and ſpeake with the tongues of men and Angelles, if he knew all ſciences and ſecrets of Nature, yet were ignorant of the forgiueneſſe of his ſins, and of the grace of Chriſt? Whom onely if we know, [q] the matter is not great if we know nothing elſe: whome if we know not, it is worth nothing if we know all things in the world beſide.

q Phil. 3, 7.
1 Cor. 2, 2.

Vſe. 2. Secondly, ſeeing the remiſsion of ſinnes is onely giuen to the members of the Church, wofull is their eſtate that are not of the Church, that are not in Chriſt, that are without true faith and feeling of this heauenly Doctrine. Wretched and miſerable is the condition of many thouſands in the world which want this aſſurance: it is ſuch a burden as ſtayeth vs from the heauens, and waigheth vs downe to hell. Pouerty is a great burden, the ſword, famine, peſtilence, impriſonment, ſickneſſe, oppreſsion, & ſuch croſſes are indeed heauy burdens, but the burden of ſinne ſurmounteth them all. Therefore the Prophet ſaith, [r] *Mine iniquities are gone ouer mine head, and as waighty burden they are too heauy.* Hence it is, that the Apoſtle exhorteth vs, to caſt off euery thing that preſſeth downe, [s] and the ſinne that hangeth ſo faſt on, that ſo we may run with patience the race that is ſet before vs. So heauie it was on the Angels that kept not their firſt eſtate, [t] *That it caſt them downe to hell, and they are reſerued in chaines vnto the iudgement of the great day.* So heauy it was vpon the ſhoulders of *Dathan* and *Abyram*, that the earth was not able to holde them, but receiued them to deſtruction. Yea, it is ſo intollerable a burden, as that it bringeth terrors and horrors that cannot be expreſſed, and leadeth to the gulfe of deſperation, when God chargeth the conſcience with ſinne: ſo that though a man had all riches and honours, all pleaſures and delights, al kingdomes and glory of the world, what

r Pſal. 38, 4.
s Heb. 12, 1.
t 2 Pet. 2, 4.

what ioy or comfort can he feele in theſe thinges, ſo long as he is not at peace with his God? Contrarywiſe, he that is eaſed of this waight, and lightned of this burden, thogh he haue all the troubles, croſſes, and afflictions of Iob, be laide in Fetters with Ioſeph, be baniſhed his country with Moſes, be caſt to the Lyons with Daniell, bee put in the ſtockes with Ieremy, be fed with bread of affliction with Michaiah, and haue no more comfort and compaſsion ſhewed vnto him, [u] then the poore Begger in the Goſpell to haue the Dogges licke his ſores, though his eſtate be vile, contemptible, and miſerable to the world: yet ſo long as hee hath a diſcharge of his debt, a pardon of his ſinne, and a cancelling of the bill of enditement drawne againſt him, written in his heart, and feele that peace of conſcience which paſſeth all vnderſtanding, ſealing him vp to the day of redemption, this man before God is moſt happy and bleſſed for euer. But if ſinne be imputed vnto vs, and God enter into Iudgement with vs, [x] *Who ſhall bee able to ſtand before him, or be righteous in his ſight.* This feeling of ſinne, and wound of conſcience, which the ſtroake of Gods hand hath made, will weary the ſtrongeſt and luſtieſt man that liueth, when hee ſhall open the eye to ſee, and the heart to feele the horrour thereof, together with the heauineſſe of his wrath and indignation for the ſame. This made *Caine* to ſpeake deſperately, [y] *My puniſhment is greater then I can beare.* This made *Iudas* to do deſperately, [z] when he wrought his owne deſtruction, and hanged himſelfe. This made *Dauid* to ſay, *If thou Lorde ſtraightly markeſt iniquities, who is hee that ſhall be able to endure thy iudgement?* The Wiſe man teacheth, (*a*) *That the feare and wrath of a King is like the roaring of a Lyon, ſo that he which prouoketh him to anger, ſinneth againſt his owne ſoule: how much more is the fierce indignation of God, the verie Mallet of the ſoule, and the Meſſenger of death?* They then are groſſely deceiued, and moſt vnhappy, who thinke happineſſe to conſiſt in committing of ſins with all greedineſſe. Theſe are in the number of thoſe Fooles (howſoeuer worldly wiſe) *b* that make a mock

[u] Luke, 16, 21.

[x] Pſal. 130, 3, and 143, 2.

[y] Gen. 4, 13.

[z] Math. 27, 5.

[a] Pro. 20, 2 & 19, 12.

[b] Prou. 14, 9. 12, 13.

a mocke of ſinne. There is a way that ſeemeth right to a man, but the iſſues thereof are the waies of death: euen in laughing, the heart is ſorrowfull, and the ende of that mirth is heauineſſe. The world hath alwaies beene full of ſuch Fooles, but if they depart hence without the feeling of Gods ſauour in the forgiueneſſe of their offences, it had bin good for them that they had been bruit beaſts, or that they had neuer beene born, [c] as it is ſaid of *Iudas. No vncleane thing ſhall enter into the Kingdome of Heauen*. Such as haue not their ſinnes pardoned, haue no part in Chriſt. Out of Chriſt there is no ſaluation, nor vnto ſuch any imputation of his righteouſnes. Sin ſhutteth vp the way that leadeth to life, it ſeperateth from God and his kingdom, it maketh vs the children of the deuil, and God diſpleaſed with vs: for they that are in the fleſh cannot pleaſe God.

[c] Math. 16, 24

Vſe. 3. Thirdly, ſeeing the Children of God come to haue the knowledge of the forgiueneſſe of their ſinnes, wee ſee ſome are happy in this life, and attaine to the certainety of their ſaluation. The ſaluation of [d] the Church ſtandeth in the remiſſion of their ſinnes. We doe not then begin to be happy, when at the end of our daies wee enter into the Kingdome of heauen: but while we are vppon the earth, wee lay the foundation of our happineſſe, and ſet the firſt ſtones of it, or elſe we neuer attaine vnto it. We are all in this life [e] Builders. We haue a great and waighty worke to ſet vppe, it requireth a long time and great labour to bring it to paſſe and perfection. Euery day of our life ſhould adde ſomewhat to the building, & this day ſhould make it in greater forwardneſſe then the former. Let vs diligently conſider theſe thinges, and ſeriouſly examine our ſelues what wee haue done for the furthering of our ſaluation, whether we haue already made an happy enterance into it.

[d] Luke. 1, 77.

[e] Cor. 3, 9.

So ſoone as we beginne, and the firſt ſtone is laide, the doore of the Kingdome of heauen is opened vnto vs. The further wee proceede, the neerer wee come to the marke. This onr Sauiour preached to his hearers, [f] *Verily, verily,*

[f] Iohn 5, 24.

I ſay vnto you, hee that heareth my word, and beleeueth him that ſent me, hath euerlaſting life: and ſhall not come into condemnation, but hath paſſed from death vnto life. When *Zaccheus* was conuerted to the faith, and teſtified the ſincerity of his repentance by actuall reſtitution, he ſaid, g *This day is ſaluation come vnto this houſe, foraſmuch as he is alſo become the Son of Abraham.* So the Apoſtle ſpeaketh in the Epiſtle to the *Romaines*, h *Conſidering the ſeaſon, it is now time that we ſhould ariſe from ſleepe: for now is our ſaluation neerer then when wee beleeued it.* And in that holy Prayer of Chriſt recorded by the Euangeliſt *Iohn*, he ſaith; i *This is eternall life to know thee to be the onely very God, and whom thou haſt ſent Ieſus Chriſt.* This is the great mercy of God to giue vs here a taſt of the glory to come.

g Luke, 19,9.

h Rom. 13,11.

i Iohn, 17, 3.

We haue here as it were the firſt fruits of eternal life, & by hope poſſeſſe that which wee ſhall really inherite, ſo wee may truely ſay with the Apoſtle, k *I know whom I haue beleeued, and I am perſwaded, that hee is able to keepe that which I haue committed to him againſt that day.* Hereby we ſee, that it is not a doctrine of pride and preſumption (as the church of Rome teacheth) to beleeue the remiſſion of our owne ſinnes. For generally to beleeue that God forgiueth ſinne, or that ſome men haue their ſinnes forgiuen, is no priuiledge of the Church, l but the common faith of the Deuils. All the Articles containe the confeſſion of a ſpeciall faith, and a particular application to our ſelues. As I muſt beleeue God the Father to bee my Creator, the Son my Redeemer, the holy Ghoſt to bee my Sanctifier: ſo I am bound to beleeue the Remiſsion of mine owne ſinnes, the Reſurrection of mine owne body, and that life euerlaſting ſhall be giuen to mee. Thus the Apoſtle ſpeaketh, m *I liue by the faith of the Sonne of God, who loued me, and gaue himſelfe for me.* This ſpecial faith muſt be the faith of vs all.

k 2 Tim. 1, 12.

l Iam. 2. 19.

m Gal. 2. 20.

Laſtly, from hence wee are put in minde of ſundry good duties neceſſary to bee practiſed of vs. Firſt, ſeeing euery true member of the Church hath the forgiueneſſe of his ſins giuen and aſſured vnto him, it is our duty to acknow- *Vſe.* 4.

ledge our ſelues to bee grieuous Sinners, to haue godly ſorrow for them which may cauſe repentance, not to bee repented of, [n] and to ſeeke pardon by daily Praier, for the forgiueneſſe of them at the handes of God. Hee reſiſteth the proud, and giueth grace vnto the humble. Hee filleth the hungry with good thinges, and ſendeth the rich empty away. Hee is ready to forgiue, and to haue compaſſion on his children: hee is ſlow to anger, and of great kindneſſe. He doth not deale with vs after our ſins, nor rewarde vs according to our iniquities. Hence it is, that the godly haue acknowledged themſelues greeuous ſinners; yea, euen the moſt regenerate, [o] as *Dauid*, [p] *Daniel*, [q] *Paule*, [r] and others. This is it which the Apoſtle *Iohn* teacheth, [s] *If we ſay we haue no ſinne, we deceiue our ſelues and truth is not in vs. If we acknowledge our ſinnes, he is faithful and iuſt to forgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſneſſe.* Seeing therefore we haue a promiſe of forgiueneſſe, & as it were a priuiledge aboue others of the world, it behoueth vs to haue in vs an humble acknowledgement of our ſinfull eſtate, ioyned with godly ſorrow and earneſt Prayer for the forgiueneſſe of them. Secondly, it is required of vs, to haue a reuerent care and feare not to offend him any more, as heeretofore wee haue prouoked him, yea a moſt earneſt ſtudy and deſire to pleaſe him better then we haue done. This the Prophet teacheth, [t] *If thou, O Lorde, ſtraightly marke ſt iniquities, O Lorde, who ſhall ſtand? But mercy is with thee, that thou maiſt be feared.* This was the inſtruction that Chriſt gaue to the diſeaſed man who he had healed, when he found him in the Temple, he ſaid vnto him, [u] *Behold thou art made whole, ſinne no more, leaſt a worſe thing come vnto thee.* Thus the Apoſtle *Paule* deſcribeth true repentance by the fruites or effects of it. [x] *Beholde, this thing that ye haue beene godly ſorry, what great care it hath wrought in you; yea, what clearing of your ſelues; yea, what indignation; yea, what feare; yea, how great deſire; yea, what a zeale; yea, what reuenge.*

Where this care is not to pleaſe God, and feare to fall againe

[n] 1 King 8,46.
[o] Pſal. 5'.5. & 19. 12.
[p] Dan 9,8,9.
[q] Rom. 7, 14. 1 Tim. 1, 13.
[r] Iam. 3, 1. 1 Ioh, 1,8,9.
[t] Pſal. 130, 3, 4
[u] Iohn 5, 14.
[x] 2 Cor. 7, 11,

againe and offend him, there was neuer true repentance, nor any feeling of the forgiueneſſe of former ſinnes. This were exceed ng vnthankfulneſſe for mercie receiued, and a turning of the grace of God into wantonneſſe, to commit ſinne anew, that grace may abound. Thirdly, it is our dutie to returne all praiſe and thankefulneſſe to God for this ſo infinite and vnſpeakeable mercie, which appeareth in nothing more then in the forgiueneſſe of our manifold ſinnes. It belongeth to God onely to forgiue ſins, therefore to him onely belongeth the glory of forgiueneſſe, as being onely worthy to receiue all praiſe.

This *Daniel* confeſſeth in his Prayer, *O Lorde,* [y] *righteouſneſſe belongeth vnto thee, but vnto vs open ſhame, as appeareth this day.* So the Prophet *Dauid* prouoking all to praiſe the Lorde, alledgeth this as the chiefe reaſon to moue them, [z] *Which forgiueth all thine iniquitie, and healeth all thine infirmities.* This alſo wee ſee in the practiſe and example of the Apoſtle, who mentioning his ſinnes, and magnifying the exceeding and aboundant mercie of God, in the (*a*) pardon of them: hee breaketh out into a thankeſgiuing to the eternall God, *Vnto the King euerlaſting, immortall, inuiſible, vnto God onely wiſe, be honour and glorie, for euer and euer, Amen.* If we haue taſted of this mercie, let vs be mindfull of this dutie: and if wee haue had experience of his forgiuenes, let vs be carefull to expreſſe vnto him our thankfulneſſe. Fourthly, we muſt ſhew backe againe our loue toward our heauenly father, according to the meaſure of his loue toward vs. The greater ſinnes he hath pardoned, the greater loue ſhould be returned.

This is it which the Prophet profeſſeth to haue wrought exceeding loue in his heart toward the Lorde, when hee conſidered how gracious and mercifull he had beene vnto him, (*b*) *I loue the Lord, becauſe he hath heard my voice and my Prayer.* The practiſe of this dutie is remembered and commended in the ſinfull woman, [c] *Many ſins are forgiuen her, for ſhe loued much: To whom a litle is forgiuen, he dooth loue a little.* Let this example bee continually before our eyes.

Let

[y] Dan. 9, 7.

[z] Pſal. 103, 3.

[a] 1 Tim. 1, 17. Rom. 7, 25.

[b] Pſal. 116, 1.

[c] Luke. 7, 47.

Let vs examine our ſelues how neere wee come vnto her in the practiſe of this duty. Let vs behold our ſelues in her, as in a glaſſe. If we haue had a bleſſed experience of Gods louing kindneſſe toward vs, in blotting out and burying our ſinnes out of his remembrance, let vs bee anſwereable in loue to him againe, who hath loued vs firſt. Where little loue appeareth to God, there is little knowledge of forgiueneſſe of ſinnes. Where no loue is, there is no feeling of the comfort of this Doctrine. If we haue found God exceeding kinde and gracious vnto vs, it will worke an exceeding meaſure of loue, where God hath aſſured and ſealed vp that grace by his holy ſpirite. Laſtly, the receiuing of this mercy from God, muſt worke in vs mercy towarde our brethren, that as wee haue obtained forgiueneſſe of our ſinnes at his hands, ſo we ſhoulde bee ready to forgiue one another, [d] *And ſo be mercifull to others, as our Heauenly Father is mercifull to vs.* This our Sauiour teacheth in the Parable of the King that would take an account of his ſeruants (to wit) that hee requireth mercie, where he hath ſhewed mercie, and that iudgement ſhall be without mercy, to him that ſheweth not mercy. Hence it is, that the Apoſtle giueth this in charge. [e] *Bee ye courteous one to another, and tenderhearted, forgiuing one another, euen as God for Chriſts ſake forgaue you.* And againe, *Now therefore as the elect of God holie and beloued, put on tender mercie, kindneſſe, humbleneſſe of minde, meekeneſſe, long-ſuffering, forbearing one another, and forgiuing one another, if any man haue a quarrell to another, euen as Chriſt forgaue ye, euen ſo do ye.* This we are alſo directed vnto, in that forme of Prayer which Chriſt taught his Diſciples, and hath left vnto his Church, warranting vs to aske forgiueneſſe, as we feele our ſelues ready to forgiue.

d Luke. 6, 36.

e Eph. 4, 32. Col. 3, 13.

This we are to apply vnto our ſelues, and learne euerie day to bee like to our heauenly Father, [f] *Who maketh his Sunne to ariſe on the euill and the good, and ſendeth raine on the iuſt and vniuſt.* If then, wee deſire to be partakers of the goodneſſe of God in forgiuing the infinite debt, where-

f Matth. 5, 45.

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by we are deepely indebted vnto God, and would finde him mercifull vnto vs (as euery one will ſeeme to bee deſirous of it) let vs ſhew our ſelues teadie to forgiue from our hearts the iniuries and offences done vnto vs. Among all Teſtimonies that wee may gather to our ſelues of Gods goodneſſe and mercie towardes vs, none more excellent, more comfortable, more certaine then this, if we finde it in vs, that is, the pardoning and paſsing ouer the wrongs offered vs, and a readineſſe to forgiue, euen our enemies that moſt enuie and hate vs, and that frankely and freely, as wee haue receiued forgiueneſſe at the hands of God.

[*The Lord his God is with him.*] Theſe words containe the ſecond priuiledge peculiar and proper to the Church which God hath beſtowed vpon it, to wit; the preſence of his ſpirite. True it is, in regarde of his eſſence and Deity hee is euery where, the Heauen is his Throne, and the earth is his Foote-ſtoole, g *So that wee cannot hide our ſelues from his preſence. If wee aſcende into Heauen, he is there: if wee lye downe in the graue, hee is there: if wee take the winges of the Morning, and dwell in the vttermoſt partes of the ſea, thether ſhall his hande lead vs, and his right hand holde vs: if we ſay, yet the darkeneſſe ſhall hide vs, the night ſhall bee light about him.* But in this place this prophecie pointeth vs vnto another preſence, to wit; of his grace, protection, defence, and deliueraunce, the preſence of his ſpirite, ſanctifying his Children, purging them from dead workes to be a peculiar people vnto himſelfe, working in them regeneration, and finiſhing all good thinges in them, to bring them to euerlaſting life.

g Pſal. 139, 7, 8.

We learne from hence, (*h*) that it is a great priuiledge of the Church, to haue God preſent with it, and preſident ouer it. Hee is not farre off from thoſe that are his (howſoeuer in time of affliction, and in the houre of tentation, he ſeemeth ſo to them) he is neere vnto them, hee is euer with them, he holdeth a gracious hand ouer them. This is it which the Lord ſo often promiſeth in his worde, and truely

h *Doct.* 13. It is a priuiledge of the church to haue gods preſence by his grace.

truely performeth to the great comfort of all his children. This is it which the Lord ſpeaketh to *Iacob*, going from his Fathers houſe to *Padan Aram*, [i] *Loe, I am with thee, and will keepe thee whitherſoeuer thou goeſt, and will bring thee againe into this land: for I will not forſake thee, vntill I haue performed that which I haue promiſed thee.* This the Prophet *Dauid* acknowledgeth, Pſalme 34. *The eies of the Lord are vppon the righteous, and his eares are open vnto their cry: The* [k] *Lord is neere vnto them that are of a contrite heart, and will ſaue ſuch as are afflicted in Spirite.* Thus the Lord ſpake to *Ioſhua* after the death of *Moſes*, [l] *Bee ſtrong and of a good courage, feare not, nor bee diſcouraged: for I the Lord thy GOD will bee with thee whitherſoeuer thou goeſt.* And leaſt any ſhould reſtraine that exhortation, and take it peculiarly to belong to him alone, the Apoſtle extendeth it farther, and applyeth it to all the people of God, ſpeaking to them as well as vnto *Ioſhua*; *I wil not faile thee, nor forſake thee*, ſo that wee may boldly ſay, the Lord is mine helper, I will not feare what man can doe vnto mee. This is it which Chriſt our Sauiour often alleadgeth, for the comfort of his Diſciples, [m] *I will not leaue you comfortleſſe, but I will come vnto you: Loe, I am with you to the end of the world: Where two or three are gathered together in my name, there am I in the midſt of you.* All which teſtimonies are ſo many witneſſes of this truth, that God is alwaies preſent with his Church, in al places of the world, and neuer ſeparated from it, or any member of it, though the loweſt and meaneſt in the Church.

i Gen. 28, 15,

k Pſal. 34, 15, 18.

l Ioſh. 1, 9. Heb. 13, 6.

m Iohn 14, 18. Math. 18, 20. and 28, 20.

Reaſon. 1. The reaſons follow to be conſidered. First, his preſence appeareth, that the faithfull might be aſſured of his protection & defence being gathered together by his power, without which they could not haue any comfort. If the Souldiers ſhould be deſtitue of the preſence of their captaine, the Wife of her Husband, the people of their king, they would remaine comfortleſſe, and in continuall feare to doe their duties, and performe their allegance. But hauing their continuall preſence, they haue continuall aſſurance, and ioyfulneſſe in their place and charge committ-

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ted vnto them: otherwise, the best seruants of God, and most painfull in their callings, should be in the worst case and condition. To this purpose Christ saith, [n] *All authority is giuen to me in heauen and in earth: go therfore, and teach all Nations to obserue whatsoeuer I haue commaunded you, and loe, I am with you alway vntill the end of the world.* Seeing therfore, God would not haue vs daunted with danger, or discouraged with feare, but to go lustily forward where he hath called vs, we cannot doubt of the assurance of his presence with vs in all assayes and assaults, whatsoeuer shall be offered vnto vs.

[n] Math. 28, 18, 19, 20.

Secondly, hee is ready to heare their Prayers, to helpe them in their distresses, and to yeeld them those thinges that they stand in need of. If he were absent from vs, and not present with vs, he could not consider of our wants, nor succour vs in our necessities, nor deliuer vs from our enemies, nor refresh vs with his helpe, while wee walke through the valley of the shaddow of death. Therefore, when Christ teacheth, [o] that by the grace of his spirite, and the power of his Deity, hee is in the middest of the Church, he confirmeth it heereby, that whatsoeuer they shall desire, it shall bee giuen them of his Father which is in heauen. Seeing therefore, we haue comfort to be preserued in all perils, and to be heard in our Prayers and requests that we make to God, wee are assured and perswaded of his continuall presence among vs, for our good and safety.

Reason. 2.

[o] Math 18, 20.

Let vs now proceed to the Vses of his Doctrine. First, it followeth from hence, if God be still with his Church, then there is neuer any seperation and diuorcement betweene God and his Church, between Christ & his members; so that whosoeuer would finde the Lord to bee his God, he must be in the Church, and of the church. Christ is said to walk [p] in the midst of the seuen golden Candlestickes, that is; of the Church. Christ is euermore in his Church, & whereseoeuer the church is, there is Christ. No man shal euer find Christ as a Sauiour, but in his Church.

Vse 1.

[p] Reuel. 1, 13.

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The Emperor is to be acknowledged, whereſoeuer his Standard is: the King is, where his Court is. So there is alwayes a neere coniunction between God & his church. Where he is preſent with his grace, there is his Church.

q Iohn 11, 21. We ſhall not neede to ſay with *Martha,* q *Lord, if thou hadſt beene heere, my Brother had not beene dead,* for God is euer

r Cant. 2, 6. with vs, in all dangers he ſtandeth preſent by vs, r *His left hand is vnder our head, and his right hande doth embrace vs.* This is a notable and ſingular comfort to all the true members of the Church, who are aſſured of the ſpirituall and ſpeciall power and loue of God toward them, ſupporting them and ſtaying them vp with both his handes, that they fall not from him through weakneſſe & infirmity of the fleſh. And ſeeing his loue is ſuch vnto vs, that hee will not bee farre from vs, but in all troubles embrace vs in both his armes, this ought to ſtay and ſtrengthen vs in all trials, and confirme vs in all tentations, which are as it were ſo many ſtormes and tempeſts beating vpon the barks of our ſouls, and threatning to make ſhipwracke of them. We are ready in all our troubles, when we finde not preſent help at hand, to ſuppoſe the Lord to be far from vs. Wee are impatient of delay, we cannot abide to waite the Lords leyſure. So ſoon as we are entred into the furnace of affliction that we feele the flames therof to ſcorch vs, & the anguiſh thereof to enter into our bones, by and by wee thinke that God ſhould helpe vs, euery moment and minute appeareth to be a day, and euery day ſeemeth a yeare vnto vs, vntil he ſcatter the coales, and pull vs as a fire-brande out of the fire. This made the Prophet in the heat of his

ſ Pſal. 10, 1. affliction to cry out, ſ *Why ſtandeſt thou farre off, O Lord, and hideſt thee in due time, euen in affliction.* Whereby we ſee, that the children of God are wonderfully aſſaulted, & the fleſh wraſtleth againſt the ſpirit, and ſometime preuaileth, and for a time getteth the vpper hand. So the ſame Prophet

t Pſal. 13, 1, 2. and 22, 1, 2. ſaith in another place, t *How long wilt thou forget me, O Lord, for euer? how long wilt thou hide thy face from me? how long ſhal I take counſel within my ſelfe, hauing wearines daily in mine heart?*

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how long ſhal mine enemy be exalted aboue me? And again, *My God my God why haſt thou forſaken me, and art ſo farre from mine health, and from the words of my roaring? O my God, I cry by day, but thou hearest not, and by night, but haue no audience.* And in another place, *Will the Lorde abſent himſelfe for euer, and will hee ſhewe no more fauour? Is his Mercie cleane gone for euer? Doth his promiſe faile for euermore? Hath God forgotten to bee Mercifull? Hath he ſhut vp his tender Mercies in diſpleaſure.* Thus his Faith was aſſaulted, and his hope tryed, that hee ſhould not fall into infidelity, & yeeld to diſtruſt in God. But ſeeing our Doctrine affirmeth, that God is neuer frō vs, howſoeuer hee ſeemeth to delay and deferre his help, let vs learne (how great ſoeuer our conflicts be) not vtterly to deſpaire of Gods mercie, [u] though it tarry, Waite, for it ſhall ſurely and certainly come and not ſtay, when the time, euen the appointed time commeth. So when the faithfull recouer themſelues out of the former tentations, as it were out of a gulph readie to ſwallow them vppe, they gather ſtrength of faith, reſt vppon the power and preſence of God, and waite with patience the Lords leyſure, and confeſſe it was their owne infirmitie, *Pſalme.* 77, 8, 9, 10.

[u] Hab 2, 3.

This the Prophet *Dauid* elſewhere ſetteth downe, [x] *I waited patiently for the Lord, and he inclined vnto me, and heard my cry: he brought me alſo out of the horrible pit, out of the miry clay, and ſet my feete vppon the Rocke, and ordered my goinges.* Thus he comforteth himſelfe in other places, *Why art thou caſt downe, my ſoule, and vnquiet within mee? Waite on God: for I will yet giue him thankes for the helpe of his preſence, he is my preſent helpe and my God.* Thus it ſtandeth all of vs vpon, when affliction tryeth vs, when the fleſh tempteth vs, when Sathan winnoweth vs, and all of them conſenting and conſpiring together, ſeeke to ouerthrowe vs, to conſider that howſoeuer God often deferreth to helpe vs, yet hee is ſtill preſent with vs, and to aſſure our ſelues, that doubtleſſe hee is not farre from euery one of vs. It is the will and pleaſure of God to try our faith, [y] to ſtirre vp our zeale,

[x] Pſal 40, 1, and 42, 5, 11, and 43, 5.

[y] Math. 15, 21.

zeale, to exerciſe our patience, and to teach vs to make greater account of his bleſsings when we haue obtained them: but in the end to our endleſſe comfort, he will declare by the effects of his loue and fauour, that he was neuer indeede abſent from vs, howſoeuer wee iudge, ſo according to the weakneſſe of the fleſh, and hee for a time hide his countenance from vs. Moreouer, this ſerueth to teach vs, that in our troubles and neceſsities, wee ſtande not in need of the interceſsion of Saints and Angels, wee ſhall not need to pray vnto them to be our Mediators to God the Father. For ſeeing God the Father is neare vs; yea, euen at hand, ſhall we turne our backes to him, and go from him, ſeeing hee turneth to vs to giue vs helpe? This inuocation of Saints, hath neither commandement to moue vs to pray, nor example to goe before vs in the practiſe, nor promiſe to aſſure vs that we ſhall be hearde. The direction that we haue in Prayer, is to go to God, & to ſay to him, [z] *Our Father which art in heauen*. This the Prophet acknowledged, when he ſaide, (*a*) *Whome haue I in heauen but thee? and I haue deſired none in the earth with thee.* God is euermore preſent with vs, the Saints departed are abſent from vs, they knowe not our particular wants, [b] they vnderſtand not our deſires, they are ignorant of the motions of our harts, and the eſtate of our liues. Beſides, we are charged to worſhip the Lord our God, & to ſerue him onely, who onely ſearcheth the hearts, and trieth the raines, as the God that made them in the beginning. Let vs therefore goe directly and immediately to God, and when we haue helpe at hand, let vs not ſeeke helpe farre off. Let vs truſt in the liuing God, for vaine is the help of Saints, or Angels. Were not he a fooliſh man, and worthy to periſh, who in extreamity would refuſe the helpe of an expert and excellent Phyſition, preſent with him, able to helpe him, willing to helpe him, offering to helpe him, and giue him preſent eaſe, and yet calleth and crieth to ſome Mount-banke a thouſand Miles from him, not ſo able, not ſo ready to releeue and releaſe him? And are not they

[z] Math. 6, 9.
[a] Pſal. 73, 25.
[b] Eſai. 63, 16. Pſal 94, 9. 1 King. 8, 39.

they much more ſimple and ſottiſh, that when God willeth them to call vppon him in the day of trouble, and promiſeth [c] to heare and to deliuer them, will not come to him, but fly from him to the Saints, that knowe neither him nor his griefe? When the Prince is preſent, and calleth to come to him, were it not madneſſe to go to the ſubiect? So, foraſmuch as Chriſt ſaith, [d] *Come vnto me all ye that are weary and laden, and I will eaſe you:* let our ſoules anſwere, Lord, we will come, accept thou the prayers of thy ſeruants.

[c] Pſal. 50, 14.

[d] Math, 11,28

Vſe. 2.

Secondly, we learne from hence, that God is neere to all thoſe which feare him, not onely in reſpect of the preſence of the place, but is with them by the preſence of his fauour, graunting their Prayers, and ſuccouring them in their aduerſities: ſo hee is farre from all the wicked and vngodly, not in place, but in helpe. Hee will not graunt their requeſts; hee will not be their ſhielde and buckler: he wil not know them in their miſeries: he is indeed near to all [e] *That call vpon him, euen to all that call vpon him in truth, but he ſtoppeth his eares againſt the Prayers of the vngodly which are abhomination vnto him.* This is it which *Salomon* teacheth in the Prouerbes, [f] *The Lord is farre off from the wicked, but he heareth the Prayer of the righteous.* Great is the Iuſtice of God vpon the wicked: and great is his fauour towarde the godly. True it is, in reſpect of place, God filleth heauen and earth, [g] *He is not farre diſtant from vs, foraſmuch as in him we liue, and moue, and haue our being:* but touching his grace, he is farre from the dwellings of the vnrighteous, he is farre from hearing their voice, and regarding theyr neceſſities: he leaueth them to themſelues, & withdraweth his holy ſpirit from them. So then, albeit God bee in euery place, and nie to all things, yet God will not heare them, no more then men heare ſuch as are very farre off when they call and cry out vnto them. This is it which the Prophet *Dauid* ſetteth downe, [h] *Saluation is farre from the wicked, becauſe they ſeeke not thy ſtatutes.* And the Prophet *Eſai* accordeth heereunto, [i] *The Lords hand is not ſhortned, that it*

[e] Pſal 145 18.

[f] Prou.15,29.

[g] Acts, 17,27, 28.

[h] Pſal.119, 155

[i] Eſai. 59,1,2.

it cannot ſaue: neither is his eare heauy, that it cannot heare. But your iniquities haue ſeperated betweene you and your God, and your ſinnes haue hid his face from you, that he will not heare. They regard not his word, therefore he giueth not them his help. They will not heare him when hee calleth by his worde, therefore hee will not heare, when they call vnto him by their Prayers. Hee is not farre from them, becauſe they run farre from him, and will not know his wayes, nor regard his truth that he offereth vnto them. Wherfore great is the miſery & deſtruction of the wicked that ſhall come vpon them: they ſhall call, but the Lord will not heare; they ſhall cry, but he will not anſwere. The righteous in this world do ſeeme to be curſed & forſaken of God, but they are bleſſed and happy; and this is not the leaſt part of their bleſſedneſſe and happineſſe, that he heareth their Prayers. On the contrary ſide, the vngodly ſeeme to thẽſelues and to others, to bee the onely happy men in the world, but they are wretched and miſerable: and through their malice, blindneſſe, and obſtinacie, this is not the laſt part and portion of their miſery, that they haue no agreement with God, he heareth not their Prayers, but abhorreth them, their thoughtes, and all their workes. When wee are in affliction, the chiefeſt comfort and ſtay to reſt vpon is, that God is neere vs and readie to helpe vs. The wicked want this ſtaffe to leane vppon, God profeſſeth himſelfe their enemy, he refuſeth their Prayers, he forſaketh and caſteth them away out of his preſence. They can haue no peace of conſcience, nor comfort in trouble: they ſhall houle in their [k] miſeries, and not be heard. This ſhal eſpecially appeare at the laſt day, when the heauen ſhall not receiue them, the Lord ſhall not know them, no creature ſhall comfort them, no mercie ſhall be ſhewed vnto them; then they ſhall weepe and waile without redemption, and without releaſe.

[k] Zach. 7, 13.

Vſe. 3. Thirdly, ſeeing God is euer in his Church, it is our dutie to behaue our ſelues in all our actions and dealings, as in his preſence. It behoueth vs to ſet him alwaies before

vs,

vs, and to know he continually walketh among vs. It is remembred of [l] *Enoch*, that hee walked continually before God; that is, all his life time he conſidered, that the eie of God was euer vpon him, [m] knowing that al things are naked and manifeſt before him. Thus the Apoſtle chargeth *Timothy in the ſight* [n] *of God, who quickneth all things, and before Ieſus Chriſt, which vnder Pontius Pilate witneſſed a good confeſſion, to keepe the commandements which he gaue vnto him without ſpot and vnblameable.* If the Child were alwaies in ſight of his Parents, the Seruant of his Maiſter, the Souldier of his Captaine, nhe Subiect of his Prince, they would not haue an vnſeemely geſture, a diſordered action: how much more doth it ſtand vs vppon to behaue our ſelues honeſtly, and in order, and to looke to all our waies, that we offend not before the Maieſty of God, in whoſe preſence wee ſtand? When the Miniſter prayeth and Preacheth, when the people attend and hearken, we muſt know that God looketh vpon vs. If any thing bee done vnreuerently and wickedly, he ſeeth it, and beholdeth it when it is committed. We cannot hide it from his ſight, and therefore wee ſhould doe nothing that may greeue him. This is that vſe which *Moſes* ſetteth down in giuing directions to the people, when they went to war, [o] *That they ſhould haue a place without the Hoaſt, whether they ſhould reſort for the neceſſity of Nature, and couer their Excrements, for the Lord thy God (ſaith he) walketh in the middeſt of thy Camp to deliuer thee, and to giue thee thine enemies before thee: therfore thine hoaſt ſhall be holy, that he ſee no filthy thing in thee, and turn away frō thee.* The truth of this ceremony leadeth vs (as it did them) to a farther matter. Let vs let the figure paſſe, and come to the ſubſtaunce, which teacheth; that we muſt be an holy people to God in ſoule & body, & take heed of ſtayning & defiling our ſelues. And what is it that doth defile vs? It is not that which entereth into man, but that which commeth out of a man, [p] as our Sauiour ſpeaketh of the meates wee eate. *All the euill affections that we haue within vs, are ſo many ſtainings of vs before God.*

[l] Gen. 5, 22.

[m] Heb. 4, 13.

[n] 1 Tim. 6, 13.

[o] Deut. 23, 12, 14.

[p] Math. 15, 18

God. Euill Thoughts, Murders, Adulteries, Fornications, Theſts, falſe Witneſſes, ſlaunders, are ſo many infections, and as filthy Dirt and Dung in his ſight. Wee muſt all of vs learne to purge our ſelues from ſuch foule and filthy corruptions, if we wil haue God to rule and be reſident among vs.

If a man be to receiue any honourable gueſts or ſtrangers into his houſe, he will haue it ſwept and kept clean, that he offend not thoſe that hee would entertaine: It is a great honour vnto vs, that God will dwell with vs, and reſt among vs, and vouchſafe ſo to abaſe himſelfe as to walke among vs, ought not we then to bee carefull how wee walke before him, and to bee wary euery one of vs, leaſt we ſhould diſpleaſe him? Ought wee not to behaue our ſelues with al feare and reuerence, ſeeing he beholdeth vs, and eyeth whatſoeuer wee doe throughout our whole life? For as he is come neerer vnto vs, [q] ſo vnleſſe we draw neere vnto him, clenſing our handes, and purging our heartes, hee will withdraw himſelfe from vs, if wee make not our ſoules and bodies pure Temples for him to lodge and abide in. He will dwell with vs vppon no other condition: if we obſerue not this, we make our ſelues guilty of driuing God away, that hee ſhould no longer remaine among vs to bleſſe vs.

[q] Iam. 4, 8.

Vſe 4. Laſtly, we are put in minde by his preſence, to waite and ſtay our ſelues vpon his prouidence, in all things depending vppon his protection and deliuerance. *Stephen* a faithfull witneſſe of the truth, beeing perſwaded of the preſence of Chriſt, ſtood out to death, [r] & boldly maintained the cauſe of God againſt al his aduerſaries. We are alwaies in ſuch ſort vnder his protectiō, that we ſhal not need to fear, that his power wil faile to maintain and preſerue vs. When the Lord Ieſus ſaid to his Diſciples, [s] *Go into all Nations, preach vnto thē, and baptize them,* he addeth, *Lo, I am with you vnto the end of the world:* Wherby, he ment to confirme and ſtrengthen them in all the combats they were to ſuffer, and conflictes which they were to endure in

[r] Acts. 7, 56.

[s] Matth. 28, 20.

in the preaching of the Goſpell. So Chriſt appearing vnto *Paule*, and promiſing his preſence to be with him, gaue him boldneſſe to vndergo great dangers, and not to account his owne life precious and deare vnto him, ſo long as hee might doe ſeruice vnto God: he ſaide vnto him, [t] *Feare not, but ſpeake, and hold not thy peace, for I am with thee, & no man ſhall lay hands on thee, to hurt thee, for I haue much people in this Citty.* Thus the Lord ſpeaketh to the Prophet *Ieremy*, *Be not afraide of their faces: for I am with thee to deliuer thee.* Here we ſee, the preſence of God is made as a reaſon to ſtrengthen him in the duties of his calling. We meet with many dangers & incumbrances that aſſault vs, and ſet vpon vs in the running of our race, and finde many Enemies that ſeeke to ſtoppe our courſe: and ſuch is our weakeneſſe, that we ſhal neuer bee able to ouermaiſter them, and to go luſtily forward in a reſolute and conſtant courſe, vnleſſe we ſet before our eyes this Doctrine, that *Balaam* publiſhed as a priuiledge belonging to the Church, that God is with vs, and wil neuer forſake vs. Let vs therefore conſider, *If he be with vs,* [u] *we ſhall not need to feare who be againſt vs.* He will ſmite our enemies vppon the Cheeke-bone, and breake the teeth of the wicked. He wil ſcatter their counſels and deuiſes, and caſt downe whatſoeuer riſeth vp againſt our peace.

[t] Acts. 18, 9, 10.

[u] Rom. 8, 31.

[*And the ioyfull ſhout of a King is among them.*] This is the third prerogatiue graunted to the Church, whereby wee are to vnderſtand the bleſſing and benefite of the word, which God as the King of the Church graunteth vnto it, beeing as it were the Scepter of his kingdome, and the Lawes by which it is gouerned. For as no Kingdome can ſtand without Statutes, nor the Subiectes bee gouerned without Lawes: ſo it is in Gods kingdome. He is the K. the church is the kingdom: the word is the ſtatute-law: the deuils & all his Inſtruments are Traytors & Rebels to this King and Kingdom: the faithfull & elect of God are the naturall Subiects, which willingly yeelde obedience to the word. This vvord [x] beeing the arme of God, and

[x] Eſai. 53, 1.

the kingdome muſt bee preached, to draw the elect into his kingdome, and to frame in them new obedience. This *Balaam* calleth a ioyfull ſhout, and the Prophet is commanded of God, [y] to cry aloud & not ſpare, to lift vp his voice like a Trumpet, ſhewing to the people their ſinnes, and to the houſe of *Iacob* their tranſgreſſions. This teacheth vs, [z] that it is a great honour and priuiledge of the Church, to haue the ioyfull ſhout of the word to ſound among them. The Scripture or word of God is a priuiledge belonging properly to the Church, & the vſe thereof. When God gaue his Law in *Sinai*, it was giuen onely to Iſrael, (*a*) as appeareth *Deutromin.* 4. where *Moſes* ſtirreth vppe Iſrael to hearken to the ſtatutes and ordinances that ſhould be deliuered vnto them. So the Prophet [b] ſpeaketh, *He ſheweth his word vnto Iacob, his ſtatutes, and his iudgements vnto Iſracll: he hath not dealt ſo with euery nation, neither haue they knowne his iudgements.* Hereunto commeth the exhortation of *Moſes*, [c] *Keep his lawes and doe them, for that is your wiſdome and vnderſtanding in the ſight of the people, which ſhal heare all theſe ordinances, and ſhal ſay, Onely this people is wiſe and of vnderſtanding, and a great Nation.* Thus the Apoſtle *Paul* ſheweth the difference & preheminence of the *Iewes*, being at that time the church of God aboue the *Gentiles*, that it was herein moſt excellent and glorious, [d] *Becauſe vnto them, yea onely vnto them, were committed the Oracles of God, euen committed vnto them of truſt: to them pertained the glory, the couenant, the law, the ſeruice of God, and the promiſes.* Likewiſe, when *Iohn* the Apoſtle was cõmanded to write in a booke, the thinges which he had ſeene reueiled vnto him, he was charged withal, whẽ once they were written [e] *To ſend them to the ſeauen churches that are in Aſia.* Al which places plainely proue, that it is one of the greateſt gifts, bleſſinges, and honours, that God beſtoweth vppon his people, the giuing vnto them his word and ordinances.

y Eſai. 38, 1.

z *Doct.* 14. It is the churches priuiledge to haue the pure vſe of the word.

a Deut. 4, 1. Exod 20, 1, 2.

b Pſal. 147, 19 20.

c Deut. 4, 6, 7.

d Rom. 3, 1, 2, and 9. 4.

e Reuel. 1, 11.

Reaſon. 1.

The reaſons are many in number, and waighty in force. For firſt, hereby, we and our Children are entered into a ſolemne couenant with God to be his, and he to be ours

for

for euer. A wonderfull mercy of God, that a sort of poor sinfull men should be admitted and receiued into a couenant with the eternall God. This Couenant is a [f] mutuall promise and agreement betweene God and men: whereby on the one side God giueth men assurance, that he wil be gratious and fauourable vnto them, forgiue their sins, and giue them newe righteousnesse and eternall life for his Sons sake: and on the other side, men binde themselues to accept of this mercy with all thankfgiuing, receiuing this so great a benefite with a true faith, and promising to yeilde true obedience to God. The entrance into this couenant, is as it were the day of our marriage, beeing more neerely coupled to God, then the Wife is ioyned to the Husband. This is it which *Moses* is bold to put the people in minde of, *Deut.* 29. exhorting them to keepe the words of this couenant, [g] *Ye stand this day euery one of you before the Lord your God, your Elders, your Officers, your Children, your wiues, and thy stranger that is in thy Campe, frō the hewer of thy wood, vnto the drawer of thy water, That thou shouldst passe into the Couenant of the Lord thy God, for to establish thee this day a people vntō himselfe, and that hee may bee vnto thee a God, as he hath said vnto thee.*

[f] What Gods couenant with vs is.

[g] Deut. 29, 10 11, 12, 13, 14, 15.

Secondly, the church alone is honoured of God, to be the keeper and preseruer, the holder forth and publisher of this word, and therefore none haue to doo with it but the church. Hence it is, that it is called by the Apostle, [h] *The piller and ground of truth*. It is the preseruer of it, not the mother of it; it is the keeper of it, not the author; it is a crier to publish, not a iudge to decide & determin; it is as the candlestick to hold the light, not the candle it selfe, to giue light. For this cause the vision offered to *Iohn* of the seauen golden candlestickes, is [i] expresly and directly expounded to signifie the seauen churches. This then is an honour peculiar to the church, to be the brasen pillar of truth, and the golden candlestick to hold the light or candle of the word of God vnto the people, that they may see how to walk in the waies of godlines.

Reason, 3.

[h] 1 Tim 3, 15.

[i] Reuel. 1, 12, 20.

Reason, 3. Thirdly, the word is the Testament of God. Now none hath to doe with the Testament or will of any, but they that haue Legaces bequeathed vnto them by it, as Children, and they that are of the Houshold and Kindred of God; not Strangers, Aliants, and Forrainers, they haue nothing to doe in it, they are not to meddle with it. Thus the Apostle teacheth, k *That the Testament belongeth to them that are to receiue the promises of the eternall inheritance.* Lay then these reasons together, that the giuing of the word is the Seale of the Couenant, the Church, the keeper of the truth, and the Law, the Testament of God, wee are confirmed in this Doctrine, that the church is greatly honoured, when the Scriptures are preached in it, & make a ioyfull shout among his people.

k Heb. 9, 15.

Vse. 1. The vses are now to be considered. First, wee learne from hence for our instruction, to account the Ministery of the wotd, the Treasure of the Church. Among all the blessinges bestowed vpon the Sonnes of Men in this life, the guift and blessing of the word is eminent. It is an incomparable blessing farre aboue all earthly thinges, that earthly men make their felicity. The Prophet *Ezekiell* compareth al l other blessings that God gaue his people, to the Ornamentes of the body, as to Bracelets, Abilliments, Rings, fine Linnen, Chaines, Silke, and such like; but the giuing of his worde and Statutes vnto them, to his marriage with them. And when God was to deliuer his Lawes and Ordinances vnto Israell, *Moses* tooke them by the hand, and led them forth to meet God, who in the company of the Angels, accepted thē for his chiefe Treasure and inheritance, aboue all other Nations vnder Heauen: so, that in the finishing of this match and marriage with his people, *Moses* was as the Father, the Angels the Bridemen, God the Husband, vnto whom Israell was affianced and coupled in marriage. So then, the happyest tidinges and greatest dignitie that can euer come to any people or seueral congregation, is the glad tidings of the Gospell, and the free passage of the word to be brought among

l Ezek 16, 10. 11.

among them. The more any are bleſſed this way, the more honorable and glorious they are with God & his Saints, they are therby made his ſonnes and daughters, yea kings and Prieſts vnto him, and they which once were farre off, are made neere vnto him by the preaching of the Goſpel, whereby he dwelleth among them, and ſetteth vppe his Throne in their hearts. *Capernaum* [m] is ſaide heereby to be lifted vp vnto heauen. *Ieruſalem*, where the worde and ſeruice of God was ſet foorth, is called the holy Cittie, [n] and the ioy of the whole earth, and the reſting place of God. From hence, all ſuch are reproued, as haue not the ſight and feeling of this mercy of God in their heartes, to raiſe them vp to reioycing and thankfulneſſe. And heerin (my Bretbren) we are to call our ſelues to remembrance, and thinke what our condition is. We are indeed a noble kingdome, adorned with many outward priuiledges and bleſsings, increaſed in multitudes, & furniſhed with ſundry commodities: but, if we be compared with the great, large, & wealthy Dominions in other parts of the world, onely a poore corner of the earth. But heerein wee paſſe them all, as honoured aboue them, and preferred before them, [o] that wee haue the ineſtimable Treaſure of the word which they want, in ſteed of thoſe Mines of Siluer and Gold, wherewith they abound.

This is out priuiledge, our glory, our aduantage, wherin God hath bleſſed vs aboue *Italy*, *Spaine*, and many rich Countries in *Aſia* and *Affricke*, vnder the Turke and other blinde and barbarous Princes, detained in the kingdome of darkeneſſe, and of the Deuill; we haue the truth of God among vs, the Treaſure of all treaſures, the value whereof, is farre aboue all precious ſtones. The want of this bleſsing maketh all other bleſsings to be curſes, and Iudgements vnto them that are deſtitute heereof, and therefore we muſt all call our ſelues to an account, what account we make of it. We ſhould make it our meate and drinke, a treaſure for the obtaining whereof, rather then want it, we would ſell all that we haue: but (alaſſe) what thanke-

[m] Luke.10,15

[n] Pſal.132,13 14.

[o] Math.13,44

thankefulnes hath it wrought in vs? We are like vnto the *Iewes*, they had this glorious light brought among them, but they loued darkeneſſe more then light, becauſe their works were euill. If we be weary of this heauenly Manna, let vs take heed, leaſt the lord grow weary of vs: if we caſt away his word, he will caſt away vs, & forſake vs for euer. The Lord biddeth vs take heed to the ſound of the trumpet, [p] let not vs anſwere preſumptuouſly, we will not take heed, let vs beware of ſecurity, & remember from whence we are fallen. *And let him that* [q] *glorieth, glory in this, that he vnderſtandeth and knoweth the Lord and his word, to his ſaluation.*

[p] Ier. 6, 17.

[q] Ier. 9, 24.

Vſe. 2. Secondly, ſeeing the bleſsing of the word is a priuiledge of the Church, it followeth; that whereſoeuer God hath eſtabliſhed this his ordinance, there certainly hee hath a Church and choſen people, & ſome that belong to eternall life, for whoſe ſake it is ſent among them. For as the ſpirit of God is the ſoule of the Church, quickning it, and giuing it life: ſo the word is this ſoules Inſtrument, or the ſeede whereby it worketh, [r] and the onely eſſential mark thereof; ſo that where it is ſincerely taught, and conſtantly profeſſed, there certainly is a Church. Where it is not, there is no true Church (albeit it haue neuer ſo goodly & gliſtering a ſhowe) but a very carrion and carkaſſe of a church, without the life of the ſpirit: but as an houſe with out light, as the world without the Sunne, as a kingdome without the Law. The Prophet *Eſay* calleth it the [ſ] ſtandart of God, ſaying; *I will lift vp mine hand to the Gentiles, & ſet vp my ſtandart to the people, and they ſhall bring thy Sonnes in their armes, and thy daughters ſhall be caried vpon their ſhoulders.* Where the Lord Ieſus is compared to a King and Captaine, and therefore all that will haue comfort, that they are members of the Church, muſt range themſelues vnder it, as ſouldiers vnder the banner of their Chiefetaine; otherwiſe they remaine as men in darkeneſſe, and in the ſhadow of death, as ſtragling and runnagate ſouldiers out of the campe, and as diſſolute men vnder no law to gouerne them. For they are the vileſt and baſeſt, that liue with-

[r] Acts. 2, 42.

[ſ] Eſai. 49, 22.

without it, very Dogges and Swine. They of the Church are Gods children, and the word is the childrens foode, belonging to them onely. When the *Canaanitiſh* woman would haue beene partaker of Chriſts Miniſtery, [t] he anſwered, *It is not meete to take the Childrens Bread, and to caſt it vnto whelpes.* But other are as vncleane and filthy beaſtes. This which now hath bin ſpoken, ſerueth to ouerthrowe two ſorts of people: Firſt, thoſe of the Church of Rome, which make other marks and notes of the church; as antiquity, vnity, vniuerſality, ſucceſsiō, ſubiection to the pope, & ſuch like counterfet marks of their counterfet church, and leaue this, which is the moſt certaine and inſeperable note. This proueth vnto vs plainly, that theſe which moſt of al boaſt of the name of the church, are indeed neither the catholick church, nor any ſound part therof, becauſe they want the immortall ſeed to beget them, the milke & meat of the word to feed and nouriſh them; yea, it is accounted an high point of hereſy to haue read the Scriptures, and none is permitted to look into them without a licenſe, ſo heinous a ſin it is to haue the word. Secondly, it cenſureth and condemneth the *Donatiſts*, *Anabaptiſts*, *Browniſts*, & thoſe of the ſeperation, which condemn our churches to be no churches; our ſacraments to be no ſacramēts; our Miniſters to be no Miniſters; and in effect, our religion to be no religion; becauſe wee doe not with them in matters accidentall fully agree, albeit wee do conſent in matters fundamental. We lay Chriſt alone for the foundation, on which we build our ſaluation: wee lay hold vpon him by faith only: we preach Chriſt crucified truly, & by their owne confeſsion powerfully. They hold themſelues to haue [u] receiued faith among vs by our miniſtry, before they made this rent & breach in the church, and that the end of ſuch faith (if they had died in it) had bin the ſaluation of their ſouls. Let thē therfore return, & cauſe others to return & ioyne with vs in hearing the word preached, ſeeing where it is rightly eſtabliſhed, there muſt of neceſſity be a true church. And albeit ſome of them haue written

[t] Math. 15, 26.

[u] See the bookes of *Greenwood* and *Iohnſon*.

ten, many of them haue ſpoken againſt our Church, yet
[x] Math.21,29 let them follow the example of that ſon, [x] who anſwered his Father ſtubbornely, that hee would not worke in his Vineyard, but afterward repented earneſtly, and vvent his wayes.

Vſe.3. Thirdly, all ſuch as are this way honoured and bleſſed, muſt be carefull to vſe the word as an honour and a bleſſing, by embracing it, by entertaining it, by magnifying this bleſsing of God, in truth, and not in opinion; in hart, and not in face; in works, and not in words; that we may walke worthy the Goſpell, and of the Lord that hath called vs, and ſhew our ſelues carefull to bring foorth the
[y] Rom.10,10 fruits thereof, ſaying with the Apoſtle, [y] *How beautiful are the feete of them that bring glad tidings of peace, and bring glad tydings of good thinges.* Hitherto tendeth the exhortation of
[z] 1 Theſ.2,11 12. the Apoſtle to the *Theſſalonians*, [z] *Ye know how that wee exhorted you, and comforted and beſought euery one of you (as a Father his children) that ye would walke woorthy of God, who hath called you vnto his kingdome and glory.* Let vs bee carefull to keepe this treaſure among vs, leaſt the kingdome of God be taken from vs. Otherwiſe, inſtead of being the water of life to ſaue vs, it will be a ſea to drowne vs; inſteade of being the ſauour of life to life, it will turne to bee the ſauour of death to death; inſtead of being meat to feede vs, it will be our bane to deſtroy vs; inſtead of good tydings to refreſh and comfort vs, it will prooue the ſaddeſt and heavieſt newes that euer came to our eares, and that day the blackeſt day that euer came ouer our heads. Thus our Sauiour threatned *Capernaum*, which he had honored with his preſence, bleſſed with his preaching, aduanced by his
[a] Math.11,24 dwelling in it, and lifted vp with his Myracles, (*a*) *Thou Capernaum, which art lifted vp vnto heauen, ſhalt be thrown down to hel: for if the great workes which haue beene done in thee, had beene don: among them of Sodome, they had remained to this day.* Looke vpon the ſeauen Churches of *Aſia*, we ſee what is become of them. Behold, what the contempt of the goſſpell hath brought vpon the Iewes, the like hath not fal-

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len vpon any people ſince the beginning, what miſchiefe and miſery did not fall vpon them? It cannot be denyed, but God hath bleſſed vs as much as euer he lifted vp the head of *Capernaum*, and hath magnified his mercies and loue vnto vs aboue other Nations. The more hee hath honoured and exalted vs aboue others, the more vile and odious we ſhall become, hee will poure ſhame and contempt vpon vs, hee will make vs a Mirrour and example of his iudgements to others, vnleſſe we bring forth fruits anſwerable to ſo great goodneſſe. Who ſo is wiſe hearted, let him conſider theſe things.

Verſe 22, 23, 24. *God brought them out of Ægipt, their ſtrength is as an Vnicorne: for there is no Sorcery againſt Iacob.* Hitherto we haue ſpoken of the ſpirituall bleſſinges beſtowed vppon the Church; to wit, the forgiueneſſe of their ſinnes, the preſence of the Spirit, and the vſe of the word. Now followeth another priuiledge, being an effect of the former, that nothing ſhal hurt them, they may fal into many afflictions, but none ſhalbe able to deſtroy thē. Hee alludeth in this place to the practiſe of the Vnicorne, purging and cleanſing the water with his horne, againſt the poyſon of venomous beaſts. From hence wee learne, [b] that no meanes and attempts ſhall hurt or ouerthrow the church. Whatſoeuer the Enemies of God and his people imagine, what counſel ſoeuer they take, what miſchiefes they deuiſe, God wil make them fruſtrate and of none effect.

[b] *Doct.* 15. No attemptes ſhall hurt the Church.

This truth appeareth by ſundry examples in the word of God. When the church of God was in *Ægipt*, the *Egiptians* ſaid: *Let vs worke wiſely with them, leaſt they multiply,* [c] *they vexed them with bondage, they deſtroyed their Children, they oppreſſed them with burthens, they plagued them with Taskmaiſters, and euery way they encreaſed their miſeries*: yet after al theſe deuiliſh practiſes they preuailed nothing againſt them. This appeareth likewiſe in the ambition and pride of *Hamman*, [d] *He thirſted after blood, but the plot he had contriued was diſappointed, and he fell into the pit which he had digged*

[c] Exod. 1. and 2. and 3.

[d] Eſter. 3 and 7, and 9.

digged for another, the ſnare was broken, and the Church was deliuered. Infinite are the examples that might be produced to this purpoſe, of the Churches dangers & deliueraces. The Prophet *Dauid* handleth this argument at large in ſundry Pſalmes. In the 91. Pſalme, [c] hee aſſureth thoſe that truſt in God, that into whatſoeuer dangers they fall, they ſhall neuer miſcarry, nor be diſmayed in their afflictions. *He will deliuer thee from the ſnare of the Hunter, and from the noiſome Peſtilence: he will couer thee vnder his wings, and thou ſhalt be ſure vnder his Feathers: his truth ſhall bee thy ſhielde and buckler, Thou ſhalt not be affraide of the feare of the night, nor of the Arrow that flyeth by day, Nor of the Peſtilence that walketh in the darkneſſe, nor of the plague that deſtroyeth at noone day. A thouſand ſhal fall at thy ſide, and ten thouſand at thy right hand, but it ſhall not come neare thee.* Where the Prophet meaneth, that howſoeuer theſe afflictions may come to the godly, yet they ſhall not be able to hurt them, or hinder their eternall peace with God, but he wil make them, and al things beſides to further their ſaluation. This is it which the Apoſtle [f] teacheth at large. *Rom.* 8. *Who ſhall ſeperate vs from the loue of God? Shall tribulation, or anguiſh, or perſecution, or famine, or nakedneſſe, or perill, or ſword? In all theſe we are more then Conquerors, through him that loued vs.* Thus we ſee, that no attempts can hurt the Church, inaſmuch [g] as God taketh the wiſe in their craftineſſe, and ſcattereth the deuiſes of the wicked, as he turned the wiſedome of *Ahithophel* into fooliſhneſſe.

[c] Pſal. 91, 3, 4, 5, &c.

[f] Rom. 8, 35, 37.

[g] Iob. 5, 13.

Reaſon, 1.

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This false Prophet *Balaam*, was an enemy of God and of his people, he had set both his heart to couet, and his tongue to sale, all his purpose was to curse the people, hee leaueth nothing vnattempted to compasse and contriue his enterprise, yet we see all is vanity, and commeth in the end to nothing. Great therefore is the power and might of God. We heard before, that he was constrained to say, [l] *That God is not like to mortall men*, and therefore we ought to be ashamed to call the truth or power of God into question, wherein there is neither want nor weakenesse. All the power that is in men and Angels, is nothing to the infinite power of God. Let vs therefore acknowledge and confesse this might and Maiesty of God: let vs in all our daungers and calamities reuerence it, and rest in it. Let vs not measure it by ordinary meanes, but know that hee is able to worke as well without meanes, and against meanes, as by meanes. The Faith of *Abraham* is commended by the Apostle, [m] *That about hope he beleeued vnder hope, and that God was able of the Ashes of Isaac offered vp in sacrifice, to raise him againe vnto life.*

[l] Verse. 19.

[m] Rom. 4.18. Heb. 11. 19.

Vse. 2. Secondly, seeing nothing shall hurt such as are vnder Gods protection, we may in assurance of his fauour conclude the blessednesse of the people of God, and theyr happy estate and condition: yea, we may truely say with the [n] *Psalmist, Blessed are the people that are so, yea, blessed are the people whose God is the Lord.* None are harder assaulted, none are better protected. Their confusion is sought, but they stand in the strength of God. This is a great blessing to be shaken, and yet to abide firme in stormes and tempests. Happy are they that haue so vigilant a Watchman as the Lord is. That Citty is safe, that Kingdome is sure, that house is quieted, that soule is secured, that hath such a keeper What Citty vppon the earth (sauing the Citty of our God) hath such a Watchman, as neither slumbereth nor sleepeth? But the Church which is Gods common-wealth, hath a gouernour and gardian which is all an eye to see their dangers, all an eare to heare the coun-

[n] Psal. 144, 15

counsels, and all an heart to vnderstande the deuises of their enemies, and all an hand and strong arme to scatter them, and to defeat them.

This happinesse, we heard o before how *Balaam* praised & desired. He confesseth aloud, that the death of the Iewes was more to be desired, then the life of all other men, because God held them for his people. Though hee were a wretched Idolater, and sought to turne the truth of God into falshood, yet standing as it were vpon the racke, hee was enforced to vtter this speech, as if he had saide; who is it that can do any thing against Israell, seeing they remaine in the fauour of their God. Let vs learne to magnifie the Lord for this his mercy, and walke woorthy of this our happinesse, which the men of this world do want. They haue no protection from God, but lye open and naked to daungers of soule and body, and haue to defend them, not so much as a poore Fig-leafe.

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Vse. 3. Thirdly, seeing no attempts of enemies shall be able to hurt the faithfull, whom God fauoureth as his children, and tendereth as the Apple of his eye: let vs seeke to bee at peace with God, and labour to be reconciled vnto him. If God be against vs, what creature dare stand vp for vs to helpe or comfort vs, nay what creature shall not fight against vs to destroy and confound vs? For the subiect, (though neuer so Noble and honourable) that hath the King against him, shall finde few other to succour him, or shew him any countenance, p as wee see in the booke of *Ester*, so soon as the wrath of the king began to be kindled against *Haman*, by and by they couered his face, and helped forward his execution. So if we sinne against God, the King of Kings, and prouoke him to wrath, who shal dare to plead for vs. On the other side, if God be on our side, who shall be against vs, or what creature shall hinder our peace? This the Prophet *Hosea* declareth, as a benefit belonging to the Church, q *In that day will I make a couenant for thē with the wild Beasts, & with the Fouls of heauen, & with that which creepeth vpon the earth, and I will breake the Bowe and the sword,*

p Est. 7. 9.

q Hosea. 2, 18.

ſwords, and the battell out of the earth, and will make them to ſleep ſafely. In which words, the Lord promiſeth that he will ſo watch ouer his Church by his prouidence, that they ſhall haue reſt and ſecurity from all dangers of enemies, and be deliuered from the rage of beaſts, & the violence of men. But how (will ſome ſay) can this be? Seeing the vngodly, that haue God their enemy, yet haue the world and the men of the world ſmile and laugh vpon them, & the godly who haue God their frend, yet haue the world there enemy? I anſwere, This ſeemeth to bee ſo, to thoſe that iudge of things after the fleſh, and according to the outward appearing; but if we will iudge righteous iudgment, and behold them with the eye of faith, wee ſhall finde it to be otherwiſe; whether we reſpect the end, or the inward feeling of the ſoule and conſcience. Touching the end and yſſue of things, if we waite with patience but a while, and looke with a ſingle heart vppon the euent, we ſhall ſee that the vngodly (who haue God ſet againſt them) haue all things to worke their deſtruction, and to further their condemnation; not only their troubles, but euen the moſt holy ordinances of GOD; the exerciſe of Prayer, the hearing of the word, the partaking of the ſacraments. The things are in themſelues, and their owne Nature r the ſauour of life to life, but to them they become the ſauour of death to death. Contrary-wiſe, the godly who haue God reconciled vnto them in Ieſus Chriſt, haue all things to further and to finiſh the ſaluation of their ſoules, and to ſeale vp their eternall peace, ſ inaſmuch as all accidents that befall them, tend to bring them to glory and immortality, and worke for the beſt vnto them that loue God, euen to them that are called of his purpoſe; not onely Prayers and Praiſes, not onely the word and Sacraments, which are as the life of their ſouls and the breath of their Noſthrils, but all croſſes, calamities and afflictions, are ſanctified for their good and happineſſe. Secondly, in reſpect of the inward feeling of the ſoule and conſcience. For the vngodly, who feele the wrath

Obiection.

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r 2 Cor. 2, 16.

ſ Rom. 8, 28.

wrath of God for their sinnes, as it were the flashings of hell fire, do finde rest and refuge in nothing, but account all the creatures for their enemies, and alwayes stande in feare of them, as of Gods hoast and army, set in battaile array against them, and as of his Instruments to bring them to destruction. The Heauens are prepared at the commandement of God to be as Brasse, [t] as in the daies of Famine, to punish them: the clouds, to [u] poure down shewers of raine vpon them, as vpon the old world: the Waters ready to drowne them, [x] as the hoast of *Sisera*: the fire to consume them, [y] as it did *Sodom*, and the other Cities of the plaine: the aire to poison and infect them, [z] as in the time of pestilence: the earth opened to swallow them, [a] as it did *Dathan* & his followers: the Beares to deuoure them, [b] as they did the two and forty vngracious children that mocked the Prophet: the Lyons to destroy them, [c] as they did the Idolatrous *Samaritanes*; fiery Serpents to sting them, as they did the murmuring [d] *Israelites* in the Wilderness: the basest and meanest creatures are armed with power and will to bid battaile and defiance against them, Flies and Frogges to annoy them, [e] as they did the *Egyptians*: and lice to eate them, [f] as they did *Herod* a bloudy persecuter of the Church. Thus do the vngodly feare all the creatures of God, and cannot bee secured from any one of them. An example whereof we haue in *Caine*, [g] who wandered vp & downe in the earth, and feared that euery creature that founde him, would kill him. And no maruaile, [h] for the wicked flyeth, when no man pursueth him. But the godly, who feeles Gods fauour and mercy towarde them, and haue him for their friend, doe finde by blessed experience, all Gods creatures, as it were sworne his souldiers, to stand for them, and therefore do not stand in feare of them, but cā say with a feeling faith, [i] *I am perswaded that neither death nor life, nor Angels, nor principalities, nor powers, nor thinges to come, nor heighth, nor depth, nor any other creature shall bee able to sperate vs from the loue of God, which is in Christ Iesus our*

[t] 1 Kirg 17. 1
[u] Gen. 7, 11.
[x] Iudg. 5, 12,
[y] Gen. 19, 24
[z] Ezek. 5, 12.
[a] Num. 16, 32
[b] 2 Kin. 2, 42.
[c] 2 Kin. 17 25.
[d] Num, 21, 6.
[e] Exod. 8, 6, 24
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[r] 2 Cor. 2, 16.

[f] Rom. 8, 28.

wrath of God for their sinnes, as it were the flashings of hell fire, do finde rest and refuge in nothing, but account all the creatures for their enemies, and alwayes stande in feare of them, as of Gods hoast and army, set in battaile array against them, and as of his Instruments to bring them to destruction. The Heauens are prepared at the commandement of God to be as Brasse, [t] as in the daies of Famine, to punish them: the clouds, to [u] poure down shewers of raine vpon them, as vpon the old world: the Waters ready to drowne them, [x] as the hoast of *Sisera*: the fire to consume them, [y] as it did *Sodom*, and the other Cities of the plaine: the aire to poison and infect them, [z] as in the time of pestilence: the earth opened to swallow them, [a] as it did *Dathan* & his followers: the Beares to deuoure them, [b] as they did the two and forty vngracious children that mocked the Prophet: the Lyons to destroy them, [c] as they did the Idolatrous *Samaritanes*; fiery Serpents to sting them, as they did the murmuring [d] *Israelites* in the Wildernesse: the basest and meanest creatures are armed with power and will to bid battaile and defiance against them, Flies and Frogges to annoy them, [e] as they did the *Egyptians*: and lice to eate them, [f] as they did *Herod* a bloudy persecuter of the Church. Thus do the vngodly feare all the creatures of God, and cannot bee secured from any one of them. An example whereof we haue in *Caine*, [g] who wandered vp & downe in the earth, and feared that euery creature that founde him, would kill him. And no maruaile, [h] for the wicked flyeth, when no man pursueth him. But the godly, who feeles Gods fauour and mercy towarde them, and haue him for their friend, doe finde by blessed experience, all Gods creatures, as it were sworne his souldiers, to stand for them, and therefore do not stand in feare of them, but cā say with a feeling faith, [i] *I am perswaded that neither death nor life, nor Angels, nor principalities, nor powers, nor thinges to come, nor heighth, nor depth, nor any other creature shall bee able to sperate vs from the loue of God, which is in Christ Iesus our*

[t] 1 Kirg 17, 1
[u] Gen. 7, 11.
[x] Iudg. 5, 12,
[y] Gen. 19, 24
[z] Ezek. 5, 12.
[a] Num. 16, 32
[b] 2 Kin. 2, 42.
[c] 2 Kin. 17 25.
[d] Num, 21, 6.
[e] Exod. 8, 6, 14
[f] Acts. 12, 23.
[g] Gen. 4, 14,
[h] Pro. 28, 1.
[i] Rom. 8, 38.

Lord. For when the waies of a man please God, hee will make euen their enemies at peace with them. *Prou.*16,7. All this appeareth in the example of *Adam*, as in a glasse, before he fell into sin, [x] *he walked in the garden without feare, he talked and communed with God without feare, all things were subiect to him that was subiect vnto God.* But when he had harkened to the old serpent, and disobeyed the commandement of God, the whole course of nature was turned, he hid himselfe from the presence of God, and feared the creatures which before he ruled. To conclude therefore, seeing it is God who is the cause of our peace, let vs rest vpon his prouidence and protection, and seeke earnestly reconciliation with God, that we may haue the inwarde peace of a good conscience, which howsoeuer the world may striue to disturbe and hinder, yet cannot take away from vs, [y] as our sauiour promiseth, *In me ye shal haue peace, in the world ye shal haue affliction.* And againe, [z] *Peace I leaue with you, my peace I giue vnto you, not as the world giueth, giue I vnto you.* So that, in regard of this spirituall peace of the faithfull, consisting partly in our peace with God, which is the Fountaine, and partly in our peace of conscience, which is the fruite, (*a*) our soules are assured to dwell at ease, in the midst of all troubles we shall bee comforted, and by his prouidence and protection be secured, howsoeuer our bodies be tossed and turmoiled. For this spirituall peace not onely may stand, but is euermore ioyned with crosses and persecutions.

x Gen. 3, 8.

y Iohn 16, 33.

z Iohn 14, 27.

a Psal. 25, 13.

Verse. 24. [*Behold, the people shal rise vp as a Lyon, and lift vp himselfe as a young Lyon: he shall not lye downe, till he eate of the prey, &c.*] In these wordes the estate of the Church is described after sundry conflicts in this life. It hath many enemies that for a time rise vp against it: but in the end the Church shall rouze vp it selfe, and arise as a Lyon, who will not couch til he haue taken and eaten his prey. This shall be the strength of the people of God, in subduing and ouercomming all their enemies. This was begun by *Moses*, prosecuted by *Iosua*, continued by *Dauid*, and

and fulfilled by Christ, (*b*) *Who ruleth in the midst of his enemies, and shall bring all things in subiection vnder his feet.* From hence wee learne, (*c*) that the Church in the ende shall haue victory ouer all enemies that set themselues against it. They dash themselues against the rock, that shal break them in pieces: for howsoeuer they oppose themselues against the good estate thereof, they do but kick against the goad, as stif-necked & hard-harted beasts, that haue not learned to beare the yoake of God, nor to acquaint themselues with the waies of godlinesse. God will shew himselfe most powerful in ouerthrowing & discomfiting the enimies of the church. This euidently appeareth by the history of the church in *Egipt*, in *Babilon*, (*d*) as appeareth in the bookes of *Exodus* and *Ester*. The Prophet *Dauid* declareth, that notwithstanding the rage of Gods & his enemies, [e] *He that dwelleth in the heauens shall laugh, the Lord shal haue them in derision, yea he shal crush them with a scepter of Iron, and breake them in peeces like a Potters vessell.* This Christ our Sauiour teacheth his disciples, when hee sent them forth to worke Myracles, and to preach the Gospell of the kingdome to be at hand, hee prepareth them for the crosse, he foretelleth them what they should look for, [f] *I send you as Sheepe in the midst of Wolues: but beware of men, for they will deliuer you vp to the Counsels, they will scourge you in their Synagogues, they will bring you before Rulers, they will betray you to your enemies, and ye shall bee hated of all men for my sake, but hee that endureth to the end, he shall bee saued.* All which Testimonies serue to teach vs, that howsoeuer the Church generally, and all the faithfull particularly, must haue afflictions in this Worlde, yet in the end they shall preuaile, and haue the vpper-hand ouer them.

The Reasons are euident. For first, the Lord Iesus is the king of his church, he hath the keyes of hell and death, [g] *He openeth and no man shutteth, he shutteth and no man openeth.* He is the shepherd of his sheep; his sheep heare his voice, he knoweth them, they follow him, he giueth vnto them eter-

[b] Psal. 110, 1, 2.

[c] *Doct.* 16. The church shall in the end haue victory ouer al enemies.

[d] Exod. 14, & Ester. 8,

[e] Psal. 2, 4, 9.

[f] Math. 10, 16. 17, 22,

Reason. 1.

[g] Reuel. 1, 18. Iohn. 10, 28.

eternall life, ſo that they ſhall neuer periſh, neyther ſhall any plucke them out of his hand. He is the f *heade of the Church, and quickneth all the members of his body, by whom wee haue redemption thorough his blud, euen the forgiueneſſe of our ſinnes.* Seeing therefore, Chriſt Ieſus is the King of his Church, the Shepheard of his Sheepe, the head of his body, we cannot doubt but he will defend his Church, ſaue his Sheepe, and keepe ſafe and ſound the members of his body, that none ſhall be able to deſtroy them, or to take them out of his hand.

f Col. 1, 18.

Reaſon. 2.

Secondly, our weakneſſe is not hidden from the Lord, he knoweth whereof we are made, he remembreth that we are but duſt; yea, a winde that paſſeth and commeth not againe. Therefore the Apoſtle ſaith, g *That GOD is faithfull, which will not ſuffer vs to be tempted about that wee are able, but will euen giue the yſſue with the tentation, that we may be made able to beare it.* So the Prophet teacheth, (*h*) *That the rod of the wicked ſhall not alwaies reſt vpon the lot of the righteous, leaſt the righteous put forth their hand vnto wickedneſſe:* declaring, that the Lord appoints his for a time to bee afflicted, yet in the end they ſhall bee deliuered, and the wicked ſhal not be ſuffered in their oppreſſions. So then, whether we do conſider the office of Chriſt, which is to protect his Church, or the mercy of God, that maketh their afflictions momentary, & endure but a ſhort ſpace: in both reſpects wee may truely gather, that the Church ſhall preuaile, and haue victory ouer all enemies.

g 1 Cor. 10, 13

h Pſal. 125, 3.

Vſe 1.

The Vſes are now to be handled and ſtood vpon. Firſt, ſeeing the Church ſhall at the laſt haue victory and Dominion ouer their greateſt and ſtrongeſt enemies, this teacheth for our inſtruction, that it hath alwaies enimies in this world, againſt which it muſt continually ſtriue & fight. There is no victory before the battaile, there is no conqueſt before the fight. We are all ſouldiers and warriors in this life, to fight the battailes of God, wee muſt not dreame of liuing euer in reſt and pleaſure.

Humility and miſery muſt goe before honour and glorie:

ry: the Croſſe commeth before the Crowne; we muſt i wraſtle before we can haue the Garland; we muſt runne before we can obtaine the goale; wee muſt ſtriue before wee can haue the maiſtery; wee muſt labour before wee can receiue the fruits; we muſt fight before wee can win the victory. This is it which the Apoſtle ſheweth vnto vs. k *If we be dead together with Chriſt, we ſhall alſo liue together with him: if we ſuffer, we ſhall alſo raign together with him, if we deny him, he alſo will deny vs.* Thus it was with Chriſt, *Firſt hee ſuffered aduerſity,* l *and then he entred into glory: firſt he endured th: Croſſe, and diſpiſed the ſhame,* m *and then hee was ſet at the right hand of the Throne of God.*

i 1 Cor. 9, 24, 25.

k 2 Tim. 2, 5. 6, 11, 12.

l Luke. 24, 26

m Heb. 12. 2.

This is the way, let vs walke in it. He is a fooliſh huſbandman that will looke to reape before he haue ſowed. The Diſciple muſt not looke to be aboue his Maiſter, nor the ſeruant aboue his Lord. We muſt through manifolde tribulations enter into the Kingdome of Heauen: and al that will liue godly in Chriſt Ieſus, muſt ſuffer perſecutions. This is our lot and portion, this is the cup which is prepared for vs to drinke of: wee muſt prepare ſtrength and courage, we muſt get vs faith and patience, that we may be able to hold out vnto the end.

Secondly, ſeeing God will defend his church, and ouerthrow al the enimies of it, this is a ſingular comfort to all the Children of God, and able to ſeaſon and ſweeten the bitterneſſe of the Croſſe, and make vs to vndergoe it with ioy and gladneſſe. Whenſoeuer therefore wee ſhall bee hated for the Goſpels ſake, and ſuffer perſecution at the hands of our enemies, let vs comfort our ſelues with theſe Meditations. Firſt, afflictions ſhall not ſeparate vs from God, howſoeuer for the preſent they ſeem not ioyous but grieuous, n yet afterward they bring the quiet fruit of righteouſneſſe, vnto them which are thereby exerciſed. This the Apoſtle teacheth, o *That neither tribulation, nor anguiſh, neither perſecution, nor famine, neither perrill nor ſword, ſhall ſeparate vs from the loue of Chriſt.* Secondly, the afflictions of this preſent time p are not woorthy of

Vſe. 2.

n Heb. 12, 11.

o Rom, 8, 35.

p Rom. 8, 18.

the glory which ſhall be reueiled vnto vs, which neither the eye hath ſeene, nor the eare heard, nor the heart of man conceiued.

True it is, our afflictions are oftentimes great, but the reward is greater: our troubles are of great continuance, & of long durance, q but the glory to come is without ende, when we ſhall be crowned and cloathed with immortality. Our perſecutions are many, but the ioyes laide vp for the faithfull are infinite, and not be numbred. Thirdly, all our croſſes which we bear and ſuſtaine, ſhall haue an happy euent, and a glorious end, r for ſuch as hold out to the ende ſhall bee ſaued. Whoſoeuer ſhall confeſſe Chriſt before men, him hee will acknowledge before his Father which is in heauen; and whoſoeuer ſhall looſe his life for his ſake and the Goſpels, ſhall be ſure to finde it, in aſmuch as he hath committed it to a faithfull Keeper, who is able to keepe that which he hath committed vnto him againſt that day. Fourthly, we muſt cõſider, that the ſame calamities, nay farre greater, haue happened to Chriſt himſelfe and his Apoſtles; to the Prophets and holy men of GOD, remembred vnto vs in the Scriptures. Now the ſeruant muſt not looke for a better condition t then the Maiſter, nor the Diſciple then his Lord; nor the Houſhold then the Houſholder: nay, wee muſt not dreame of a better eſtate then our Fellow-ſeruantes haue had before vs.

Fiftly, the enemies in their greateſt rage, ſnarling like Dogges, hurting like Serpents, biting like Cockatrices, deuouring like Lyons, bloudy like VVolues, ſubtill as Foxes, raging as wilde Boares, as vnreaſonable as beaſts, yet can proceede no farther then to kill the body, u they cannot deſtroy the ſoule; nay, they can exerciſe no power ouer the body, except it bee giuen them from aboue, ſeeing the prouidence of God ſo ouerſwayeth all things, that not an haire falleth from our head, nor a Sparrow to the ground, without the will of our heauenly Father. Theſe are great comfortes, that ariſe vnto vs in our troubles,

q 2 Cor. 4, 17, 18,

r Math. 10, 22, 32, 39.

s 2 Tim. 1, 12.

t Math. 10, 24, 25. Luke. 21, 22, 23.

u Math 10, 28.

bles, wherewith we ſhould be wholly poſſeſſed, that we murmure not againſt God. On the other ſide, this doctrine ſerueth to ſet downe the wofull condition of the Perſecutors and Enemies of the Church, they may proſper and preuaile for a time, [x] but in the ende they ſhall not eſcape; for the Church, and the members of the Church muſt haue the vpper hand, when all their aduerſaries ſhall be ſhamefully confounded. This we ſee notably ſet before vs in the booke of *Daniell*, he had many & mighty aduerſaries that plotted his death, and ſought his ruine, incenſed the King againſt him, and cauſed him to be caſt into the Lions denne. But what was the iſſue of theſe thinges? Surely, wee was deliuered, and they were deſtroyed: [y] *For by the Commaundement of the King, theſe Men which had accuſed Daniell, were brought and caſt to the Lions, they, their Children, and their wiues, and the Lyons had the maiſtery of them, and brake all their bones a pieces, or euer they came at the ground of the denne.* This is it which *Salomon* teacheth, [z] *The righteouſneſſe of the vpright ſhal direct his way, but the wicked ſhall fall in his owne wickedneſſe: the righteous eſcapeth out of trouble, and the wicked ſhall come in his ſtead.* Look vpon the examples of *Pharaoth*, of *Sanacherib*, of *Hamman*, of *Herod*, and ſundry others, (*a*) in all which we ſee, that *The wicked ſhall be a ranſome for the iuſt, and the tranſgreſſour for the righteous.* This ſerueth to terrifie all vngodly men, and to teach them not to ſet themſelues againſt the godly, that are more righteous then themſelues.

[x] Math. 10, 33 38, 39.

[y] Dan. 6, 24.

[z] Pro. 11, 5, 8.

[a] Pro. 21, 18.

Thirdly, ſeeing the Church after their trials and perſecutions ſhall be ſet at reſt, and triumph ouer their enemies, here is matter giuen vnto vs of praiſe and glory to be giuen vnto God, for the ſafety and deliuerance of his people. It is the worke of his right hand, and therefore the glory alſo muſt be his. Our helpe cannot come by our owne ſtrength, nor wee ouercome by our owne pollicy, when we haue ſearched and examined all that is in vs, we ſhall find it to come ſhort of working our deliuerance. It is God onely that hath done it, and therefore we muſt yeild

Vſe. 3.

yeelde him the honour of all the victories that he giueth vs againſt our enemies. When a man hath done vs any wrong, or put vs to ſome trouble, and we bee deliuered from it, we muſt aſſure our ſelues, that it is God hath giuen vs the vpper hand, to the end our mouths ſhould alwayes be opened to giue him thankes, and wee by our whole life ſhould acknowledge how much we are bound and indebted vnto him. This is it which *Moſes* pointeth vs vnto, *Deut.* 32. when hee willeth the *Iewes* and *Gentiles* to praiſe his name, (*b*) *For hee will auenge the bloude of his Seruants, and yeelde vengeance to his aduerſaries, but hee will bee fauourable to his Lande, and bee mercifull to his owne people.*

b Deut. 32, 43

Vſe 4. Laſtly, as *Balaam* heere declareth that the church hath ſure and certaine hope of victory, and ſhall riſe vp as a lyon in defiance of all their enemies; ſo this ſhall eſpecially appeare in reſpect of ſpirituall enemies, which fight againſt our ſoules. This victory ſhall be finiſhed and fully accompliſhed in Chriſt, who as the victorious Lyon of the Tribe of *Iudah*, with his foote of Braſſe, ſhall ſtampe downe, and trample vnder his feete by little and little, the enemies of our peace and ſaluation. This is it which the Apoſtle aſſureth the Saints of God, (*c*) *The God of peace ſhall tread Satan vnder your feet ſhortly.* This is a ſweete and ſinguler promiſe, which ſhould be as the Anchor of our ſoules both ſure and ſtedfaſt, wherin it is vnpoſsible that God ſhould lye, that we might haue ſtrong conſolation, which haue our refuge to lay hold vpon that hope, that is heere ſet before our eies. True it is, the deuill doth alwayes renue the battel againſt the ſeruants of God, doth ſift and winnow them as Wheat, [d] and as it were, bruiſe their heele, but his head is broken, he hath receyued his deadly wound, and he ſhall not preuaile ouer them: for there is no condemnation to them that are in Chriſt Ieſus. Indeede, God is able to foile him and deſtroy him at once, and to giue vs a full and finall conqueſt ouer all the powers of darkeneſſe in a moment, if it pleaſed him: but

c Rom. 16, 20

d Gen. 3, 15.

but leaſt we ſhould be puffed vp in pride, and forget our ſelues, leaſt wee ſhould leaue calling vppon the name of God, and the ſorrowing and ſighing for our own weakneſſe; leaſt wee ſhould be beſotted with ſelfe-loue, and fall aſleepe in ſecurity, the Lord will worke by little and little, he will proceede as it were by line and leuell, hee will roote out our ſpirituall enemies by degrees. Let vs not therefore looke to be freed wholly from tentations, but know, that it is profitable for vs to be exerciſed vnder them, [c] *And let vs be ſober and watch, ſeeing our Aduerſarie the deuill, as a roaring Lyon walketh about, ſeeking whom he may deuoure, whom if we reſiſt ſtedfaſt in the faith, he will fly from vs.* Let vs put on the whole Armor of God, that wee may be able to ſtand againſt all the aſſaults of the deuill. And let vs remember, that he is reſiſted and driuen away, not by any ſuperſtitious croſſing our ſelues (which is no Armor of proofe) but by Faith, and by Prayer proceeding from faith, which are of great force and effect.

[c] 1 Pet 5,8,9. Iames, 4, 7.

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25 *Then Balak ſaide vnto Balaam, Neither curſe nor bleſſe them at all.*

26 *But Balaam anſwered, and ſaide vnto Balak: Tolde I not thee, ſaying; All that the Lord ſpeaketh, that muſt I do?*

27 *Againe, Balak ſaide vnto Balaam, Come I pray thee, I will bring thee vnto another place, if ſo be it will pleaſe that God, that thou mayeſt thence curſe them for my ſake.*

28 *So Balak brought Balaam vnto the top of Peor, that looketh toward the Wilderneſſe.*

29 *Then Balaam ſaide vnto Balak, Make mee heere ſeauen Altars, and prepare mee heere ſeauen Bullockes, and ſeauen Rammes.*

30 *And Balak did as Balaam had ſaide, and offered a Bullocke and a Ramme on euery Altar.*

Thus much touching the propheſie it ſelfe: now followeth

weth the laſt part; to wit, the iſſue and effect thereof, both in *Balak* and in *Balaam*. For here wee ſee, the King chafing, and Sorcerour excuſing; the Sorcerer commanding, & the King obeying. Firſt of all, when *Balak* perceiued that hee was deceiued and beguiled of his hope and expectation, his wrath is kindled, and hee chargeth the Hireling, that if hee will not curſe the people as hee appointed, yet hee ſhould not bleſſe them as he had enterpriſed. For the wicked had rather haue the truth of God ſmothered and buryed in ſilence, then themſelues offended and diſappointed. The mercenary Prophet excuſeth himſelfe, that hee was vniuſtly accuſed, hauing foreſhewed, that it was not at his choice to holde his peace, or to ſpeake what he would, but was conſtrayned by a ſuperior power to open his mouth, and to vtter that which was deliuered vnto him.

After this aunſwere, the King taketh him vp into another place (to *Peor*) in which Mountaine their Idoll had a Temple, hoping that all the laſt, the GOD of Iſraell would change his minde, and graunt his requeſt. Behold the peruerſeneſſe of vnbeleeuers, who albeit they bee croſſed in their euill intentions and inuentions, yet they proceede in their purpoſes, and betweene voyde hope, and vaine feare, hold on their courſes in the blindneſſe of their hearts. Therefore, *Balaam* ſeeking to keepe his credite, and entertaining the King in an expectation of better ſucceſſe to come, reneweth his former practiſe, commaunding ſeauen Altars to bee builded, and ſeauen Bullocks and Rams to be prepared; to whom the credulous King obeieth, and ſuffereth himſelfe to be deluded, by the deuiliſh Sorceries & idolatrous ſacrifices of that falſe Prophet.

Theſe particular pointes haue beene before conſidered, and the principall Doctrines ariſing from hence likewiſe opened. For heereby wee ſee, the rage and fury of the Enemies to be vnſatiable, and vnappeaſeable, (a) albeit their might be not anſwerable to their malice, nor their

a *Ierom. lib. 2. apolo. aduerſ. Ruffin.*

their power ſo great, as their deſire to hurt; they are like the Sea that neuer reſteth, but caſteth vp mire and grauell. No malice or cruelty can be comparable to the malice and cruelty of a naturall man, vndertaken for Religion, or rather againſt Religion and the truth of God. The Father in this caſe hath not ſpared the ſon, [b] the brother hath betraied the Brother to death, a mans enemies haue bin they of his owne houſe, and they haue bin as Wolues one to another. [b] Math. 10, 35

Againe, we ſee how euill men, albeit they bee croſſed in their attemptes, yet will not giue ouer, but returne to their former ſinnes, *As the Dogge to his owne vomit*. So deceitfull a baite is ſinne, enſnaring the conſcience, that hardly they returne that are holden in the chaines thereof, hauing Sathan at their elbow to tempt them, & their owne corruptions within them to helpe them forward. Notwithſtanding, it ſhall not be amiſſe for vs to obſerue the points laid before our eyes; one, in the perſon of *Balaam*, the other, in reſpect of *Balak*, the third, in reſpect of them both.

Verſe 26. [*Balaam anſwered and ſaide vnto Balak, Told I not thee, ſaying; All that the Lord ſpeaketh, that muſt I do.*] We haue oftentimes noted before, that the wordes which *Balaam* deliuered, he ſpake, as moued and inſpired by the ſpirite of God; his prophecies are not mingled with his owne dreames and deuiſes, as droſſe with pure Gold, as Chaffe with cleane Wheat, or as Saw-duſt with wholeſome meat: theſe came not from the will of man, nor proceeded from any priuate motion and interpretation: he was guided and directed by the Holy ghoſt, & therefore he ſaith in this place: *All that the Lord ſpeaketh, that muſt I doe*: and in the Chap. following, [c] *If Balak would giue me his houſe full of Siluer and Gold, I cannot paſſe the commandemẽt of the Lord, to do either good or bad of mine own mind: what the Lord ſhall commaund, that ſame will I ſpeake*. So then, he declareth, that in vttering and pronouncing theſe propheſies, he was limited and reſtrained, [d] and his tongue tyed [c] Num 24, 13 [d] Num. 22, 38

tyed vp to that which God ſhould put in his mouth. He was not left at liberty to ſpeak at randon what he would, hee muſt ſpeake onely that which the Lord would haue him.

[e] *Doct.17.* It belonges to the Miniſters to deliuer gods word only, and wholy.

From hence wee learne, [e] that it is a duty belonging to all the Miniſters whom God hath ſeparated & called to that office, to deliuer the will of God fully & perfectly as they haue receiued it of God, without adding to it, or detracting from it. True it is, the Miniſters of the goſpell haue now no extraordinary reuelations or immediat inſpirations, God doth not appeare or reueile his will vnto them, either by dreames in the night, or by viſions in the day, neither do they hear his voice from heauen: but they haue the will of God reueiled, & the Lord ſpeaking vnto them in his word. This word they muſt teach, & nothing but this word, and al that is reueiled for our ſaluation in this word. A witneſſe that is brought in to giue euidence between man and man, in any hard matter that riſeth in iudgment betweene bloud & bloud, betweene Plea and Plea, [f] is ſworne to ſpeake the truth, and al the truth, and nothing but the truth. So ſhould it bee with all Paſtours and teachers, which are as the Lords witneſſes, they muſt deale fully and faithfully, they muſt boldly ſpeake that which God in his word hath reueiled, and publiſh vnto his people al that which he hath deliuered vnto thē. This is it which the Lord ſpake to *Ieremy*, hanging back when God called him, excuſing when God ſeparated him, refuſing when God had choſen him, [g] *Say not, I am a Child: for thou ſhalt go to all that I ſhall ſend thee, and whatſoeuer I command thee, ſhalt thou ſpeake.* Likewiſe, when our Sauiour ſent out his Apoſtles into the world, hee charged them with this as a part of their commiſſion; [h] *Teach them to obſerue al things whatſoeuer I haue commanded you.* And the Apoſtle ſpeaking of the ſupper of the Lord, ſaith: [i] *I receiued of the Lord that which I alſo haue deliuered vnto you:* And afterward confirming the faith the *Corinthians*, in the Article of the reſurrection, he ſaith: [k] *Firſt of al I deliuered vn-*

[f] *Cic. epiſt. famil. lib. 5.*

[g] Ier. 1,7. 1 King.22,14.

[h] Math 28,20

[i] 1 Cor.11,23.

[k] 1 Cor.15,3.

to

to you that which I receiued, how that Chriſt died for our ſins, and roſe againe according to the Scriptures. Thus doth the Apoſtle cleare himſelfe, being falſely charged by the Iewes, [l] *I obtained help of God, and continue vnto this day, witneſſing vnto ſmal and great, ſaying none other things then thoſe which the Prophets and Moſes did ſay ſhould come.* Yea, this was the vſuall manner of al the Prophets preaching vnto the people, to com vnto them in the name of God: *Heare yee the word of the Lord, thus ſaith the Lord.* All which conſentes of Scriptures ſerue, to ſcale vp the truth of this doctrine, that the Miniſters muſt teach nothing but Gods word, and deliuer that ſoundly and ſincerely, vvhich is vvarranted vnto them in the ſame.

[l] Acts. 26, 22.

The reaſons for confirmation hereof follovve to bee marked of vs. Firſt, this appeareth from the ſundry titles as names of their office that are giuen vnto them in the Scriptures, to put them in minde of the duties of theyr callings. They are called [m] Worke-men, becauſe they ſhould doe the Lordes buſineſſe, and finiſh the woorke whereunto he hath called and ordained them. They are called Builders, [n] becauſe they ſhould builde vppon the foundation. The foundation is precious, euen Ieſus Chriſt, who is pure & perfect gold; and they muſt build vpon it, Gold, Siluer, and pretious ſtones; not Hay, not Stubble, not Timber, leaſt they ſuffer loſſe when the fiery triall ſhall come. Thus the Apoſtle ſpeaketh, *According to the grace of GOD giuen to mee, as a skilfull Mayſter-Builder, I haue laid the Foundation, and another buildeth thereon: but let euery one take heed how he buildeth vppon it.* Sometimes they are called [o] Paſtours and Shepheardes, becauſe they ſhould make the Sheepe of Chriſt to reſt in greene paſture, and lead them by the ſtill waters. Sometimes they are called [p] Meſſengers, becauſe they are, or ſhould be, Gods mouth and Meſſengers vnto the people, and in ſtead of God himſelfe to them.

Reaſon. 1.

[m] 2 Tim. 2, 15

[n] Pſal. 118, 22 1 Cor. 3, 12.

[o] Eph. 4 11, Ier 3, 15.

[p] Mal. 2, 7. 2 Cor. 5, 20.

Should not the Ambaſſadour deliuer the meſſage, and all the Meſſage of his Lord and Maiſter? Dare he chop & change

change, dare he adde or altar, dare he inuent and deuiſe any thing of his owne? No, hee will not depart or decline from his commiſſion, but faithfully diſchargeth the truſt repoſed in him. The Miniſters are the Meſſengers of God, and Ambaſſadours of Chriſt, and therefore it is required of them, that they bee found faithfull in the execution of their office. Hence it is, that the Prophet ſaith; *The Prieſts lippes ſhould preſerue knowledge, and they ſhould ſeeke the Law at his mouth: for he is the Meſſenger of the Lord of Hoaſts.* So the Apoſtle ſpeaketh, *Now then we are Ambaſſadours for Chriſt, as though God did beſeech you through vs, we pray you in Chriſtes ſtead that yee bee reconciled to God.* All which Titles, doe tye vp the Miniſter of God to deliuer onely the Meſſage of God, and doe not leaue him at liberty to teach what he liſt.

Reaſon. 2. Secondly, to the end the Faith of the hearers may bee certaine, ſtayed vpon the power of God, not vppon the wiſedome of men, which is but a broken Reed, a weake piller, and a rotten foundation to beare them vp. This is the reaſon that the Apoſtle *Paule* vſeth, 1. *Corinthians*, 2. after he had ſhewed, that hee ſpake vnto them the wiſedome of God in a myſtery, euen the hid wiſedom which God had determined before the world vnto our glory, he giueth this reaſon: q *That your Faith ſhould not bee in the wiſedome of men, but in the power of God.* GOD would not haue his people left in vncertainties, nor fed with chaffe, nor carried about with euery wind and weather of doctrine, but builded vpon a ſure Rocke, and ſtand vppon a certaine foundation. But there is no ſound feeding for the ſoule, but by the word, which is the power of God to ſaluation; all other foode is as duſt and drauery. All the fine deuiſes of the wit, deliuered in the perſwaſible words of mans wiſedome, that tickle the outward eares, and delight carnall men, ſauouring wholly of the fleſh, and not of the ſpirit, are no better then Huskes, fitter to feed Swine, then to nouriſh the Sons and Daughters of God to eternall life. The word of God is r a ſharpe two edged

q 1 Cor. 2, 5, 7.

r Reuel. 1, 16, Heb. 4, 12.

ged ſword: the word of man is as a leaden Knife, or a woodden Dagger, which may well threaten, but cannot ſtrike, or if it ſtrike it cannot enter. The word of God [s] is a conſuming fire, like to God, the Authour of it, able to enflame mens heartes with a loue of God when it is beleeued: the word of man is as a painted fire, which carrieth a ſhewe, but hath no ſubſtance or ſtrength, eyther to waſt the ſtubble, or to refine and purify Siluer or gold. The word of God is the Lordes [t] Fanne to winnow the people, ſeparating the baſtardly broode of *Abraham* from the true ſonnes, venting the Hypocrites from the beleeuers, and ſcattering with the powerfull blaſt thereof the Reprobates from the elect: all other waies and meanes that are vſed, are too weake and feeble to worke this ſeparation of the Chaffe from the Wheat. And therefore, all ſuch as are the Lords Fanners, that would publiſh their doctine, not to pleaſe the eare, but to open the doore of the conſcience, muſt vſe no other inſtrument then this word of God which hath this force and effect.

[s] Ier. 5, 14, & 23, 29.

[t] Math. 3, 12.

Thirdly, God will deſtroy thoſe that doe not deale faithfully with his people. Such as either hide the truth, or with-hold it in vnrighteouſneſſe, ſuch as conceale or corrupt the word to pleaſe men, vndergoe the curſe of God, and bring vppon themſelues the heauy wrath of God. This appeareth in that charge which the Lorde gaue to the Prophet *Ieremy*, [u] *Thou therefore truſſe vppe thy loines, ariſe and ſpeake vnto them all that I commaund thee: bee not afraide of their faces, leaſt I deſtroy thee before them.* Thus the Lord dealeth alſo with the Prophet *Ezekiell*: [x] *Sonne of Man, I haue made thee a Watchman to the houſe of Iſraell, if thou blow not the Trumpet, nor giue warning to the wicked man of his wicked way, his bloud will I require at thine hand.* So the Apoſtle ſaith, [y] *A neceſſity is laid vpon me, and woe vnto me, if I preach not the Goſpell.* So then, whether the Titles giuen to the Miniſters bee conſidered, or that the faith of the hearers is to be vnderpropped, or that all vnfaithfull Teachers ſhall be deſtroyed, we ſee it is laid as a burthen

Reaſon. 3.

[u] Ier. 1, 17.

[x] Ezek. 3, 18. and 33, 6.

[y] 1 Cor. 9, 16.

vpon

vpon them to admoniſh the people by the word of God,
d Eze. 3, 3, 10 11. z and when they haue eaten and filled their bowels with the roll of Gods Booke; that is, receiued in their hearts all hir words that he ſpeaketh vnto them, and heard them with their eares (as the parable is propounded and expounded to the Prophet) they muſt go vnto the people, and tell them that which God hath taught them in his holy word.

Vſe. 1. The Vſes of this doctrine thus ſtrengthned by prooſes, and confirmed by Reaſons, are now to be handled. Firſt of all, ſeeing the Miniſters of God may ſpeake nothing as of themſelues, but that onely which they haue receyued of the Lord, and alwayes come with the warrant of the word; it followeth that they muſt know the Scriptures, they muſt not be young plants, Idol Shepheards, blinde guides, dumbe Dogges, ſleepy watchmen, vnſauoury ſalt, which is good for nothing (a) but for the dunghill, if for the dunghill. It is ſhame, for a guide not to know the way, for a ſeer to be blinde, for a Meſſenger to be dumbe: So then, all teachers ſhould make conſcience to furniſh themſelues as wiſe Scribes, and good Stewards, with profitable and competent knowledge, ſpending their daies in getting the vnderſtanding of the ſcriptures, that they may Miniſter a word in due ſeaſon, and be able to feede their fellowes ſeruants with wholeſome food, leading them to the fountains of life. So then the knowledge of the worde of God, and the gift of interpretation cannot be ſeperated from the function and calling of the Miniſter, and God doth diſclaime and diſauow ſuch as are without knowledge, that they ſhall bee none of his Paſtors and Teachers. Thus hee ſpeaketh by the Prophet *Hoſea*, (b) *Becauſe thou haſt refuſed knowledge, I will alſo refuſe thee, that thou ſhalt bee no Prieſt to mee.* Who would not maruaile, if a Prince ſhould appoint a Meſſenger or Ambaſſador to go to a people, which had no legs to go, no tongue to ſpeake, no language or reaſon to deliuer his meſſage? Who then can be ſo abſurd, as to think that

a Luke. 14, 35 Math. 5, 13.

b Hoſea. 4, 6.

that the wiſe God, the Lord of Lords, and King of kings, would appoint any to be as his mouth, and the meſſenger of his will, which cannot teach and deliuer his will? who is it that hath an houſe to build, that will chuſe ſuch Carpenters and Maſons as haue no skill to lay a ſtone, or to hew their Timber, or to handle their Tooles? Who will retaine or entertaine a Shepheard to keepe his ſheepe, an Husbandman to till his ground, a Captaine to leade his army, a Steward to prouide for his family, a labourer to do his worke, that is altogether ignoraunt, and hath no knowledge to do theſe things? Now, God is more prudent and prouident then mortall man, and therefore hee will reiect and refuſe all ſuch as are not able to diſcharge the Office committed vnto them thorough ignorance. God requireth knowledge in all the people: much more in ſuch as take vpon thē to be the teachers of the people, which ſhould not onely haue knowledge themſelues, but teach knowledge to others, that they doe not periſh for want of knowledge. The ſpirit of God mentioneth this to be one of the chiefeſt cauſes that Religion periſhed among the ten Tribes, and that Idolatry was erected and continued among them, euen vntill they were carried away to perpetuall captiuity, [c] in that *Ieroboam* made of the loweſt and rudeſt of the people, Prieſtes of the high places, who would, might conſecrate himſelfe to that calling. The condition of the *Iewes* was neuer more dangerous and deſperate, and neerer to deſtruction and deſolation, then when they had blinde watchmen, and ſuch Prieſts ſet ouer them as had no knowledge, [d] which made the Prophet *Eſay* call for all the beaſts of the fielde to deuoure them, and all the beaſts of the Forreſt to eate them vp, giuing this as the reaſon, for their watch-men are all blinde, and haue no knowledge. Hence it is, that the Prophet *Malachi* teacheth, [e] *That the Prieſts lips ſhould preſerue knowledge, and the people ſeeke the Law at their mouth, for they are the Meſſengers of the Lord of Hoaſts.* This therefore ſheweth and condemneth the groſſe and grieuous ſinne

[c] 1 King. 13, 31 and 13, 33.

[d] Eſa. 56, 9, 10.

[e] Mal. 2. 7.

of many amongſt vs, that occupie the places of Paſtors, and cannot feede; that run before they were ſent; take vpon them to be lights, and yet are darkeneſſe. Theſe can haue no comfort in their calling, becauſe they were neuer deſigned or called of God to this place: For whomſoeuer hee calleth to any function, hee inableth in ſome meaſure to diſcharge the duty which he hath required of them. They indanger their owne ſoules, and the ſoules of many other, for when the blinde lead the blinde, both fall into the ditch, [f] and one ſaith truely, that wee murther the ſoules of ſuch, as wee ſee runne the way of deſtruction, when we are careleſſe and hold our peace.

[f] *Greg. hom. 11. in Ezekiel,*

Vſe. 2.

Secondly, it behoueth all the Miniſters of the worde of God, to make conſcience to deliuer the truth, and all the truth vnto the people, howſoeuer it be taken, according to the example of the Apoſtles, [g] *Peter* and *Iohn* anſweared vnto them, and ſaide; *Whether it bee right in the ſight of God, to obey you rather then God, iudge ye: for wee cannot but ſpeake the thinges which we haue ſeene and heard.* And *Paule* exhorting the Elders and ouer-ſeers of the Church of *Epheſus*, ſetteth before their eyes his owne practiſe, [h] that he had kept backe nothing that was profitable, but had ſhewed them all things neceſſary to ſaluation, *I take you to record this day, that I am pure from the blood of all Men, for I haue concealed nothing, but haue reuciled vnto you all the counſell of God.* If we be carefull and conſcionable in doing this dutie faithfully, to God and his people, we ſhall reape and receiue more ſound comfort thereby, then by the powerfull effect of our Miniſtery. True it is, all painful Teachers eſteeme nothing more, nor ſo much, as of the people whom they haue gained to God and godlineſſe, [i] accounting them their ioy, and their Crowne, and their glory; and yet we may reap more true comfort and conſolation by diſcharging our duties carefully, then by ſauing ſoules, and by turning many to righteouſneſſe, if we could winne whole kingdoms to God. For we may ſaue others from death, and conuert a Sinner from going aſtray

[g] Act 4, 19, 20

[h] Acts. 20. 20. 26, 27.

[i] 1 Theſ. 2, 19, 20.

aſtray out of his way, and yet after this, our ſelues become Reprobates: we may be the ſweet ſauour of life to life to others, and not our ſelues to God. Thus it was with many Prieſts of looſe and licentious life vnder the law. Thus it was with *Iudas*, who wrought myracles, preached the Goſpell, and conuerted ſoules as well as the reſt of the Apoſtles, yet was the Sonne of perdition. And thus no doubt, it was with the Scribes and Phariſies that ſate in *Moſes* Chaire, and taught the people what they ſhould obſerue and doe, like vnto thoſe Worke-men that builded the Arke for others, but were drowned themſelues. Let vs then labour after the eſpeciall comfort, conſiſting in the deliuerance of the whole will of God, that though our hearers perriſh, and goe vnto deſtruction, yet wee may finde peace and comfort to our owne hearts. This was it which the Apoſtle reſted in; he preached Chriſt, not onely as a Sauiour to them that beleeue, but as a Iudge of them that contemne him, [k] hee ſaith; *Wee are vnto GOD the ſweete ſauour of Chriſt in them that are ſaued, & in them which perriſh: to the one we are the ſauour of death vnto death, and to the other, the ſauour of life vnto life: for we are not as many, which make Marchandize of the worde of God, but as of ſinceritie, but as of God, in the ſight of God, ſpeake wee in Chriſt.*

k 2 Cor. 2, 15, 16, 17.

Thus dooth the Prophet *Eſay* propheſie concerning Chriſt, bringing him in, on the one ſide complaining of the contempt of his preaching, and on the other-ſide comforting himſelfe, that his worke was approued of God, [l] *I haue laboured in vaine, I haue ſpent my ſtrength in vaine, and for nothing, but my Iudgement is with the Lorde, and my worke with my God.* If wee bee found faithfull, we ſhall be partakers of this comfort; bleſſed ſhall that ſeruant be, whom his Maiſter when he commeth ſhall find ſo doing. So then, this dutie ſerueth to comfort ſuch as haue taught the word of God, not onely truly, but wholly and onely, ſo that they are able to appeale to the conſciences of their hearers, to witneſſe with their ſinceritie.

l Eſai. 49, 4.

Thus did the Apoſtle *Paule* in many places. In the 20. chapter of the *Acts* g he ſaith, *Ye know from the firſt day that I came into Aſia, after what maner I haue beene with you, wherefore I take you to record this day, that I am pure from the bloude of all men:* Where hee maketh them witneſſes of his diligence in preaching, and of the diſcharge of his duty in his calling, and therefore they could not deny it. Thus he ſpeaketh in his ſecond Epiſtle to the *Corinthians.* Chap. 3. *Do we begin to praiſe our ſelues againe? Or need we as ſome other, Epiſtles of recommendation vnto you, or Letters of recommendation from you?* h *Ye are our Epiſtle written in your hearts, which is vnderſtood and read of all men.* The like manner of ſpeaking and dealing hath beene vſed i by the Prophets (*k*) and Apoſtles, as appeareth in ſundry places; yea, l by Chriſt Ieſus himſelfe. *Samuel* cleareth himſelfe before the people, *Behold, heere I am: beare record of me before the Lord, and before his annointed.* So Chriſt ſpeaketh, *Which of you can accuſe me, and rebuke me of ſinne?* This is a great and ſingular comfort to all the Miniſters, that in truth ſhall bee able to auouch to their people this their diligence & vprightneſſe, and to ſay in the face of the congregation, *Ye know me that: I haue done my dutie, I take you to record that I haue admoniſhed you, I haue blowne the Trumpet, and taught you the way of ſaluation.* This is expedient and neceſſary for the Miniſter to vtter of himſelfe, both in reſpect of the godly and vngodly: of the godly, that their ſoules gained to the faith might cleare him, and God haue the glory. Of the wicked his aduerſaries, that they might bee left without excuſe, that their mouths might be ſtopped, and they haue nothing iuſtly to lay againſt him. But contrarywiſe, when the people haue beene ignorant, and without inſtruction through the want of performaunce of this dutie, this ſhould be as great a griefe and anguiſh of ſpirit, & bring as great trouble of conſcience to conſider his negligence and want of loue to their ſoules, that were redeemed by the precious bloud of Chriſt.

g Acts. 20, 18. 26.

h 2 Cor. 3, 1, 2

i 1 Sam. 12, 3.

k Phil.

l Iohn. 8, 46.

Vſe. 3. Thirdly, ſeeing the Miniſters are to ſpeak all the truth, and

and nothing but the truth, ſeeing they are charged to conceale nothing, but to reueile the whole will of God, and to content themſelues with the ſimplicity of the word, this ſerueth to confute & conuince ſundry errors, &to correct ſundry euil practiſes & corrupt abuſes. Firſt, it meeteth with many errors and hereſies of the Church of *Rome*, which maintaineth the ſowre leauen of falſe Doctrine, and poyſon the truth of God with their owne inuentions. And ſeeing the Miniſter is to ſet downe but the truth of God, we muſt learne to deteſt Apocryphall additions, and their humaine Traditions, both which, are a derogation to the ſufficiency and perfection of the Scriptures. For touching the Apocriphall Bookes, which they haue lifted vp into the Chaire of Eſtate, and giuen them equall power and preheminence with the Canonicall Scriptures, they are but baſe and counterfeit coyne and no part of the Churches Treaſure; they haue droſſe mingled with them, and are not pure and perfect mettal. They were not endited by the ſpirit of God, nor penned by the Prophets, [m] the Lordes Secretaries, as the Scriptures were, which haue God for their Authour, and the holy Prophets for their pen-men. Againe, they were neuer committed of truſt to the Iewes, nor receiued of thē into the Arke, as not onely the Fathers, but the aduerſaries themſelues confeſſe and acknowledge: but the ancient Church of the Iewes receiued and approoued [n] all the Canonicall Bookes. God did commend them to their care, and committed them to their cuſtody; for this was one chiefe priuiledge of the Iewes, that they were credited with the Oracles of God. And howſoeuer they ſhewed their ignorance in falſe interpretations, yet they diſcouered no vnfaithfulneſſe in wilfull corruptions, additions, alterations, or manglings of any Bookes; for then they ſhould haue been charged with this, [o] as wel as with the other. Laſtly, they containe ſundry things that diſagree from the true ſcriptures of God, and likewiſe from themſelues, as might bee declared and demonſtrated by

[m] 2 Tim. 3, 16 2 Pet. 1, 19.

[n] Rom. 3, 2.

[o] Math. 5, 21.

many particulars. Seeing therefore, theſe bookes called Apocrypha, were neither penned by the Prophets, nor deliuered to the Church of the *Iſraelites*, neither are free from diuers contradictions; we conclude, that the church of *Rome* hath no warrant to equall them with the holye ſcriptures, & make them of like credit and authoity with the ſcriptures. Againe, they offend in teaching p humain Traditions, in making a word vnwritten, equall with the word written, and holding the ſcriptures to be vnperfect, maimed, lame, not containing all things neceſſary to faith and ſaluation, not fully inabling the Miniſter to diſcharge his calling. But the holy ſcriptures are perfect, abſolute, and all-ſufficient, q to teach the truth, to conuince errors, to correct vices, and to inſtruct in righteouſnes; yea, to make the man of God perfect, & throughly inſtructed in euery good worke, and are of ſtrength, ability, and ſufficiencie, to make him wiſe to ſaluation.

p *Trid. Conc. Seſ.* 4.

q 2 Tim. 3, 16, 17.

Laſtly, r they are accurſed that adde any thing, that take away any thing from that which is written, & therefore no ſuch vnwritten verities are to bee taught or preached to the people, as the matter of our ſermons or the inſtrument of our faith, or the means of our ſaluatiō. Moreouer, it ſerueth to redreſſe & amend ſundry corrupt practiſes, too common and familiar among the Miniſters of the Goſpel. Some, in ſtead of building vppe the foundation of the Prophets and Apoſtles (Chriſt Ieſus beeing the chiefe corner ſtone) doe feede men with fancies and fond deuiſes, without godly edifying, and teach their owne Dreames and Fables. Let the Prophet s *that hath a Dreame, tell a dreame: and he that hath my word, let him ſpeake my word faithfully, what is the chaffe to the Wheat ſaith the Lord?* And the apoſtle chargeth *Timothy*, t *to ſtay prophane & vain babblings, for they ſhall encreaſe vnto more vngodlineſſe.* Many there are that corrupt the word to pleaſe men, and to eſtabliſh their owne errors. We cannot content our ſelues with the ancient faith, but loath the heauenly *Manna*, and waxe wanton againſt Chriſt. Hee is not eſteemed, that

r Deut 4. 2. Prou 30. 6. Reuel. 22. 18

s Ier. 23, 28.

t 2 Tim. 2, 16.

that preacheth the plaine truth plainely in the euidence of the ſpirit. He is moſt magnified and made of, that can bring in ſome ſtrange matter againſt the common receiued Faith, and we liue in this reſpect in moſt daungerous times and perilous ſeaſons, as euer were heeretofore. Others ſhut vp their mouths, & either through feare dare not, or through flattery and filthy lucre, will not reproue ſin. Theſe are men-pleaſers, and time-ſeruers, [u] not remembring what the Apoſtle ſaith. *Galath.* 1, 10. *Preach I mans Doctrine or Gods? Or goe I about to pleaſe men? For, if I ſhould yet pleaſe men, I were not the ſeruant of Chriſt.* The Miniſters of the Goſpell muſt [x] not ſowe Cuſhions vnder mens elbowes, nor propheſie to the people of Wine and of ſtrong drinke, they muſt not apply or faſhion theyr Doctrine to the humors and affections of men, as if the word were a crooked line, or a leaden rule, or a ſhippemans hoſe, but keepe a good conſcience. Hence it is, that the Lord chargeth *Ieremy* to take away the precious from the vile, and to do according to his word: [y] *Let them returne vnto thee, but returne not thou vnto them. A Father will not alwayes feede the fancie, nor follow the diſpoſition of his ſonne that is ſicke, but will ſometimes croſſe his minde, and reſtraine his deſire.* So muſt the Miniſter of God, which are the fathers of our ſoules deale with ſuch as are ſicke of ſin, not ſooth them vp with ſweet words, not dawb with vntempered Morter, [z] but giue them that precious balme that ſhal not break their head. Thus dealt *Eliah* with *Ahab*, *Amos* with *Amaziah*, *Iohn Baptiſt* with *Herod*, though it coſt him his head. And thus ſhuld al the true Miniſters of god do, without pride or ambition, without feare or flattery ſeeke the glory of God, not the praiſe of men: (*a*) and howſoeuer the people hate him that rebuketh in the gate, and abhorre him that ſpeaketh vprightly, (*b*) yet they ſhould ſet God before their eyes, and conſider they haue to deale with him. Laſtly, they muſt not preach part of the word onely, and leaue another part vntaught, but lay before them the whole will of God. Some preach nothing

[u] Gal 1, 10.

[x] Ezek. 13, 11. Mich. 2, 11.

[y] Ier. 15, 19, and 6, 14.

[z] Pſal. 141, 5.

[a] Amos. 5, 10.

[b] 2 Tim. 2, 15,

thing but the law: ſome teach nothing but the Goſpel: and both ſorts are greatly deceiued, if they looke for any great encreaſe by their labours. The law muſt prepare and make the way, the Goſpell muſt follow after. The law caſteth downe, the Goſpell comforteth and rayſeth vp. The Law reuealeth the knowledge of ſin, the Goſpell reuealeth the remiſſion of ſin. Both theſe meanes are to be ſet on worke, and applyed wiſely and diſcreetly to our hearers. Such as are ſecure and cold in the profeſsion of the Goſpell, ſuch as through preſumption or ignorãce ſee not their owne ſinnes, giue them the law, and apply vnto them the threatnings of the ſame. Such as ſee and feele their ſinnes, and are caſt downe by a deepe apprehenſion of Gods heauy iudgements, miniſter vnto them a plaiſter of the Goſpell made of the precious bloude of Chriſt, (*c*) that looking vppon him as it were vppon the Brazen Serpent, they may preſently bee cured and recouered of the ſting of ſinne, and the wound of conſcience. Both theſe are two neceſſary meanes that God hath left, the one without the other, hurteth more then healeth. The Law without the Goſpell driueth the poore diſtreſſed ſoule vppon the rocke of deſperation: the Goſpell without the Lawe, puffeth vppe and aduanceth proude fleſh vnto preſumption; and therefore the ſpirituall Phyſitians & Surgeons are ſo to temper them, as that the Church may haue the profitable and neceſſary helpe of both.

c Num. 21, 6.

Vſe. 4. Laſtly, ſeeing the Miniſters muſt be faithfull teachers of all the truth of God, it ſerueth to direct the hearers in the right Art of hearing: they muſt ſubmit themſelues to Gods ordinance, and be ready to know and heare all the will of God. We muſt not haue itching eares, which are not able to ſuffer wholſome Doctrine, ſome as the *Athenians* delighting in new things, and in hearing Fables, others not abiding to bee reproued. Therefore, the Prophet *Michah* ſaith, (*d*) *Are not my wordes good to him that walketh vprightly*? The cauſe why the worde to many

d Mich. 2, 7.

ny men is vnpleaſant, and vnſauoury, is becauſe they de-
delight in euill, and deſire to continue in ſinne, growing
to ſo groſſe a contempt, as to command the Prophets not
to propheſie; or to preſcribe vnto them, what they ſhall
prophecie, or would limit them to their owne liking to
ſerue their owne affections and filthy luſts. Many would
follow *Iohn* the *Baptiſt*, till he required repentance. They
would heare Chriſt, vntill hee ſpake of taking vppe the
croſſe. *Herod* heard *Iohn* willingly, and practiſed manie
thinges, [e] but when once hee came neerer to him, and [e] Mark. 6, 20.
taught that it was not lawfull to keepe his Brothers wife,
he enioyned him ſilence, and clapped him vp in priſon.
The Iewes ſeemed for a time attentiuely to heare the de-
fence of *Paule*, [f] but when hee touched his Apoſtle-ſhip [f] Acts. 22, 22.
to the Gentiles which they croſſed and gainſayed. *Luke*
teſtifieth, they heard him vnto this worde, but then they
lift vp their voices and ſaide, *Away with ſuch a fellow from*
the earth, for it is not meete that he ſhould liue. Thus it fareth
with many hearers in our dayes. The Drunkard delight-
eth to heare the Miniſter preach againſt oppreſsion and
couetouſneſſe: this pleaſeth his humor, this his ſtomacke
brooketh well enough. Theſe men heare the worde by
parts and parcels, they giue eare till their ſpeciall ſinnes
be reproued, and ſit quietly till their ſores bee rubbed:
and when once they are touched, they beginne to kicke
and ſpurne with their heeles againſt the worde, and the
Miniſters of it. But wee muſt heare all that is taught vs,
and not certaine clauſes or caucles onely, wee muſt heare
conſtantly, continually, and vniuerſally, as well the
thinges that miſlike vs, and go againſt vs, as thoſe things
that pleaſe and content vs: as well the Iudgements of
God thundered out againſt vs in the Law, as the ſweete
promiſes pronounced and offered in the Goſpell: as well
the laying open of our owne ſinnes, as the publiſhing of
the ſinnes of other men.

This kind of hearing the lord commendeth in his people
after the deliuery of the law, [g] *They haue wel ſaid, al that they*
haue [g] Deut. 5, 28, 29.

haue ſpoken; they were readie to heare all, and do al that *Moſes* ſhould ſpeake vnto them. But if wee fall to ſtint the ſpirit, and teach the Lord to ſpeake, preſcribing the Miniſter what hee ſhall ſay, and reſtraining our hearing what we will heare, we ſhall neuer heare fruitfully, wee ſhall neuer practiſe conſcionably what wee haue hearde. Thus much concerning the proteſtation of *Balaam.*

Verſe 27. [*Balak ſaide vnto Balaam, Come I pray thee, I will bring thee vnto another place, if ſo bee it will pleaſe that God, &c.*] Heere is offered to our conſiderations, the profeſſion of *Balaam.* He pretendeth Religion, and the helpe of God, and profeſſeth to do all thinges in the name of the true God, and yet was voide of all Religion, and ſincere dealing, and doth all things by the working of the deuill, abuſing the glorious and fearefull name of God, to malicious and miſchieuous purpoſes. Heereby wee learne, [h] that many in the world profeſſe piety and godlineſſe in the tongue, that haue none in the heart. They profeſſe God outwardly, but ſerue the deuill inwardly. This appeareth in the Iewes, who albeit they would not heare the preaching of the Prophets rebuking them in the name of the Lord, [i] yet had oftentimes in their mouths, the Temple of the Lord, the Temple of the Lord, this is the Temple of the Lord.

Thus the Prophet *Eſay* reproueth them in his time, (k) *This people come neere vnto me with their mouth, and honour mee with their lips, but haue remoued their heart farre from me, and their feare toward me was taught by the precept of men.* So many, that were profeſſors & teachers of the truth (as Chriſt teſtifieth) yea, workers of Myracles, & crying vnto him, Lord, Lord; yet ſhall not bee acknowledged of him as belonging vnto him. The *Samaritans* [l] called and accounted themſelues the true worſhippers, and pretended the Tradition of their Fathers, and hated the Iewes as falſe worſhippers, yet themſelues worſhipped they knew not what. All Heretiques wil boaſt, they teach Gods truth; all Hypocrites will ſay, they embrace the faith: all carnal and

h Doct. 18. Many profeſſe god that ſerue the deuill.

i Ier. 7, 4.

k Eſai. 29, 13.

l Iohn. 4, 20.

and looſe profeſſors will challenge ſincerity: all Papiſtes will cry out they are the Church, the ſucceſſors of the the Apoſtles, and the true Catholiques, yet are no true Church but in ſhew; no true Catholiques but in name; no true ſucceſſours of the Apoſtles, but in place. In the dayes of Chriſt, the Iewes gloried that [m] they vvere the ſeede of *Abraham*, the ſonnes of the Couenant, the heires of promiſe: they pleaded they were the firſt born of God, yet he prooueth to their faces, that they were the very limbes of the deuill. And the Church of [n] *Smyrna* had ſuch among them, as vaunted they were Iewes, that is; the people of God, but were in truth the Synagogue of Sathan. All which examples, conclude the certaintie of the former Doctrine, and verifye the ſaying of *Salomon*, [o] *There it a generation that are pure in their owne eyes, and yet are not waſhed from their filthineſſe.*

[m] Iohn. 8,44.

[n] Reuel. 2, 9.

[o] Prou. 1,30.

The truth heereof, will farther and more fully appeare vnto vs, if we enter into the conſideration of the cauſes and reaſons of it. The firſt is, pride and ſelfe-loue, which ſo ouercome their hearts, and blinde their eyes that they cannot ſee their owne wickedneſſe and wretchedneſſe, which are ſo hud-winked with palpable ignoraunce of God, as that they cannot judge of themſelues and theyr owne miſery, as they ſhould. Wee ſee the coniunction of theſe in the King of *Moab* and his Chaplaine the falſe Prophet, that albeit they pretend the holy name of God, yet through loue of themſelues, on the one ſide, and ignorance of God on the other, they cannot ſee that their whole proceeding, is an vtter renouncing of God. This reaſon the Prophet *Dauid* pointeth vnto, when he ſaith; [p] *The wicked hath made boaſt of his owne hearts deſire, and the couetous bleſſeth himſelfe though he contemneth the Lorde: for the wicked is ſo proud, that he ſeeketh not for God, he is in proſperitie, God ſpareth him in mercie, and he immagineth preſently that he is iuſt and holy, pleaſing God.*

Reaſon. 1.

[p] Pſal. 10, 3, 4.

Secondly, the hart of man is many times deceitfull. He can ſpeake with his tongue that which he meaneth not in his

Reaſon, 2

his heart, nor hath any ſence or feeling of in his owne ſoule, but beguileth with lying lips and a double toong. Many are vnder theyr profeſſion Hypocrites, and haue Hypocriticall and hollow hearts, ſpeaking that which they do not purpoſe, & cunningly colouring that which they did not mind. For the nature of an [q] Hypocrite is to appeare outwardly like a painted Toombe, as if there were nothing in him but ſingleneſſe and ſimplicitie of heart, and vntill his corruption breake out as filthy matter out of a ſore (which aſſuredly it will doe at ſometime or other, [r] ſeeing there is nothing couered that ſhall not be reuealed) there is none more conformable then he, in the outward exerciſes of the worde, Prayer, and the Sacraments. They draw neere with their lippes, they liſten vvith their eares, they ſtretch forth their hands: thus they prepare and make ready their mouths to pray, their eares to heare, their handes to receiue. This appeareth in the proud Phariſie. *He came into the Temple* [s] *to pray, hee thanked God for his bleſſings, he faſted twice in the weeke, he gaue tithe of all that he poſſeſſed: yet he worſhipped God in vaine, and departed to his houſe without profit or comfort.* Seeing then, that pride and ſelfeloue do compaſſe many as a chain, and couer them as a Garment; ſeeing the heart of man is deceitfull as a vizard that hideth the face; in both reſpects wee learne, that wicked men bleſſe themſelues in their ſinnes, boaſting themſelues to be that which they are not, thinking themſelues to be righteous men, and the people of God, yet remain the Children and Seruants of the Deuil.

q Math. 5, 8.

r Luke. 12, 2.

s Luk. 18, 11, 12.

Vſe. 1. Now, let vs handle the Vſes of this Doctrine. Firſt, we learne heereby for our inſtruction, that outward profeſſion is not enough to aſſure vs of our ſaluation, or to fit vs to Gods kingdome: for the deuill might go as farre as the beſt of thoſe that reſt in the ſhew of godlineſſe, [t] who can turne and transforme himſelfe into an Angel of light. A Woolfe may put on a Sheepes skinne; yea, the Parrat and Ape can immitate: and therfore truſt not to thy faire ſhewes, and externall appearance, if thou proceede no fur-

t 2 Cor. 11, 14

further. It is not sufficient for thee to be baptized, to be made partaker of the word of God, of the Table of the Lord, and such priuiledges of the church, [u] this is to trust in lying words that shall not profit. The case and condition of many professors, is no better then of the Heathen Infidels, as of Turkes and Sarazens, I meane of such as content themselues with the bare name or profession of Christianity, and therein satisfie themselues; nay, it is a great deale worse, [x] as our Sauiour teacheth, that *Corazin*, *Bethsaida*, and *Capernaum*, shall bee punished more seuerely, then *Tyre* and *Sidon*, then *Sodome* and *Gomorrha*. What comfort in the things of this life can any man take to beare the name of land, & another to haue the state, to haue the Title, and another the intrest: to haue the empty shaddow, and another the propriety and possession? Who would content himselfe with a bare shew of riches, of honours, of health, of profit, and to want the things themselues? We see how all men hate couzeners and deceitfull persons that seeke to deceiue and beguile their Brethren: but much more odious and abhominable is it, to go about to delude the Lord, and to make shew of louing him, when indeede wee hate him. *Saule* pretended great zeale [y] and forwardnesse in fulfilling the commandement of the Lorde, but the kingdome was rent from him for his Hypocrisie. For there can be no greater dishonour done to God, then to seeke to please him with painted worship, as if he were a childe that is delighted with Babies or Rattles, or would bee pleased with toyes and trifles, which is blasphemie once to thinke of the eternall Maiestie, who beholdeth the secrets of the heart.

[u] Ier. 7, 4.

[x] Matth 11.21 22, 23.

[y] 1Sam 15,13

Secondly, seeing in outward behauiour many set goodly colours vpon their actions, and pretend great sincerity when the heart is emptie, it is very behooefull for vs to know them by their fruits, and to obserue the notes & markes of Hypocrisie, whereby in the closest & cunningest carriage, it is bewrayed and disclosed. True it is, some by continuall practise are growne to hide the hollownesse

Vse. 2.

nesse of their hearts so deep, that it is hardly discouered: yet such is the iudgement of God against them, that hee layeth them open one way or other, at one time or other, in one place or other, in one company or other, vpon one occasion or other, & so pulleth off the vizard of hipocrisy from their faces, & in the meane season leaueth vs diuers marks to discern them, & to trace them out as by certain footsteps: first of al, their chiefest care is to seek the pomp and glory of the world, to be highly esteemed of others, and neuer regard the glory of God, or what he esteeme of them. This appeareth in *Saule*, [c] who being reproued of *Samuel* for his sinne, thought more of vpholding his owne estate, then of turning to God by true repentance, and therefore saith vnto him, *Honour me I pray thee, before the Elders of my people, and before Israel, and turne againe with me.* This also appeareth in the Pharisies, [a] who could not beleeue because they receiued honour one of another, & sought not the honour of God alone. Secondly, Hypocrites are sharpe-sighted, and haue Eagles eyes to obserue the behauiour and looke into the liues of other men, but are blinde in regarding, & backward in reforming their owne, [b] as we see in the Pharisie. *Luke* 18. *He thanked God that he was iust & holy, not as the Publican.* Heerunto commeth the reproofe of Christ, [c] *Why seest thou the mote that is in thy Brothers eye, and perceiuest not the beame that is in thine owne eye? Or how sayest thou to thy Brother, Suffer mee to cast out the Mote out of thine eye, and beholde a beame is in thine owne eye; Hypocrite, first cast out the beame out of thine own eye, & then shalt thou see clearly to cast out the mote of thy brothers eie.* Let vs learne to begin with our selues, & to end with others: first, to looke to our owne wayes, and when wee feele how hard it is to subdue the strength of sinne in our selues, and to ouer-maister our owne corruptions, wee shall bee more charitable, [d] and lesse seuere to others. Thirdly, they are more curious in the obseruation of the ancient Traditions of men, of customes of Forefathers, & of deuises of their owne, then of the holy Statutes and com-

1

[c] 1 Sam. 15, 30

2

[a] Iohn 5. 44.

[b] Luke 18, 11.

[c] Math. 7, 3, 4, 5.

[d] Iam. 3, 1, 2.

3.

commandements of almighty God. Behold, the practiſe of the Phariſies in this point, as they are painted out vnto vs in the Goſpell, as the Euangliſt ſheweth. *Mat.* 15. where the Phariſies are ſaide to come vnto Chriſt, and to demand of him, why his Diſciples tranſgreſſed the tradition of the Elders, and to complaine againſt them, when they ſaw them eate meate with vnwaſhen handes: e for the Phariſies and all the Iewes, except they waſh theyr hands oft, eate not, holding the Tradition of the Elders: and when they come from the market, except they waſh, they eate not, & many other things there be, which they haue taken vpon them to obſerue, as the waſhing of cups and pots, and of brazen veſſels, and of beds. They doe not charge the diſciples with breaking the lawes of God (which might be iuſtly returned vppon themſelues) but with tranſgreſsing the ordinances of men, and making them neceſſary to the worſhip of God, and therefore are taxed as Hypocrites. Let vs take heed wee do not pleaſe our ſelues in vaine ſuperſtition or worſhip of God fondly deuiſed by our ſelues, and in blinde zeale, which is not according to knowledge. Fourthly, they are preciſe in trifles, and looſe in waighty affaires, they ſtumble at a ſtraw, and leape ouer a blocke, they ſtraine out a Gnat, and ſwallow a Camell, they binde heauie burdens, and grieuous to be borne, and lay them on mens ſhoulders, but they themſelues will not moue thē with one of their fingers. This is the cauſe that f Chriſt denounceth ſuch woes againſt the Phariſies, becauſe they did tyth Mint, Annis, and Cummin, and leaue the waighter matters of the Law; as Iudgement, Mercie, & Fidelity: theſe ought ye to haue done, and not to haue left the other vndone. Thus they ſnared mens conſciences, and entangled their owne about ſmall things, and ſlender trifles, but neglected the greateſt things, and looſed the raines in thinges that were ſimply euill, and prouoked the wrath of God. They thought it a great ſinne to heale the ſick on the Sabaoth day, to pull and rub eares of Corne on that day, to driue

e Mark. 7, 3, 4

f Math. 23, 23

driue away hunger, to conuerse with Publicans and sinners. They made great scruple of conscience, to put the Siluer pieces into the treasury, which *Iudas* brought back,
g Math. 27,6. and cast downe at their feet, g because it was the price of bloud: but their hearts neuer smote them, neither counted they it vnlawfull to hyre a Traitor to betray his Maister, and to shed innocent blood. So at the time of the passion of Christ, their tender consciences suffered them
h Iohn 18,28. not to enter into the common Hall, h least they shoulde bee defiled, but that they might eate the Passeouer: but they were not affraid to oppresse the Sonne of God with slanders, lies, and false witnesses, and to crucifie the Lord of glory. Such is the holinesse and Religion of the church
i Colos. 2,21, 22. of *Rome* standing in outward obseruations, i *Touch not, tast not, eate not, which are after the Doctrines and commandements of men, which haue indeede a shew of holinesse, but are things of no value. Let not vs cleaue to such vanities, nor aduance our owne inuentions, but make the law of God a light to our feete, and a Lanterne vnto our steps.*

5 Lastly, they do all things to bee seene of men, seeking the praise and applause of the worlde, and hunting after vaine glory, which haue receiued all their rewarde, they can looke for no other at the handes of God. This pro-
k Math. 6, 2, 5, 16. & 23, 3. perty Christ obserueth k to be in Hypocrites, they blow a Trumpet before their Almes, they stand and pray in the open streets, they disfigure their faces when they fast, & all these ceremonies and circumstances are vsed, that they may be seene and praised of men. But we must in all our workes looke vnto God, and know that his eye is vppon vs, who seeth vs in all places, and will reward vs openly. To conclude, we are all to take knowledge of these fruits and effects of Hypocrisie, that we be not ouertaken with it: and on the other side, let vs first seek the glory of God, reforme our owne wayes, preferre the statutes of GOD, obserue the waighty things of the lawe, and content our selues to be seene of God, that so we may haue praise not of men, but of God.

Thirdly.

Thirdly, seeing the name of the eternall God is oftentimes pretended, where his honour and glory is not intended, but the very workes of the deuill are practised; it teacheth vs what to thinke of coniuring, sorcerie, and enchantment. Sorcerers and Witches will seeme to doe all thinges in the name of God, they vse many good words, they haue the name of God, and of Iesus Christ, continually in their mouthes, and would bee thought to worke wholly by the Diuine power of almighty GOD, whereby they shamefully take his name in vaine, and notoriously deceiue such as resort and repaire vnto them: and therefore we see, how God maintained his own glory, and reuenged the abuse doone vnto his holy name in [l] the *Actes*, by the example of those which tooke vppon them to coniure and cast out deuils in the name of God, and to name ouer them which had euill spirits, the name of the Lord Iesus; saying, we adiure you by Iesus, whom *Paule* preacheth: for the man in whom the euil spirit was, ran vpon them, and ouercame them, & preuailed against them, so that they fled out of that house naked, & wounded. Neither let any obiect and say, there is no sinne in seeking to them, seeing they vse good wordes, whereof followeth a good effect, to wit; recouery of health, and restoring of the sick. For herein lyeth the deep subtility of Sathan, vndermining craftily to hide his purpose. He knoweth that if he were knowne, and his hand seen in it, all men would abhorre and abiure him. Therefore, hee vseth to assaile men disguised, [m] and changeth himselfe into an Angell of light, that we may be the sooner deceiued, and he the better receiued.

Vse. 3.

[l] Act. 19, 13, 16.

[m] 2 Cor. 11, 14

Now, he can finde no fitter colour, then to make shew of the name of God, which is horribly abused and prophaned euen by such as are accounted cunning men, and cunning women. These, the more they vse the name of God, the more wicked they are: and therefore, albeit they speake of God, and Christ his Sonne, and teach such as come vnto them, to vse good wordes, to weare some

part of *Iohns* Goſpell, and to do all in the name of Chriſt, yet they are the Inſtruments of the deuill, prophaners of the Scriptures, abuſers of holy thinges, and takers of the name of God in vain, [n] *Whom God wil neuer hold guiltles.* The Deuils are not driuen out with good wordes, [o] *he is withſtood with the ſhielde of faith,* where the Scriptures are not hanged about the necke, but vvriten in the heart by the ſpirit of God, and the ſoule thoroughly armed with the power of them, as with a ſpirituall ſword that is able to vvound the enemy.

n Exod. 20,7.
o Eph. 6, 16.

Vſe.4. Laſtly, ſeeing God may bee in the mouthes of many, where hee is not in the heart, vve learne from hence to ioyne to our outward profeſsion, true ſanctification, and inward holineſſe of conuerſation. True profeſſion, bringeth with it true godlyneſſe. For all ſuch, as haue this honour giuen vnto them to be the people of God, and his precious inheritance, muſt bee an holy people to God, [p] as *Moſes* teacheth, *Thou haſt ſet vp the Lorde this day, to bee thy God, and the Lorde hath ſet thee vp this day to bee a precious people vnto him, that thou ſhouldeſt keepe all his Commanndements, and to make thee high aboue all Nations, in praiſe, in name, and in glorie, and that thou ſhouldeſt be an holie people vnto the Lorde thy God.* Let vs not content our ſelues to haue God in our mouthes, but labour to bee ſincere, and firſt of all beginne to looke to our hearts. Hee that looketh to haue good fruite of his Trees, looketh to the rootes. He that woulde haue cleere Waters in the Chanels, looketh to the Fountaines. So if we would cleanſe our wayes in Gods ſight, this is the right order to be obſerued, to begin firſt to cleanſe the hart. This Chriſt teacheth the *Phariſies* being proude Hypocrites, [q] *Ye make cleane the vtter ſide of the Cuppe, and of the Platter, but within they are ful of bribery and exceſſe: thou blinde Phariſie, cleanſe firſt the inſide of the Cuppe and Platter, that the out-ſide of them may bee cleane alſo.*

p Deut.26,17. 18,19.

q Math 23, 25 26.

This dutie muſt of euerie one of vs bee practiſed; firſt, giue vnto God the heart, that made it, and be carefull to begin

begin the worke of Repentance there, [r] and take heede of all Hypocriſie, which may deceiue others, and will deceiue our ſelues, but cannot deceiue God. Counterfaite holineſſe, is [ſ] double vngodlineſſe, both becauſe it is vngodlineſſe, and alſo a counterfaiting which God abhorreth. Oh Hypocrite (ſaith [t] one) if it be a good thing to be good indeede, what reaſon haſt thou to appeare to be that which thou wilt not be? And if it be an euil thing to bee euill indeede, why wilt thou be that which thou wouldſt not ſeeme to be? If it be a good thing to appear good, it is better to be ſo in deed: and if it be euill to appeare to bee euill, it is worſe to be euill in deed. Wherefore, either appeare as thou art, in truth, or be in truth as thou appeareſt. For what ſhall it profit thee to ſeeme to all others a very Saint, and to be to thy ſelfe; nay, to thy God a Deuill? It is much more to thy profit [u] and comfort, to be that indeed to thy ſelfe, which thou wouldeſt ſeeme to bee to others. A wicked man counterfetting godlineſſe, is moſt vngodly: the deeper his Hypocriſy is, the greater is his iniquity and impiety.

r Luke. 12. 1.

ſ *Auguſt. in Pſal. 63.*

t *Chryſ. in Math. hom. 7.*

u *Seneca, epiſt. 78.*

Verſe 28. [*So Balak brought Balaam vnto the top of Peor, that looketh towarde the wilderneſſe: Then Balaam ſaide, &c.*] Hitherto of two Doctrines, ariſing partly from the perſon of *Balaam*, and partly from the perſon of *Balak*. One more remaineth to be conſidered in the ſhutting vppe of this Chapter, from the practiſe of them both. In all this buſineſſe, wee haue ſeene, more their policie, then their power: and how they haue behaued themſelues cunningly and craftily to bring their purpoſe to paſſe. Hitherto commeth *Balaks* ſending from farre, and hyring of a Sorcerer to curſe the people. Hitherto commeth *Balaks* conſenting and comming for lucre, and loue of Money: and the Sacrifices that both of them did offer. Heereby we learne, [x] that the children of this worlde are wiſe in their generation, omitting no maner of means to bring their purpoſes to paſſe. Wee may obſerue by continuall experience the Nature of vngodly men; they are

x *Doct.* 19. The wicked are wiſe in their kind to bring their wicked purpoſes to paſſe.

ſubtile and cunning in their kind, they watch their waies and times to fit them, to worke out their wicked deuiſes and inuentions. *Balak* knew well enough he was not able to meete the Iſraelites in the open fielde, and to put his cauſe to the triall of a battell, and therfore dealeth otherwiſe.

y Acts, 7, 19. This is it which *Stephen* in his Apologye noteth, y *There aroſe another King which knew not Ioſeph, the ſame dealt ſubtilly with our kinred, and euilly intreated our Fathers, & made them to caſt out their young children that they ſhould not remaine aliue.* Thus did *Laban* deale toward *Iacob,* z changing his mind, reuoking his bargaines, altering his wages, murmuring at his proſperity, and changing his countenance toward him. This is noted alſo in the parable recorded, *Luke.* 16. where it is ſaide, that the Maiſter praiſed and commended his vniuſt Steward, becauſe hee had done wiſely, (*a*) *For the children of this world, are in their generation wiſer then the children of light.* This we ſee by many examples. *Ahithophels* counſell was eſteemed (*b*) like as one had asked counſell at the Oracle of God, ſo was all his counſels both with *Dauid* and with *Abſolon.* The like we ſee in *Herod,* when he heard of the birth of Chriſt, as of a new borne King by the wiſe-men, he pretendeth pietie, but vſeth policie to deſtroy the Babe our Sauiour, he calleth the Wiſemen ſecretly and priuily, he willeth them to returne what ſucceſſe they had, (*c*) and pretended a good end that he might worſhippe him, whereas his meaning was to kil him. The ſame we might obſerue in the Scribes and Phariſies after the aſcention of Chriſt, they ſpared no meanes to hinder the d courſe of the Goſpell, but vſed ſometimes faire meanes, ſometimes threatninges, ſometimes commandements, to ſtop the mouths of the Apoſtles. All which Teſtimonies teach vs, that which the e Prophet *Ieremy* ſaith, *Chap.* 4. of the people in his time, agreeable to the truth of this Doctrine, *They are wiſe to do euill, but to do well they haue no knowledge.*

z Gen. 31, 1, 2, 41

a Luke, 16, 8.

b 2 Sam. 16. 23

c Math. 2, 7, 8

d Act. 3, & 4, and 5.

e Ier. 4. 22.

Reaſon. 1. And albeit theſe conſents of Scripture ſerue ſufficiently

ly to ſatisfie vs in this truth, yet if we waigh the Reaſons alſo, we ſhall bee more ſtrongly confirmed. Firſt, they ſerue a cunning Maiſter, the Author of all confuſion, the contriuer of all miſchiefe, the worker of all wickedneſſe, that olde ſubtill Serpent, [f] who worketh in all the children of diſobedience. They ſerue him as their Maiſter, they obey him as their Father, they follow him as theyr Captaine, they honour him as their Lord, they worſhip him as their God. For do ye not know, ſaith the Apoſtle *Paule*, [g] *That to whomſoeuer ye giue your ſelues as ſeruants to obey, his ſeruants ye are to whom ye obey, whether it be of ſin vnto death, or of obedience vnto righteouſneſſe?* And as *Peter* teſtifieth, [h] *They promiſe vnto others liberty, and are themſelues the ſeruants of corruption: for of whomſoeuer a man is ouercome, euen vnto the ſame he is in bondage.* Seeing therfore, they are led by the deuill an olde practioner and deepe diſſembler, [i] no maruell if politique Wiſe-men, his Inſtruments and Gods enemies can digge deep to hide their Counſels, to conceale their intents, and to couer their ſleights & falſe conueyances, that they be not eſpyed.

f Eph. 2, 2. 2 Cor. 4, 4. Iohn. 8, 44.

g Rom. 6, 16.

h 2 Pet. 2, 19.

i 2 Cor. 11, 13, 14, 15.

Secondly, God giueth euen to wicked men wiſedom and vnderſtanding, to magnifie his mercie, (*k*) who is good to all, and to aggrauate their ſinne, who are made thereby [l] without excuſe. For hee maketh his Sunne to ſhine vpon the euill and the good, he ſendeth rain on the iuſt and vniuſt. Now, the greater his goodneſſe is toward them, the heauier ſhal his iudgement & their puniſhment be. *To whom much is committed, of him much ſhall be required, and to whomſoeuer men doe giue much, the more of him will they aske.* What is it that thou haſt not receiued? And if thou haſt receiued it, why doſt thou not glorify him of whom thou haſt receiued it? Thus we ſee, God giueth wiſedom and ſundry other gifts to the vngodly, both to ſhew himſelfe to be in his mercies vnſpeakable, and to leaue them in their ſinnes inexcuſable.

Reaſon. 2.

k Pſal. 145, 9.

l Rom. 1, 20, 21.

m Luk. 12, 48.

Thirdly, the enemies of God haue knowledge, vnderſtanding, experience, fore-ſight, and fore-caſt, they are

Reaſon. 3.

as wise as Serpents, as subtle as Foxes, as crafty as Crocodiles, to the end God may vse them as his rods, in correcting his Church, and in trying the faith of his people. So he proued the patience of the *Israelites* by *Pharaoh*, & the *Egiptians*, and by the [n] cunning and crafty fetches, which they practised for their ouerthrow and destruction. So he tried *Dauid* by wise *Achitophell*, through whose subtility and suggestion *Dauid* was driuen out of *Ierusalem*, and to shift from place to place for the safegarde of life. So he tried *Ioseph* and *Mary*, by the dissimulation of *Herod*, by whom they were constrained to depart out of *Iudea*, and to flye into the land of *Egipt*. Seeing therefore, the vngodly are the Seruants of a crafty Maister, & that God giueth them wisedome, to make them without excuse; yea, will for a time try his Church and chosen people by them, they are not simple sots and naturall Fooles, but men of deepe reach, of much pollicie, and of craftie heads, able to bring great things to passe.

[n] Exod. 1. 10, 11, 15, 22.

Vse. 1. The Vses to be made of this Doctrine are many. First, seeing this is the Nature of the enemies of the Church, this should on the other side, teach vs to deale wisely and warrily with them, least we be snared and circumuented by them. We are set as vpon an hill, we are placed as vpon a stage, if we professe Christ Iesus, a small spot wil be seene in our garment. It behoueth vs therefore, to bee wise as Serpents, and innocent as Doues, [o] according to the Counsell of Christ our Sauiour, to the end wee may stop the mouths of gain-sayers, & cut off occasions from them that seeke occasions, [p] that when they speake euill of vs, as of euill doers, they may be ashamed which slander our good conuersation. It behoueth vs therefore, hauing to do with such aduersaries as are their Crafte-Maisters in their occupation, and haue learned cunning in their profession, to deale not onely lawfully, but wisely. Their wisedome is ioyned with wickednesse, our wisedom must be seasoned and tempered with godlines. Their pollicy is iniquity, with vs, pollicy and innocencie must

[o] Math. 10. 16

[p] 1 Pet. 3, 16.

muſt accompany together, and kiſſe one another. Their wiſedome is a circumuenting by laying of ſnares; our wiſdome muſt be to be circumſpect in auoyding of ſnares. If we haue this warineſſe mingled with true ſincerity, hauing our ſpirits without guile, and all our actions without diſſimulation, it is both lawfull and expedient to ſet wiſedome againſt wiſedome, and policy againſt policie, care againſt care, and vnderſtanding againſt vnderſtanding, that ſo through their ſubtility, and our ſimplicitie, we be not taken in their traps which they haue laide for vs. The men are miſchieuous, the times are dangerous, the ſnares and ſlights are pernicious: if wee ſhoulde not deale wiſely and warily, we ſhould lye open as a prey to the enemies, and ſhould not withſtand imminent harmes and hurts ready to fal vpon vs. Thus the ſeruants of God haue borne themſelues in a lawfull courſe with a wiſe hand. *Rebekah*, vnderſtanding the hatred, and hearing of the purpoſe of *Eſau*, [q] that when the daies of mourning for his Father ſhould come, hee would ſlay his Brother, being deſirous to preſerue them both, but eſpecially *Iacob*, conueyeth him out of the daunger; ſhee goeth and alledgeth that the Daughters of *Heth* were a greeſe of minde, and a wearineſſe of life vnto her, and ſo ſendeth him away from his fathers houſe for a ſeaſon. She pretendeth the cauſe to bee, to take a wife at *Padan Aram*, but concealeth her principall purpoſe from her husband, and dealeth not onely lawfully, but wiſely and pollitickely. The like we ſee in *Paule*, perceiuing a diſſention in the aſſembly, [r] and a diuiſion in iudgement amongſt his accuſers, conſiſting of two partes; one of the Phariſies that held the immortality of the ſoule, and the reſurrection of the body; the other of the Saducees, which denied the one and the other, he tooke the occaſion and opportunity by his calling, and cried out in the Counſell, *Men and Brethren I am a Phariſie, the ſonne of a Phariſie I am accuſed of the hope and reſurrection of the deade*: whereby hee ſet a rent among them, and by that meanes the knot was broken, and

q Gen. 27, 41, 46.

r Acts, 23, 6. 7, 8.

and ſo their malice was abated. A lawfull cauſe, and a wiſe courſe, bring a bleſſing with them vppon thoſe that delight to followe them. A good matter is many times marred in the handling. A good cauſe, well and wiſely handled, ſhall finde a comfortable yſſue in the end. This we ſhall attaine vnto, if we make the word of God our Counſellers. The Prophet found by experience, that by his commaundements hee was made more wiſe then his enemies, more learned then his teachers, more skilfull then the ancient. For whoſoeuer doeth ſubmit himſelfe to Gods word, ſhall not onely be ſafe againſt the practiſes of his enemies, but alſo learne him more wiſedome, then the Maiſters and profeſſors of it.

Pſal. 119, 24. 98, 99, 100.

Vſe. 2. Secondly, ſeeing they are worldly wiſe, it is our duty to pray vnto God to be deliuered from them, and truſt in him for his helpe. For vnleſſe our helpe bee in the name of the Lord, which hath made Heauen and Earth, they will go beyond vs, and ouer-reach vs. They deale warily and circumſpectly, they worke by all meanes, lawfull and vnlawfull, iuſt and vniuſt: let it bee our wiſedome therefore to truſt in the wiſe God, and to beg this grace at his handes, [r] as the Apoſtle *Iames* teacheth, *If any man lacke Wiſedome, let him aske of God, which giueth to all men liberally, and reproacheth no man, and it ſhall be giuen him.* Wee muſt neuer looke to liue in peace, or that the world ſhould be reconciled vnto vs: neuer maruaile as if ſome ſtrange thing did befall vs, when the enemies ſet their wittes on worke to deuiſe ſome miſchiefe: our refuge muſt be in god in the time of troble. It is our help to craue his help. This was the hope of *Dauid*, when mighty Buls cloſed him, & the roaring Lyons gaped vpon him, [u] hee deſired GOD not to bee farre from him, becauſe trouble was neare, for there was none to helpe him, *Bee not farre off (O Lorde) my ſtrength, haſten to helpe mee, deliuer my ſoule from the ſword, my deſolate ſoule from the power of the Dogge.*

[r] Iam. 1, 5.

[u] Pſal. 22, 11. 12.

So the Apoſtle craueth the Prayers of the Church, [x]

[x] 2 Theſ. 3, 1, 2.

Pray

Pray for vs, that the worde of the Lord may haue a free paſſage, & that we may be deliuered from vnreaſonable and euil men, for all haue not faith. So long as wee make God our truſt and refuge in our affliction, be our enemies neuer ſo cunning and wiſe, wee ſhall not fall downe vnder the burden, but ſtand vpright through the power and Wiſedom of God, y who ſhall catch the craftie in their owne craft, deſtroy the Wiſedome of the wiſe, and caſt away the vnderſtanding of the prudent. y Iob. 5, 12, Eſai 29, 14. 1 Cor. 1, 19.

Thus *Dauid* prayeth to the Lord, z *O Lorde, I pray thee, turne the Counſell of Ahithophel into fooliſhneſſe.* This the Lord heard, and brought his heauy Iudgement vpon his counſell and perſon, for his Counſell was croſſed by another, he himſelfe was hanged by his owne hand. The like we ſee in *Herod*, in whome wee may beholde exceeding craftineſſe, ioyned with extreame ſottiſhneſſe, and his furie ouercome by exceſsiue fooliſhneſſe. How eaſie a remedie had hee at hand, either to haue gone himſelfe, ſeeing hee ſuppoſed it to concerne his Crowne and Kingdome, or to haue ſent ſome of his Courtiers vnder colour of accompanying the wiſe men, and ſo hee could not haue doubted to catch him in his clawes. But the wiſe men go alone, a he neither detaineth them with him, nor ſendeth any with them. z 2 Sam. 15, 31 a Math. 2, 8, 9

Thus the Lorde from time to time deliuereth his Church from the paw of the Lyon, from the tuske of the Bore, and from the Horne of the Vnicorne: and ſtriketh all their enemies with the ſpirite of giddineſſe and aſtoniſhment, that they become fooliſh, and cannot ſee the way before them. Hee ſcattereth the deuiſes of the craftie, ſo that their handes cannot accompliſh that vvhich their hearts haue enterprized. An excellent and ſweete comfort to all the ſeruauntes of GOD, not to feare the high reaches and deepe deuiſes of their Enemies, ſeeing they ſerue that wiſe God, which taketh the vviſe in their craftineſſe, and maketh the Counſell of the wicked fooliſh.

Laſtly,

Vſe. 3.

Laſtly, this ſerueth to reproue two ſorts of men, that eſteeme not aright of this worldly wiſedome of wicked men. For ſome are offended at their wiſedom, becauſe it is ſo great: others reſt contented in it, becauſe it is ſo excellent. This is the weakneſſe and infirmity of the children of God, when they ſee the glory, proſperitie, and wiſedome of worldly men, that they are able to reach ſo farre, and ouer-reach by their policies many others, they are ready to account them the happieſt men, to ioyn with them, [b] and to ſay; *Certainly wee haue cleanſed our heartes in vaine, and waſhed our hands in innocencie.* For though they talke preſumptuouſly, and ſet their mouth againſt Heauen; yea, and their tongue walketh through the earth: yet God hath ſet them in ſlippery places, & caſteth them downe into deſolation. Looke vpon the wicked liues & wretched deaths of the great wiſe men of the world, that were deepe wiſe men in their owne eyes, and in the eyes of the worlde, but not in God, nor with the godly, and we ſhall ſee they haue beene ſuddenly deſtroyed, & horribly conſumed. Looke vppon the example of *Pharaoh*, *Saule*, *Ahithophel*, *Herod*, *Haman*, and ſuch like; and tell me, whether thou wouldſt haue their fearefull endes, for all their naturall gifts, and exchange the wiſedom of the ſpirit, for all their worldly wiſedome.

[b] Pſal. 73,13.

[c] Iam. 3, 17.

The true wiſedom which is from aboue, [c] is firſt pure, then peaceable, gentle, eaſie to be intreated, ful of mercie and good fruits, without iudging, and without Hypocriſie. Who then is a wiſe man indeede, and endued with knowledge? Euen ſuch a one, as ſheweth by good conuerſation his workes in meekneſſe of wiſedome. As for the cunning heads of the world, and ſuch as haue nothing in them but humaine and prophane wiſedom, they may for a time haue the applauſe and praiſe of men, but they and their policies ſhal come in the end to nothing. This wiſedome (*d*) deſcendeth not from aboue, but is earthly, ſenſuall, and diuelliſh. Heereupon the Apoſtle ſaith, [e] *Where is the wiſe? Where is the Scribe? Where is the diſ-*

[d] Iam. 3, 15.

[e] 1 Cor. 1, 20.

puter

puter of this world? Hath not God made the wiſedome of this world fooliſhneſſe? If then, God haue made it fooliſhneſſe, let vs not account it our happineſſe, nor thoſe happy men, that haue nothing to commend them to God and men but that. If God will deſtroy it, let not vs thinke it can ſaue thoſe that truſt in it, or reſt vpon it. Secondly, we ſhould not content our ſelues to be worldly wiſe. This the Gentiles ſought after and obtained. Let not vs care ſo much for this learning, as to bee heauenly wiſe, and to knowe Chriſt, that we may haue him liuing and dwelling in vs. This the Apoſtle teacheth, *Rom.* 16. where hee ſaith, f *Your obedience is come abroad among all, I am glad therefore of you: but yet I would haue you wiſe vnto that which is good, and ſimple concerning euill.* Heere he requireth wiſedome, but ſimple: and ſimplicity, but wiſe. Then he ſheweth wherin theſe muſt appeare, and how we muſt be both the one and the other. We muſt not be wiſe to do euill, nor ſimple vnto that which is good. But our wiſedom muſt conſiſt in following that which is good: our ſimplicity in eſchewing euill. There is a wiſedome of God, there is a wiſedome of men, there is a wiſedome of the deuill. The firſt is heauenly, the ſecond humaine, the third diuelliſh. The end of the firſt, is the ſaluation of the godly; the end of the ſecond, is the commendation of the worlde; the end of the third, is the condemnation of Hell. The firſt, is a ſpirituall gift of God; the ſecond, a naturall gifte of man; the third, a wretched worke of the deuill. The heauenly wiſedome which is from aboue is holy: the diuelliſh wiſedome which is from hell is vnholy; the humaine wiſedome which is from the earth, is in it ſelfe, and of it ſelfe indifferent, and partaketh of a meane nature, neither holy nor vnholy. The Heauenly wiſedome teacheth to know God, and is the beginning of godlines: the earthly wiſedome ſtandeth in humaine knowledge of naturall things, and in vnderſtanding the thinges of this life: the diuelliſh wiſedome g conſiſteth in *Machiauillian* policies and in deſperate deuiſes, to accompliſh by right or wrong,

f Rom. 16. 19.

g *Guicciard. hyſto. lib.* 1.

wrong, by force or flattery, by life or death that which the corrupt heart intendeth, and hath contriued. This last kind we must alwaies auoide, which was first taught by the deuill, and practised by his Disciples. The first day we begin to practise it, we begin to be the diuels Schollers. The further we go forward in it, the more we profit in the deuils schoole. This was the profound wisedom [h] of *Ahab* and *Iezabel*, when they plotted to get the possession of *Naboths* Vineyard. This is to be found in many fine wits in the world, that set them a worke on wickednesse, and abuse it to the dishonour of God, to the hurt of their Brethren, and to the destruction of their owne soules. The humaine wisedome standeth in human things, in ordering matters belonging to the Common-wealth, and priuate familyes: wherunto belongeth the knoledge of Arts and Sciences. This differeth much from the former: that being alwayes vnlawfull, the end being to accomplish some mischiefe by fraud and deceit, where the end of this is to delight, and to profit. And yet this [i] wisedome cannot be acceptable to God, but is foolishnesse with him, vnlesse it be seasoned and sanctified with the heauenly wisedom which is ioyned with the feare of God. The heauenly wisedom may stand with the earthly, and the earthly of it selfe may bee ioyned with that which is diuelliſh. But when the spirit of God commeth, and putteth true heauenly wisedome into the heart, it rectifyeth the humaine wisedome, and giueth it a pleasant tast that pleaseth God; it separateth and abolisheth all diuelliſh wisedome, and suffereth it not to lurke & lodge within vs any longer. Let vs all therefore seek to be wise in God, in his word, and in godlynesse: and then the naturall gifts that God hath giuen vs, shall be sanctified vnto vs.

[h] 1 King. 12,

[i] 1 Cor. 3, 19.

(***)

CHAP.

Chap. 24

1 When Balaam ſawe that it pleaſed the Lorde to bleſſe Iſrael, thē he went not as at certain times before to ſet Diuinations, but ſet his face toward the wilderneſſe.

2 And Balaam liſt vp his eyes, and looked vpon Iſraell, which dwelt according to their Tribes, and the ſpirite of GOD came vpon him.

3 And he vttered his Parable and ſaide; Balaam the Sonne of Beor, hath ſayde; and the man whoſe eyes were opened, hath ſayde.

4 He hath ſaide which heard the words of God, and ſaw the viſion of the Almightie, (a) falling in a traunce, and having his eyes vncouered. a 1 Sam. 19, 24

5 How goodly are thy Tents, O Iacob! and thy Tabernacle, O Iſraell.

6 As the vallies are they ſtretched forth, as Gardens by the riuers ſide, (b) as the Aloe trees which the Lorde hath planted, as the Cedars beſide the waters. b Cant. 4, 4.

7 The water droppeth out of the Bucket, and his ſeed ſhalbe in many waters, and his King ſhalbe higher then Agag, & his kingdome ſhalbe exalted.

8 God brought him out of Egipt, his ſtrength ſhalbe as an Vnicorne: he ſhal eate the Nations his enemies, and bruiſe their bones, and ſhoot them through with his arrowes.

9 He coucheth and lieth down as a young Lyon, and as a Lyon: who ſhall ſtirre him vp? Bleſſed is he that bleſſeth thee, & curſed is he that curſeth thee.

In

IN the former Chapter we hane heard and handled the two firſt prophecies of *Balaam*, wherein we ſee, how he hath bleſſed and not curſed the people of God. Heere *Moſes* (*c*) proceedeth to finiſh the reſt of the Hiſtorie, wherein we are to conſider two thinges; firſt, the reſidue of his Propheſies remaining; ſecondly, the euent of them all. The Propheſies are of two ſorts; firſt, ſpeciall Propheſies, concerning ſpeciall & ſeuerall people, to the 23. Verſe; namely, the *Iſraelites*, the *Moabites* and *Edomites*, the *Amalekites* & the *Kenites*: ſecondly, generall Propheſies belonging to al the Nations bordering together, and inhabiting *Aſſyria*, *Iudea*, *Paleſtina*, and all *Syria*, which ſhall taſt of the ſame miſery of warre, and bee conſumed with the violence of the ſame fire. The firſt point is touching the *Iſraelites*, in which propheticall Hiſtorie, wee muſt conſider (as wee did before) three things: firſt, the preparation that is made vnto it: ſecondly, the Propheſie it ſelfe; thirdly, the effectes and conſequences thereof enſuing.

[c] The thirde propheſy of Balaam.

Touching the Preface and preparation vnto the Propheſie, it ſerueth to confirme the authority and truth of this propheſie. For albeit it were deliuered by the mouth of a wicked man, who was conuinced by the light of his owne conſcience, and by the Teſtimony of Gods ſpirite, that he ſhould not curſe his people, yet he worketh and wraſtleth againſt the will of God, as if he could couzen and deceiue the moſt higheſt. Therefore, he did not ſeek a ſolitary place (as he was woont) to worke his Witchcrafts, as which time he ſaw God met him and preuented him: but turneth his countenance at a ſuddaine, toward the deſert of *Iordan*, [d] where the *Iſraelites* ſoiourned and pitched their Tents, purpoſing preſently to breake out into a curſing of them, before the God of the *Iſraelites* ſhould be aware of it, and ſuppoſing hee would haue put no propheſie in his mouth before he ſhould go to fet his wicked and wonted diuinations. Thus hee determined with himſelfe to vtter the wicked immaginations of his owne

[d] Chap. 22, 1.

owne heart, before God ſhould worke any impreſſion in his minde, or reueale his counſell vnto him. But GOD which catcheth the (e) wiſe in their owne craftineſſe, and knoweth that the thoughts of the moſt wily are vain, repreſſeth his diuelliſh purpoſe, and doth not onely bridle his tongue, but inſpireth him with his ſpirite (being as it were changed into another man) that he ſhoulde ſpeake, not his owne deuiſes, but the wordes of God. So then, God caſting as it were his hand vpon him, taketh holde on him, ſtaying his intent, and ſtopping his courſe two waies: the one, outward; the other inward. The outward means vſed of God to hinder him, was, the beholding of the dwellings and lodgings of the *Iſraelites*, diſtinguiſhed according to their Tribes. For when he ſaw with his eyes their goodly and comely order, whereby the preſence of God among them was manifeſted, and their faith in him was teſtifyed, f euery man encamping by his ſtandart, & vnder the Enſigne of his Fathers houſe: he was vpon that ſight and ſcituation of them, with-holden from proceeding in his courſes and execrations. The inward meanes was yet more forcible to ſtop the ſtreame of the Waters ready to ouer-flow the people of God: for the ſpirite of God came ſuddainely vpon him, that whereas he determined to ſerue the Deuils and damned ſpirits, he is conſtrained againſt his will to ſerue the purpoſe and prouidence of God, and to ſpeak what God would, not what himſelfe wiſhed & deſired. Thus wee ſee, g that neither Sathan nor his Inſtruments, can worke any hurt to the ſaluation of the people of God, but both they & all their endeuors come to nothing.

e 1 Cor. 3, 19, 20.

f Numb. 2, 2.

g Rom. 16, 20.

Hitherto of the preparation: Now, wee come to the Propheſie which he vttereth by the ſpirit of God. In this we are to conſider; firſt, the entraunce into it, then the propheſie it ſelfe. In the entrance or beginning, to procure attention, and purchaſe credit to his words, he ſetteth downe three things; firſt, the inſcription and tytle of the Propheſie, wherein is a deſcription of himſelfe by his

his name, and the name of his Father. For albeit *Balaams* name be of no ſuch waight and moment with vs, that we ſhould for the perſons ſake giue credit to the propheſie, or reſpect more who ſpeaketh, then what is ſpoken: yet this ſimple and plaine dealing, profeſſing his owne name, and confeſsing himſelfe the vnworthy Inſtrument of GOD, ſerueth to adde ſome authority to the ſpeech that followeth. Secondly, he ſtileth himſelfe to be the man whoſe eyes were opened, whereby he teacheth that hee would publiſh nothing of his owne inuention, but that onely which hee had receiued by diuine inſpiration. As if hee ſhould ſay; Though *Balaam* bee by nature as blinde as a Beetle in the matters of God, and vnderſtand nothing of heauenly things, yet he hath receiued a ſpirituall & heauenly reuelation of the ſpirit from aboue, that of a blind man, whoſe eyes through couetouſneſſe of Money, and ignorance of God, were cloſed vp, he is become a ſeer to ſee for others, not for himſelfe, nor his owne ſaluation. Some read the ſentence thus, that his eyes were ſhut vp: but the other reading agreeth better to the circumſtances of the Text, and the words following, [h] as euen *Lyra* himſelfe confeſſeth, that he was enlightned of God to ſee with the eyes of his minde more cleerely, then hee could doe with his bodily eyes; inaſmuch as the light of the minde is more plaine and perſpicuous, then the light of the bodie.

[h] *Lyra. in Num. ch.* 24.

Thirdly, he confeſſeth, he had heard the words of God. Thus he ſpeaketh after the manner of the true Prophets, who were wont to begin their Propheſies with prefixing the name of God, Thus ſaith the Lorde, *Heare ye the word of the Lord*, to ſhew, that they vttered not their owne inuentions, but the Oracles of God. Nowe, as *Balaams* ſight (which is the ſharpeſt and quickeſt ſence) ſaw nothing, before God opened his eyes, ſo hee declareth hee was dull and deafe of hearing, before God had opened his eares to heare, & deliuered his word vnto him. Laſtly, he ſaith, he had ſeene the viſion of the almighty, rauiſhed

ſhed in minde, but hauing his eyes vncouered: whereby he meaneth, that being as it were in an extaſie, hee was carried out of himſelfe. The like is noted touching *Saul.* 1. *Sam.* 19. he went to *Naioth* in *Ramah*, and the ſpirite of God came vpon him alſo, and he went propheſying vntil he came thether. Heereby *Balaam* ſheweth two things; Firſt, the author of the propheſie, to wit; the Almighty, aſcribing all to God, challenging nothing to himſelfe; Secondly, the maner of his propheſie, which was in a viſion. [i] which farre ſurpaſſeth and ſurmounteth the communication of Gods will by dreame, albeit God bee the author of both.

i Ezek. 3, 14. Dan. 8, 27, & 10, 8.

Thus hath God oftentimes made himſelfe knowne among the Infidels, both by viſions, and by dreames, as to *Abimelech*, *Pharaoh*, *Nebuchadnezzar*, & others, who may be ſaide to haue the holy ſpirit, but had not the ſpirite of holineſſe: for whereſoeuer he worketh, hee is holy: but hee doth not alway worke holineſſe and ſanctification, which euermore accompany ſaluation. Now, becauſe it is ſaide he fell into a trance, it ſhall not be amiſſe to ſhew what a trance is, what are the parts and ends of it, being a way and meanes which God hath vſed to reueale his will vnto men. A traunce is [k] an extraordinary worke of the ſpirit of God vpon the whole man, caſting the bodie and ſences into a deepe ſleep, and withdrawing the ſoule from the fellowſhip of the body, to a fellowſhippe with God, for the better enlightning therof. It is (I ſay) an extraordinary worke of the ſpirit, aboue the worke of Nature, or conſtitution of the body, or ſtrength of the imagination, whereby the whole man is for a time changed in body and minde; the body and the ſences thereof both outward and inward caſt into a deep or dead ſleep, and made ſenceleſſe: the ſoule withdrawne or ſeperated from the communion and fellowſhip of the body, to the fellowſhip of God, for the better inlightning thereof to vnderſtand the ſecrets & counſels of god. This is a trance, [l] or to be rauiſhed in the ſpirite which God vſed often to

k What a trance is, what are the partes & endes of it.

l Gen. 15, 12. Acts. 10, 10. Reuel. 1, 10.

his Prophets. It ſtandeth in two partes or actions: Firſt, on the body which is caſt into a deepe ſleepe, when the ſences are for the time bereaued of the preſent vſe of thē. Secondly, on the minde; the which that it might bee brought neerer to God, is withdrawne from all dealing and fellowſhip with the body, and enlightned to vnderſtand diuine thinges, as *Acts.* 10. *Peter* ſaw heauen opened, a veſſell comming downe, and a voyce came vnto him. The cauſes why it pleaſed God to reueale his vvill after this maner, are; firſt, that they ſhould take nothing to themſelues, but account all receyued from God; ſecondly, that their bodies and ſoules being ſeperate from all other dealinges, might haue a deeper impreſſion of the thinges reuealed, and thereby vnderſtand them, and keepe them the better. Thus much touching the trance of *Balaam*, and the beginning of the propheſie.

Now, wee come to the ſubſtaunce of the propheſie it ſelfe, the ſumme whereof is firſt, propounded, then amplified, and laſtly concluded. The propoſition which is prooued, is deſcribed by a Queſtion, and by way of admiration, expreſsing the happineſſe of the Church, *How goodly are thy Tents, O Iacob! and thy Tabernacles, O Iſraell!* As if hee ſhould ſay: O how bleſſed and happye a people art thou, which now liueſt vnder theſe Tents, and dwelleſt in theſe habitations! And note heere, that hee doth not giue a touch to their happineſſe, and then paſſe away ſuddainly from it: but hee doubleth, and repeateth it, as if hee ment to dwell long vppon it. There is no part or parcell of Gods worde in vaine. If wee ſee not the vſe of ſome thinges, it is our weakeneſſe, and wee muſt confeſſe it, not condemne the Scriptures. The ſpirit of God [m] forbiddeth vaine babling, and reproueth ydle repetitions, and therefore neuer vſeth the ſame himſelfe.

[m] Math. 6, 7.

The Reaſons [n] and occaſions of repetitions, are theſe three: Firſt, for greater aſſuraunce, for God ſpeaking twice doth as it were produce a double witneſſe, and ſignifieth

[n] Three cauſes of vſing repetitions.

niſyeth that it did not ſlip from him vnawares, but is that which he meaneth to ſtand vnto, and to ratifie; ſo that albeit heauen & earth paſſe away, yet one iot or title of his worde ſhall not paſſe away. Secondly, to teſtifie the ſpeedie accompliſhment of that which he hath ſpoken, that it ſhal not be prolonged and delayed, but be ſwiftly performed, and ſhortly be executed. And theſe two cauſes are both touched by *Ioſeph* in expounding the two dreams of *Pharaoh*, when hee ſaith, o *The Dreame was doubled vnto Pharaoh the ſecond time, becauſe the thing is eſtabliſhed by God, and God haſteth to performe it.* o Gen. 41,32.

The thirde Reaſon of vſing repetitions is to quicken thoſe that are dull, and ſtirre vppe thoſe that are heauie hearted, that they ſhoulde ſhake off all deadneſſe and drowzineſſe of ſpirite. Once ſpeaking paſſeth ſuddainely away, wee cannot heare it: or if wee heare it, we cannor remember it; or if wee remember it, wee are backewarde in practiſing of it. Wee haue neede to bee often put in minde of the ſame thing, p and for vs it is a ſafe thing. This is the cauſe that the Prophets of God ſo often q vſe repetitions. So did *Balaam* before in the former Chapter, r *God ſeeth no iniquitie in Iacob, he ſeeth no tranſgreſſion in Iſraell.* Theſe three cauſes haue place in this repetition vſed in this place. For their happineſſe is certainely confirmed, ſpeedily to bee accompliſhed, and the enemies of the people of God are rouzed vppe diligently to conſider thereof, and thinke with themſelues, ſurely this is of great importaunce, ſeeing God offers it vnto me againe and againe. p Phil. 3, 1. q Eſai. 28, 23. r Num. 23, 21.

This bleſſed eſtate and condition of the Church is ſet downe; firſt, comparatiuely, then ſimply, whereby the former ſimilitudes are expounded, and interpreted. The Metaphors and ſimilitudes are many in number, but tending to one and the ſame purpoſe: vnder the borrowed ſpeeches of the Tentes of the Shepheardes, of ſtretching out of the Valleyes, watering of the Gardens, planting of the Cedars, hee vnderſtandeth

the ſafety, largeneſſe, encreaſe, pleaſauntneſſe, multitude, and ſtrength of the Church, that ſhall ſurmount the glory of the *Gentiles*, and treade downe the kingdome of *Agag*, that is; of the *Amalekites*, which at that time flouriſhed in the worlde, and promiſed vnto it ſelfe a perpetuity vpon the earth; which propheſie vvas performed [f] in the dayes of *Saule* and *Samuel*, of *Dauid* & *Salomon*. This appeareth plainely in the ſecond braunch, where the compariſons are explained, in which he ſheweth, the author of their happineſſe to bee God the giuer of euery good giuing, and of euery perfect gift, who albeit they were a ſmall people, and greatly oppreſſed, yet brought them myraculouſly out of the land of Egypt, he ſhall bee their protection and defence againſt their enemies. [t] giuing them the ſtrength of the Vnicorne, aſſiſting them in all their dangers, and ſubduing all their aduerſaries vnder them.

[f] 1 Sam. 15, 3.

[t] Num. 23, 22.

This is the ſubſtance of the Propheſie, the concluſion remaineth, conſiſting of two parts or members; the firſt, reſpecting the *Iſraelites*, the ſecond reſpecting others, but vttered for the *Iſraelites* ſake. Touching the *Iſraelites*, hee inferreth vppon the premiſſes, their peace, ſafety, and ſecurity, tranquility, and quiet, dwelling without feare, expreſſed by compariſon of a Lyon, who eateth his prey without fearefulnes of the paſſengers: ſo the *Iewes* ouercomming all their enemies, ſhall haue reſt, and gouerne their Church and Commonwealth in peace, which came to paſſe ſo long as they did cleaue to God with full purpoſe of heart, and worſhip him according to the preciſe rule of his worde; for then no enemies (albeit neuer ſo many or ſo mighty) were able to preuaile againſt them. Thus did the Patriark *Iacob* [u] expreſſe the preheminence of *Iudah*. *As a Lyons whelpe ſhalt thou come vp from the ſpoile my ſonne: he ſhall lye downe and couch as a Lyon, and as a Lyoneſſe, who ſhall ſtirre him vp?* The ſecond member belonging to others is this, that they which bleſſe thee ſhall bee bleſſed, and ſuch as curſe thee ſhall be curſed. A notable

[u] Gen. 49 9.

com-

commendation of the Church, and encouragement to perſwade others to be of the Church. As if he ſhould ſay, ſo many as ſhall ioyn themſelues of other people to thee, and embrace the ſame holy Religion with thee (for it ſhall in the fulneſſe of time come to paſſe, x that GOD ſhall allure *Iapheth* to dwell in the Tents of *Shem*) ſhall be partakers of the ſame bleſſings with thee which god ſhal poure out vpon thee; but all ſuch as ſeperate themſelues from thee, and ſhew themſelues, not Brethren, but ſtrangers; not friends, but enemies; not neighbours, but aliants from thee, ſhall lye vnder the fearefull curſe and reuenge of God. This is it which the Lord pronounced & promiſed y long before to *Abraham*. *Gen.* 12. *I will make thee a great Nation, and will bleſſe thee, & make thy name great, and thou ſhalt be a bleſsing: I will alſo bleſſe them that bleſſe thee, and curſe them that curſe thee, and in thee ſhall all families of the earth be bleſſed.* This power, did *Balak* before falſely aſcribe to *Balaam*.

x Gen. 9, 27.

y Gen. 12, 2, 3.

This is the drift of this diuiſion, and the order that the ſpirit of God obſerueth therein. Touching the inſtructions that ariſe from hence, wee haue conſidered diuers things before. We ſee how *Balak* and *Balaam* proceed in their diuelliſh purpoſes, if God had ſuffered them, and not croſſed them. He reuealed his will to *Balaam*, who ſpake, moued by Gods ſpirit, and thereby declareth, that he ſpeaketh not onely to his owne children, but ſometimes teacheth wicked men to make them without excuſe, and therefore he will not leaue his owne people deſtitute of inſtruction that deſire to feare his name. But of this we haue ſpoken before. Chap. 22. 9.

Verſe. 2. [*Balaam lift vp his eyes, and looked vpon Iſrael, and the ſpirite of God came vppon him.*] *Moſes* ſhewing the propheſie that *Balaam* vttered, deſcribeth it by the Authour thereof, the ſpirit of God came vpon him. In this part of the Title, he ſaith, that the thinges deliuered in this propheſie (which were vttered for the Churches ſake) were hid and kept ſecret, before they were reuealed & manifeſted

feſted by God. This Propheſie containeth not a doctrine that is common or communicated by the light of nature to men, but a declaration of ſuch ſecrets as God reſerueth hid to himſelfe in his owne counſel, which no liuing creature could knowe otherwiſe then as it pleaſeth God to diſcloſe it by a gracious participation of it. This teacheth vs this truth, [z] that the things of God can no man know, but by the ſpirit of God. The Myſteries of ſaluation and Doctrine of godlineſſe are ſecret and vnknowne of men and Angels, before they be of God reuealed. This our Sauiour teacheth *Peter*, hauing made a confeſſion of Chriſt, *Bleſſed art thou, Simon the ſonne of Ionas, (a) for fleſh & blood hath not reuealed it vnto thee, but my Father which is in heauen.* And expounding the parable of the Sower to his diſciples, he ſaith, [b] *To you it is giuen to know the Myſtery of the kingdome of God, but vnto them that are without, all things are done in Parables.* The Apoſtle teacheth, that the natural man perceiueth not the thinges of the ſpirite of God, for they are fooliſhneſſe vnto him, neyther can hee know them, becauſe they are ſpiritually diſcerned. And the ſame Apoſtle [c] in another place ſpeaking of the Goſpell, calleth it a Miſtery reuealed, which was kept ſecret from the beginning of the worlde. So the Apoſtle *Iohn* handling hidden viſions, and teaching the Church the things that muſt come to paſſe heereafter, [d] called that Booke *The Reuelation of Ieſus Chriſt, which God gaue vnto him.* This then is an euident truth made plaine vnto vs by theſe places, that the Lorde muſt reueale the Myſteries of his kingdome before we can know and vnderſtand them.

[z] *Doct.* 1. The things of God are vnknown till hee reueile them.

[a] Math. 16, 17.

[b] Mark. 4, 11.

[c] Rom. 16, 25. Epheſ. 3. 9.

[d] Reuel. 1, 1.

Reaſon. 1.

The truth of this appeareth, becauſe they were hidde in the Treaſury of Gods wiſedom, which is vnſearchable, and not to be ſounded by any creature, and therefore the Apoſtle [e] calleth them a ſecret hid in God: ſo that the Apoſtles and holy Prophets of God could deliuer nothing of his Counſell, before he had reuealed it to them. So the Lord ſpeaketh, *Numb.* 12. *Heare now my words,* [f] *If there be a Prophet of the Lord among you, I wil be knowne to him*

[e] Eph. 3, 9.

[f] Num. 12, 6.

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by a viſion, and will ſpeake vnto him by Dreame. The calling of the *Gentiles* ſeemed ſtrange to the very Apoſtles, before it was reuealed to *Peter*. Who would euer haue imagined that God would haue redeemed man by ſuch a wonderfull meanes (the greateſt wonder that euer came into the worlde) by giuing his ſonne, and that vnto the death, to ranſome and redeeme g a Church by his owne bloud. This no creature in heauen or earth, woulde euer haue thought vppon, if God had not reuealed it by his word, and aſſured it by his ſpirit.

g Acts. 20.

Secondly, this receiueth further ſtrength for the confirmation of it, becauſe the wiſeſt and ſubtileſt that were in the world, were heerein ouertaken and proued fooles, for by all their wiſedome (though neuer ſo great) they were not able to reach vnto it, nor to looke into any the leaſt part of it. The Apoſtle ſpeaking of the Myſterie of the Goſpell, reuealed by his Miniſtery, alledgeth the Propheſy of *Eſay*, h where the Lord threatneth to deſtroy the wiſedom of the wiſe, and to caſt away the vnderſtanding of the prudent: and after he ſaith, *Where is the wiſe? hath not God made the wiſedome of this worlde fooliſhneſſe?* So then, whether we look vp to God in whom the treaſures of all wiſedome are hidden, or looke downe vppon the ſonnes of men, whoſe wiſedome is fooliſhneſſe: we may conclude this point for a certaine truth, that wee cannot know the things of God, vntill he reueale them.

Reaſon, 2.

h 1 Cor. 1,18, 19.

The Vſes remaine to be learned of vs. Firſt, for knowledge, we ſee that the Myſtery of godlineſſe reuealed vnto the world by God in the Goſpel, is a moſt worthy & glorious Miſtery, greatly to be admired and reuerenced: vnto vs that are called i it is the wiſedome of God, and the power of God. So the Apoſtle ſaith, k *Great is the miſtery of godlineſſe, which is, God manifeſted in the fleſh.* It ſeemeth farre otherwiſe to the fooliſh worlde, it appeareth to them a baſe and vile thing, as *Paul* complaineth in his time. *We preach the Goſpel, euen Chriſt crucified,* l *vnto the Iewes a ſtumbling blocke, and vnto the Gracians fooliſhneſſe.* A ſtumbling

Vſe. 1.

i 1 Cor. 1, 24.
k 1 Tim 3,16

l 1 Cor. 1, 23.

blocke to the Iewes, becauſe they dreaming of an earthly King of this world, to free them from the bondage of the *Romaines*, and thinking they ſhould be Lordes of the earth, were offended at the low eſtate of Chriſt, comming in the ſhape of a ſeruant: fooliſhneſſe to the *Gracians*, becauſe it ſeemed fooliſhneſſe to the wiſe Phyloſophers among the Heathen, to looke for life from death, to beleeue in him that roſe from the dead, and that ſuch as are dead ſhall riſe againe. How many are there among our ſelues, that are offended at the ſimplicity of the Goſpell, that it is not accompanied with Myracles, and that it is brought vnto vs in earthen veſſelles? Theſe are they that eſteeme the Manna as light meate, and therefore loath it. But let them alone to loath this Manna, that loath faith, Chriſt, and Heauen it ſelfe; yea, their owne ſaluation.

Vſe. 2. Secondly, for obedience, we muſt obſerue that when theſe ſecret thinges be reuealed vnto vs of GOD, wee ought to endeuour to learne them, to vnderſtand them, to publiſh them and ſpeake of them to others. Whenſoeuer God hath a mouth to ſpeake, we muſt haue an eare to heare. Therefore *Moſes* ſaith, *Secret thinges belong vnto the Lord,* [l] *but the things reuealed belong to vs and our children to do them.* So the Apoſtle *Paule*, when God had reuealed Chriſt vnto him, and ordained him a Teacher vnto the Gentiles, ſaith, [m] *I was not diſobedient vnto the heauenly viſion, but ſhewed to Iewes and Gentiles, that they ſhoulde repent and turne to God, and do workes worthy amendment of life.* This ſerueth to reproue all ſuch as refuſe to looke into theſe reuealed things of God, but dwell in blindneſſe and ignorance.

[l] Deut. 29,29.

[m] Act. 26, 19, 20.

Of this ſort are the greateſt number in our aſſemblies. They are wiſe enough to looke into their owne profit, but they care not for the Wiſedome that is of GOD. They are brought vppe in the Church, but knowe not the Doctrine of the Church. They are alwayes learning, but neuer come to the knowledge of the truth. He that ſetteth

ſetteth his Sonne to Schoole, will looke he ſhould learn ſomewhat, and not euer ſtand at one ſtay. We are trained vppe in the boſome of the Church, which is the Schoole-houſe of Chriſt, wee muſt therefore euerie day bee profiting and going forwarde. God accepteth not of thoſe that looke backewarde, or ſtande at a ſtay: hee will know them, that ſeeke more and more to know him.

Thirdly, ſeeing all the wayes of God are vnknowne vntill God reueale them, it is our dutie to begge and craue at Gods handes, the knowledge of his will, who openeth the eyes of the blinde, and giueth vnderſtanding to thoſe that ſeeke it. Wee haue a gracious [n] promiſe to be heard, in the Prayers and petitions that wee make vnto him. Hence it is, that the Prophet *Dauid*, a man after Gods owne heart, and endued with a ſingular portion of Gods Spirite, craueth the enlightning of Gods Spirite, and deſireth ſtill to bee taught of him, [o] *Open mine eyes, that I may ſee the wonders of thy Lawe: teach mee thy Statutes: Make mee to vnderſtand the way of thy Precepts, and I will Meditate in thy wonderous workes: Giue mee vnderſtanding, and I will keepe thy law; yea, I will keepe it with my whole heart: I deſire thy commaundements, giue me vnderſtanding, that I may learne thy commaundements.*

Vſe. 3.

[n] Matth. 7, 7.

[o] Pſal. 119, 18 27, 34, 73.

Thus doth the Apoſtle pray for the *Epheſians*, [p] that GOD woulde giue them the Spirite of Wiſedome, and enlighten their mindes to knowe what the hope is of his calling, and what the Riches are of his glorious inheritaunce in the Saintes. A notable direction for all of vs, how to behaue our ſelues, when we come into the houſe of God, and tread in his Courtes; Namely, not to reſt vpon our naturall gifts, nor to truſt in our Mothes-wittes, which are too ſhort and ſhallow to reach vp to the highth, and to ſound the depth of the Myſteries of God.

[p] Eph. 1, 17, 18.

How

How many are there in the world, of an high reach & of a deepe conceit in the matters of the world, that attain to no measure of knowledge in the matters of God? talke with them of the things of this life, they are able to discourse with great insight, many of Gods children inferiour to them, few equall with them, none can go beyond them. They can contriue and dispatch businesse of the world with great facility: you cannot speake to them of any thing of this Nature, but by and by they apprehend it and conceiue it. But enter communication with them of heauenly thinges, of the knowledge of God, of Fayth in Christ, of the saluation of their soules, they can conceiue nothing, they are as blinde as Beetles, they are simple & ignorant as little children, that know not the right hand from the left. This should offer to our wise and carefull considerations, a double meditation. First, it serueth to humble those that haue these gifts of nature, and are wise in their owne conceite, and to make them equall with those of the lower sort: seeing all their giftes which Nature hath adorned them withall, are not able to set them one foote forward toward the kingdom of heauen; nay beeing vnsanctified, they are further off from saluation, then others of smaller gifts. This made the Apostle say, p 1 Cor. 3,18. p *Let no man deceiue himselfe: if any man among you seeme to bee wise in this world, let him be a foole, that hee may be wise: for the wisedome of this world is foolishnesse with God, and the lord knoweth that the thoughts of the wise be vaine:* Where he teacheth euery one to bee ready to deny himselfe, and his carnall wisedome, whose beginning is from the flesh, and whose end is death; to the end we may be truely wise in heauenly things pertaining to euerlasting life.

Secondly, this serueth to comfort the children of God, that want the worldly wit of naturall men, and are not able to diue so deepe into earthly things as they: though they be simple in matters of this world, yet if God haue giuen them a tast of the glory of the worlde to come, let them rest in this spirituall knowledge, and giue God the praise,

praiſe, that hath opened the eyes of their mindes, and inlightned their hearts to haue a feeling of it. This our Sauiour taketh occaſion to practiſe, and to offer praiſe and honour to God in a ſweete remembrance of this dealing of God, [q] *I giue thee thanks, O Father, Lord of heauen & earth, becauſe thou haſt hid theſe thinges from the wiſe, and men of vnderſtanding, and haſt opened them vnto Babes: it is ſo, O Father, becauſe thy good pleaſure was ſuch.* Though we bee ſimple in the world, yet if we be wiſe in God; though weak in the world, yet if we be ſtrong in God: though we be accounted as fools and ſilly ones, of the ſharp wits of the world, yet if we haue learned Chriſt Ieſus, and know the exceeding meaſure of his loue toward vs, let this be our comfort and conſolation, that God hath abundantly recompenced the want of theſe outward things, by giuing vnto vs an happy and holy aduantage in heauenly things. And indeed all thoſe are learned, that are taught of God; and they vnlearned that are not taught of him, although otherwiſe they abound in other knowledge. Such as haue learned Chriſt Ieſus, and him crucified, and ſo are becom new creatures in him, they are learned though they know neuer a letter in the book: [r] *For in him are hid al the treaſures of wiſedome and knowledge.* He that hath not learned Chriſt, is vnlearned, [ſ] *Although otherwiſe he be neuer ſo learned: for if he be not regenerate and borne a new, but committeth ſinne with greedines, he hath not ſeen him, neither hath known him.* Wherefore, let vs al learne from hence, to depend vpon God for his bleſſing vpon vs, eſpecially when we enter the Lords Courts, and come to heare his word, let vs confeſſe that we are not able of our ſelues to vnderſtand his wil, & deſire him [t] to open our hearts, as he did the heart of *Lydia:* for otherwiſe we ſhall depart away as ignorant and blind as we came, we ſhall neuer ſoundly reſt in the truth that is deliuered, but alwayes be ready to carpe and cauill at it, to wrangle & reaſon againſt it, ſaying; How can theſe things be? And then it may be ſaid vnto them [u] as Chriſt ſpeaketh to the proude Phariſies, who gloried in their owne

[q] Math. 11, 25 26.

[r] Col. 2, 3.

[ſ] 1 Iohn 3, 6.

[t] Acts. 16, 14.

[u] Iohn 9, 40, 41.

owne inſight, and thought all men blinde beſide themſelues, *If ye were blinde, ye ſhould not haue ſinne: but now ye ſay, we ſee: therefore your ſinne remaineth.* Let vs then bee ready to renounce our worldly wiſedome, and to deny our ſelues, and begge the aſsiſtance of Gods ſpirit to bee our inward teacher and inſtructer, that ſo we may heare with profit and comfort.

Vſe. 4. Laſtly, learne to be thankful to God, fore ſhewing this grace and mercy to vs his vnworthy Seruants, when hee reuealeth and maketh knowne vnto vs the hid things of God touching our ſaluation: without which wee haue liued in darkneſſe, in the ſhadow of death, and in the eſtate of damnation. He hath not vouchſafed this mercie vppon all, but hath paſſed ouer many thouſandes in the world, which know not truth from error, nor light from darkeneſſe, hee might haue paſſed ouer vs, as hee hath done them. For are we more excellent, or better by nature or deſert then they? No, by no meanes: wee are x borne dead in ſinnes, and the heyres of wrath as well as others. This made the Apoſtle, hauing made mention of the mercies of God ſhewed vnto him, that had been a blaſphemer, a perſecuter, and an oppreſſor, to render thankes vnto God, and to giue him the praiſe and glory. Thou haſt heerein greater cauſe to bleſſe and praiſe the name of God, then for thy creation, which only gaue thee a being vpon the earth, whereas this, doth ioyne thee to God, and entitle thee to the kingdome of heauen.

x Eph. 2, 1, 3.

Verſe 4. [*He hath ſaid, which heard the words of God, and ſaw the viſion of the Almightie, falling into a traunce.*] We hearde before, how *Balaam* was inſpired of God to deliuer vnto the *Moabites*, *Midianites*, and *Ammonites*, the vvill of God: Now, heere is offered to our conſiderations, the meanes and maner that God vſed in giuing vnto him his Diuine inſpiration, and that is by a viſion, or trance. We heard before what a trance is (to wit;) an extraordinary worke of the ſpirit vppon the whole man, caſting the bodie as it were in a deepe ſleepe, and making the minde fit

fit to receiue the things which are reuealed of the Lorde. Thus it pleaſed the Lorde to deale with *Balaam* at this preſent, that his words might be knowne to bee diuine, not humaine. From hence wee learne, (*a*) that GOD in former times hath reuealed diuers thinges vnto men by viſions, by dreames, and otherwaies, as ſeemed good to his heauenly wiſedome. God hath not vſed one meanes alone, but diuers to ſpeake to the worlde, either by Angels, or by the cloud, or betweene the Cherubims, or by *Vrim*, or by dreames, or by viſions. To this purpoſe there is a rule ſet downe, *Numb.* 12. *If there bee a Prophet of the Lord among you, I will bee knowne to him* (*b*) *by a viſion, and will ſpeake vnto him by dreame.* This is further taught in the Booke of *Iob* by the words of *Elihu*, inſtructing *Iob* in the maner of Gods dealing with ſinners, and ſhewing howe God amoniſheth them in dreames and viſions, (*c*) *GOD ſpeaketh once or twice, and one ſeeth it not: in dreames and viſions of the night, when ſleepe falleth vpon men, and they ſleepe vpon their beds.* So when *Paule* was conuerted by the voyce of Chriſt, (*d*) the Lord ſpake to *Ananias* in a viſion to goe vnto him: and *Paule* likewiſe in a viſion ſawe him comming in vnto him, and putting his hands on him that hee might receiue his ſight. When *Peter* lodging with one *Simon* a Tanner, waxed hungry, and would haue eaten, (*e*) he fell into a Trance, he ſaw heauen opened, and a certaine veſſell came downe vnto him, as it had bin a great ſheet, knit at the foure Corners, and was let down to the earth, &c. So the Apoſtle being compelled by the falſe Apoſtles to glory of himſelfe, (*f*) maketh a rehearſall of the viſions, and reuelations of the Lord that were offered vnto him. Vnto theſe examples we might adde ſundry others out of the Scriptures, (*g*) as of *Iacob*, of *Samuel*, of *Ezekiel*, of *Daniel*, of *Iohn*, all declaring that God vſed to reueale many things by viſions to his Seruants the Prophets, and to others when it pleaſed him.

a Doct. 2. In former times God reuealed diuers thinges by viſions.

b Num. 12, 6.

c Iob. 33, 14, 15.

d Act. 9, 10, 12

e Act. 10, 10, 11.

f 2 Cor. 12, 1.

g Gen. 46, 2.

The Reaſons are; Firſt, to diſcouer and manifeſt his will vnto them, ſomtimes to admoniſh them, ſometimes to

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to teach them, ſometimes to terrifie them, and alwayes to declare and reueale his heauenly pleaſure vnto them, as wee heard before out of the Booke of *Iob*. For it hath beene the ordinary maner of God, euen from the beginning to warne, comfort, and declare what he would haue done, or forbid what he would not haue doone, both in the day time, and in the night ſeaſon; partly by viſions to ſuch as were waking, partly by dreames, to ſuch as were aſleepe.

h Iob. 33, 15, 16.

Reaſon. 2. Secondly, God would haue the reuelation of his will appeare to be onely his, and not of themſelues. For howſoeuer it pleaſed the Lord to deale with his ſeruants, and what way ſoeuer he vſed to ſignfie his good pleaſure, in all theſe caſes he imprinted in the mindes and heartes of them to whom he ſhewed himſelfe certaine notes and euident Tokens, whereby they might expreſſely and manifeſtly know that it was his doing. This wee noted before to be one of the cauſes, why it pleaſed the Lorde to deale by viſions, that we ſhould chalenge nothing to our owne ſelues, bnt aſcribe all vnto him.

Reaſon. 3. Thirdly, that the ſoules and bodies being as it were ſequeſtred to attend vpon the Lord, they might the better conceiue, vnderſtande, comprehend and keepe the things reuealed. Seeing therefore, God would in all ages of the Church, haue his will manifeſted, and would leaue none in doubt, whether it were his will or not, but haue them fully aſſured: wee ſee this to bee an euident truth, that God hath had many wayes to reueale himſelf to the fathers, which now are ceaſed.

Vſe. 1. Now, let vs come to the Vſes. Firſt, conſider from hence the greatnes and excellencie of Gods hand, who hath diuers wayes to reueale his will, and to teach his people, to call them and gather them vnto himſelfe. Some meanes he hath to preſerue a ſinner from falling, and ſome to reſtore him being fallen. Hee is the head-Phyſition of the world, he miniſtreth the beſt Phyſicke, and of moſt ſure and certaine working. He neuer faileth in his cures, both

becauſe hee knoweth the Nature of the diſeaſe, and the working of the ingredient. The woman in the goſpel diſeaſed with an yſſue of bloud twelue yeares, [l] *Suffered many things of many Phyſitians, & ſpent all that ſhe had, yet it auailed her nothing, but ſhe became much worſe.* But ſuch as ſeeke to God to heale the diſeaſes of their ſoules, and ſubmitte themſelues to be his patients, doe alwaies receyue from him health, and depart from him better then they came. He vſeth partly preſeruatiues, and partly reſtoratiues. He ſpeaketh by admonitions in dreames and viſions. And theſe being ceaſed, he ſpeaketh by chaſtiſements & corrections, hee preacheth vnto vs by the Miniſters of his word, and by all meanes deſireth to do vs good. True it is, the Deuill hath his viſions, being as it were the ape of God, which are ſo many deluſions of men, [m] as when *he maketh men beleeue they ſee that which they ſee not, or perſwadeth men ſtrange thinges of themſelues that they are that which indeede they are not.* His drift and purpoſe in both is, to deceiue and ſeduce. But God vſeth ſundry meanes to draw vs to himſelfe, to draw vs out of our ſelues, to draw vs to his kingdome. He is not as a poore practioner that hath but one plaiſter for euery ſore, or one Medicine for euery diſeaſe: he hath variety of meanes, and ſtore of prouiſion for all Maladies, which ſerueth to commend vnto vs the goodneſſe, mercie, greatneſſe, power, and wiſedome of God to be acknowledged and confeſſed of euery one of vs.

l Mark. 5, 26.

m 1 Sam. 28, 14.

Secondly, ſeeing God inſtructeth by dreames and viſions, we learne that God neuer leaueth them deſtitute of a teacher, that in a reuerent feare of his name ſeek vnto him, and call vpon him. We ſee he oftentimes admoniſheth and informeth of his will, ſuch as are out of the Church, and know him not: [n] much more will he teach them his waies that feare him, and reueale his ſecrets to the humble-minded. Let vs exerciſe our ſelues in the diligent reading, hearing, and conferring of his word; let vs earneſtly deſire to profit and growe forward in the know-

Vſe. 2.

n Pſal. 25, 9, 12, 14.

ledge and vnderſtanding of the truth from time to time according to the meanes affoorded vnto vs. Wee liue in the cleare light of the Goſpell, and in the golden dayes of Gods grace, times that our fore-fathers neuer ſaw: let vs not therefore ſhut our eyes againſt the truth that ſhyneth in our harts, or at the leaſt not ſtop our eares againſt the ſound of the word: that pierceth our eares. We haue a gracious promiſe made vnto vs, that God will giue a bleſſing vnto ſuch as ſeeke him: hee will bee knowne of thoſe that ſeeke to know him: he will open to thoſe that knocke for him. This is the maine cauſe of all ignorance, that we deſire not knowledge. It is a greeuous ſinne to be deſtitute of knowledge, but it is more fearfull to haue no deſire of knowledge. Ignorance is the root of all impiety, of infidelity, of idolatry, of ſuperſtition, of preſumption, of diſobedience, of contempt of the word, and worſhip of God, [o] as the Apoſtle rehearſing the corrupt fruites of darkeneſſe; the throat, an open ſepulchre; the mouth full of curſing; the feet, ſwift to ſhed blood; deſtruction and calamity in their wayes, maketh this the cauſe of al, *The way of peace they haue not known.* So the Lord *Pſal.* 95. doth render this as the reaſon why his people erred, [p] *Becauſe they had not knowne his waies.* This cauſed the *Iewes* to crucifie the Lord of life, and to deliuer him into the hands of Sinners, [q] *For if they had knowne the wiſedome of God, they would not haue crucified the Lorde of glorie,* according to the words of *Peters* preaching repentaunce vnto them, [r] *Now Brethren I know, that through ignorance ye did it, as did alſo your Gouernors.* And as it is the roote of all impiety againſt God, and vnrighteouſneſſe of men, ſo it is the cauſe of al Iudgements and puniſhments. The Prophets *Hoſea*, threatning Gods plagues in a fearefull hand to fall vpon the people, maketh this one cauſe, [s] *There was no knowledge of God in the land.* So at the laſt day, when the Lord Ieſus ſhall come to iudge the quicke and the dead, [t] *He will come in flaming fire to render vengeance to thoſe that do not know him.* Theſe things being rightly and wiſely conſidered,

[o] Rom. 3, 17.
[p] Pſal. 95, 10.
[q] 1 Cor. 2, 8.
[r] Act. 3, 17.
[s] Hoſ. 4, 1, 2.
[t] 2 Theſ. 1, 8.

sidered, should teach all of vs to seeke after knowledge, as for Siluer, and search for vnderstanding, as for precious stones, assuring our selues that God will neuer be wating to helpe such as hunger and thirst after righteousnesse, who is neere to all those that cal vpon him, euen to all that call vpon him in truth.

Lastly, seeing God in former times spake by Dreames and visions, wee see his mercy is greater to vs then to the fathers before. The Lord Iesus hath brought the Doctrine of the Gospell from the bosome of his Father. Acknowledge then with thankefulnesse the preferment of these latter times, and let vs not seeke after Dreames and visions which are abolished, but hauing the sure worde of the Prophets and Apostles rest in the reuealed will of God. *Moses* had a preheminence aboue the Prophets, to whom God spake not by dreames or visions, but face to face, [u] as is declared. *Numb.* 12. *I will bee knowne to the Prophets by vision and by dreame, my seruant Moses is not so, who is faithfull in all mine house, vnto him will I speak mouth to mouth and not in darke words.* As *Moses* was preferred before the other Prophets, so haue wee a singular priuiledge aboue the Patriarkes and Prophets that haue gone before vs, who wanted the light that we enioy, as the writer of the Hebrewes doth testifie, declaring that the glorie of our times is greater, in which God hath vouchsafed to speak vnto vs by his owne son, [x] *At sundry times, and in diuers manners God spake in olde time to our Fathers by the Prophets: in these last daies he hath spoken vnto vs by his sonne.* So then, the conditions of all Christians vnder the Gospell, is better then of the *Israelites* vnder the Law, in respect of the manifestation and reuelation of Gods truth. The *Israelites* had God reuealed by the Prophets, but wee haue him taught by the sonne himselfe, [y] who is counted worthie of more glory then *Moses*, inasmuch as hee which hath builded the house, hath more honour then the house, and he that is Lord ouer it, hath more honour then he that is a seruant in it. Hereupon Christ calleth and accounteth

Vse 3.

[u] Num. 12,6. 7, 8.

[x] Heb. 1,1,2.

[y] Heb. 3,3,4.

c Mat. 13,17 the Disciples blessed, *Because they saw with their eyes, and heard with their eares those things which many Prophets, and righteous men desired to see and heare, and yet could not.* Let vs therefore walke worthy of this great grace and mercie; let vs embrace and professe the Doctrine of Christ with all zeale: and as we haue receiued greater fauour, let vs bring forth greater obedience. Let vs magnify the preaching of the Gospell, whereby Christ Iesus is described in our sight, and as it were crucified among vs, which he hath made the strength of his arme, and his great power to saue those that doe beleeue, to which hee hath giuen such effectuall grace, that it worketh more mightily then all Myracles, and pierceth deeper into the heart of man, then all visions and reuelations; yea, (a) *Though one should arise from the dead, to speake vnto vs.* Let vs now looke for no Myracles, nor depend vppon strange wonders, the Doctrine of Christ is sufficiently strengthned and confirmed, so that to doubt of any part thereof, is to close vppe our owne eyes, that the light of the glorious Gospell of Christ, which is the Image of God, should not shine vpon vs. If the gospell be yet hid, it is hid to them that are lost. To conclude, let vs all knowe that God hauing brought vs into these last times, requireth of vs greater knowledge, faith, zeale, obedience, and greater fruites of repentance. For if the (c) word spoken by Angelles was stedfast, and euery transgression and disobedience receiued a iust recompence of reward, how shall we escape if we neglect so great saluation, which at the first began to be preached by the Lord, and afterwarde was confirmed vnto vs by them that heard him. Wherefore, wee ought diligently to giue heede to the thinges which wee haue heard, least at any time we run out.

a Luke. 16,31.

b 2 Cor,4,3,4.

c Heb.2,1,2.3

Verse 5. [*How goodly are thy Tents, O Iacob! and thy Tabernacles, O Israell: as the valleyes that are stretched out, &c.*] Hitherto we haue spoken of the preparation and entrance into this third Prophesie; Now, we come to the summe and substance of it, vttered by way of an admiration, or excla-

exclamation, the diligent conſideration of the floriſhing eſtate of the Church, rauiſhing as it were all his ſences, & ſo aſtoniſhing him, that he is not able to find words ſufficient to expreſſe the glory thereof. For heere wee ſee, he compareth the happineſſe and bleſſednes of the Church, to the Valleyes, Gardens, Cedars, and ſuch like; all to this end, to ſhadow out vnto vs the value and woorth of it, that it farre ſurmounteth all other ſocieties, & is moſt precious and deare in the ſight of God. Heereby then we learne, d what is the nature and condition of the true Church: it exceedeth all other ſocieties of men, & is moſt precious and deare to God, and vnto Chriſt. We ſee then how from hence we learne, that aboue all other companies and fellowſhips in the world, the Church is moſt excellent and beautifull, and of God moſt reſpected. This hath plentifull Teſtimony of other ſcriptures. The Prophet ſaith, *The Kings e daughter is all glorious within, her cloathing is of broydered Gold.* Heereunto come the Titles and commendations giuen to the Church, in ſundry places diſperſed in the Booke of Canticles, f *Shee is the Roſe of the fielde, the Lilly of the vally, the faireſt among women, an Orchard of Pomegranats, a Fountaine of Gardens, a Well of ſpringing waters, the ſpouſe and Siſter of Chriſt, the beauty of the earth, the glory of the world, and being compared with other ſocieties, as a Lilly among Thornes, and like the Apple among the Trees of the Forreſt. It is* g *a Citty, whoſe wals and gates are of precious ſtones, & the ſtreets thereof of Gold.* It is compared to a woman cloathed with the Sunne, and had the Moone; that is, al corruptible things which are vnſtable and vncertaine vnder her feete. All theſe Teſtimonies and compariſons teach vs, that howſoeuer there are many ſocieties & aſſemblies of men in the world, none more excellent and woorthy, none more amiable and louely, none more beautiful and precious then the Church of God.

d *Doct.* 3. The church more excellent and precious then other places.

e Pſal. 45, 13.

f Cant. 2, 2, & 4, 13, and 5, 9.

g Reuel, 21, 2. 20.

As the Doctrine by theſe euidences is made cleare, ſo by the Reaſons whereby it is proued, it may be yet made much clearer. For firſt, it is more excellent then al other

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ſocieties, as Gold aboue all other Mettals, becauſe in it alone, ſaluation is to be found, and no where elſe. When the vniuerſall floude came, and couered the face of the whole earth, what place wouldeſt thou preferre before the Arke, in which *Noah* and his family were ſaued, and out of the which all the world beſide was drowned? So ſaluation is taught and receiued in the church, damnation is to be found and felt out of the church. Can there be a greater priuiledge had, then to haue our ſouls ſaued? or a greater loſſe, then the looſing of our ſoules? we read in the ſcriptures of many great and exceeding grieuous loſſes. *Iob* loſt all his Camels and his Aſſes, his Oxen and his ſheep, his ſeruants and his ſons, all his goods and riches. *Saule* loſt his kingdom and his life. But all theſe are pettie loſſes and damages, in compariſon of the incomparable and inestimable loſſe of the ſoule, which is a perpetuall ſeperation from the glorious & comfortable preſence of God, [h] according to the ſaying of our Sauiour, *What ſhall it profit a man, if he win the whole worlde, & then loeſe his owne ſoule? Or what ſhall a Man giue for the recompence of his ſoule?* The truth of this reaſon the Lord himſelfe expreſſeth [i] in the Prophet, ſaying; *I wil giue ſaluation in Sion, and my glory vnto Iſrael.* The wealthieſt country vnder heauen hath not this treaſure; the greateſt Monark in the world hath none of this Marchãdize; the richeſt Marchant that compaſſeth ſea and land, and trauaileth into the furtheſt part of the earth, cannot bring home with him this pearle of vnualuable price, it is only to be found in the Cittie of God, which is his church, for in mount *Sion* & in *Ieruſalem* ſhalbe deliuerance.

[h] Math. 16, 26

[i] Eſai. 46, 13.

Reaſon. 2.

Secondly, al other ſorts & ſocieties of men are apointed and ordained of God to ſerue and preſerue this. This is it which the prophet *Eſay* ſaith, [k] *Thus ſaith the Lord, the labor of Egipt, the marchandize of Ethiopia, & of the Sabeans ſhal come vnto thee, & they ſhal be thine, they ſhal fal downe before thee, and make ſupplicatiõ vnto thee, ſaying: Surely God is in thee, & there is none other God beſide.* And in another place, [l] *Kings ſhall bee*

[k] Eſai 45, 14.

[l] Eſai. 49, 23.

thy

thy nurſing Fathers, and Queenes ſhall be thy Nurſſes, they ſhall worſhip thee with their faces toward the earth, and licke vppe the duſt of thy feete, and thou ſhalt know that I am the Lord. It ſhal be the honour of Kings and Princes to do ſeruice to the Church, and to promote the good of it. It is the end for which God hath lifted vp the heades of Rulers and Gouernors aboue their brethren, to promote the good of the Church, and to aduance the glory of God. This the Prophet ſpeaketh of in the *Pſalm*, that God choſe [m] *Dauid* his ſeruant, took him from the ſheepfold, & preferred him before his brethren, euen took him, & from behind the ewes with yong brought he him, to feed his people in *Iacob*; & his inheritance in *Iſrael*: *ſo he fed them according to the ſimplicitie of his hart, & guided them by the diſcretion of his hands.* The like we ſee in the book of *Eſter*, when the deſtruction of the church was determined & contriued, *Mordecai* ſaide to *Eſter*, [n] *If thou holdeſt thy peace at this time, comfort and deliuerance ſhall appeare to the Iewes out of another place, but thou and thy Fathers houſe ſhall periſh: and who knoweth whether thou art come to the kingdome for ſuch a time?* So what power, ſtrength, ability, or meanes ſoeuer God hath giuen, he looketh for this dutie and thankefulneſſe at our hands, to ſeeke the ſafetie of *Sion*, and to aduaunce the glorie of *Ieruſalem*, and to knowe that heereunto wee are called.

[m] Pſal. 78, 71. 72.

[n] Eſter 4, 14.

Thirdly, the beauty of al other Cities & ſocieties ſtandeth in this, that they are parts & members of the church. This is the glory of kingdoms & countries whereby they are beautified, in that they belong to the true church: for otherwiſe all places are as cages of vncleane Birds; nay, as lodges of vncleane ſpirits, and all perſons are as Dogs and Swine, as Tygers and vncleane Beaſtes. Hence it is, that the Apoſtle deſcribing what wee are by Nature, ſaith; [o] *Yee vvere at that time vvithout Chriſt, aliants from the Common-wealth of Iſraell, Straungers from the Couenaunts of promiſe, and hadde no hope, and vvere vvithout GOD in the Worlde.* If then, it beautifie

Reaſon 3.

[o] Eph. 2, 12.

other places and perſons, it muſt needes be beautifull it ſelfe. If it giue grace and glory to others that ioyn themſelues to it, it muſt neds be both gracious and glorious it ſelfe. For whatſoeuer cauſeth a thing to be ſo, muſt needs bee ſo it ſelfe, much more. Seeing therefore, the church bringeth ſaluation to all ſorts of men, ſeeing all ſocieties are appointed to ſerue it, and therefore receiue commendation and eſtimation from it, it followeth neceſſarily, that aboue all other companies we muſt magnifye the Church, and giue it the higheſt dignity and preheminence.

Vſe. 1. The Vſes of this doctrine are excellent, as the nature of the Church is. For firſt, we conclude, ſeeing the dignity and excellencie of the Church is ſo great and honorable, that therfore they muſt needs be moſt happy and bleſſed of God that are members of it. For howſoeuer the world account them miſerable, grinning at them with theyr teeth, nodding at them their heads, gaping at them with their mouths, hiſſing at them with their tongues, & euery way contumelioufly reproaching them with their words, yet they are deere and precious in the account of God, and in the reputation of Chriſt Ieſus, who bought them at a great price, p and redeemed them with the ranſome of his owne bloud. Behold, what loue the Father hath giuen to vs, that we ſhould be called the Sonnes of God: for this cauſe the world knoweth you not, becauſe it knoweth not him. God is become our Father, the ſon is become our Redeemer, the Holy-ghoſt is become our Sanctifier, the Angels are become our attendantes, the Scriptures are become our euidences, the Sacraments are become our ſeales, the creatures are becom our ſeruants, our afflictions are our inſtructions. This the Apoſtle teacheth the Church, q *All things are yours, whether it be Paule or Apollos, or Cephas, or the world, or life, or death; whether they be things preſent, or things to come, euen al are yours, & ye Chriſts, and Chriſt Gods.* They are bleſſed that haue their ſins pardoned, and not imputed vnto them, as the Prophet teacheth:

p 1 Pet. 1, 18, 19.

q 1 Cor. 3, 21, 22, 23.

cheth, but God ſaith to euery beleeuer, *Thy ſinnes are forgiuen thee.* They are bleſſed that heere his word and keep it: but the ſheepe of Chriſt heare his voice and followe him. They are bleſſed that delight in the law of the Lord, and in his Law meditate day and night: but the Godly make it their counſellor to be aduiſed by it. This vſe that now we ſtand vpon, is directly vrged by the Prophet. *Pſ.* 84. where hauing made his complaint, that he could not haue acceſſe to the Church of God, to make profeſsion of his faith, and to profit in Religion, hee breaketh out into this paſſionate exclamation, beeing touched with an inward feeling of the want of thoſe holy aſſemblies, [r] *ô Lord of hoſtes, how amiable are thy Tabernacles!* and thereuppon concludeth the point which we haue ſtood vppon, *Bleſſed are they that dwell in thine houſe: they will euer praiſe thee; bleſſed is the man whoſe ſtrength is in thee, and in whoſe heart are thy wayes.* Howſoeuer the vngodly that ſauour nothing but of the earth, want ſpirituall eyes to behold the beautie of the Church, and account it no part of their happineſſe to liue within the compaſſe and boſome of it; yet the Children of god haue taken nothing ſo neere to hart, as when they haue beene driuen from the place of his worſhippe. The Prophet is grieued, that the Sparrowes & Swallowes had better acceſſe and freer recourſe to the houſes of men to builde their neſts, to lay their young, and to reſt & repoſe themſelues, then he had to the Lords Tabernacle, & therefore preferreth their condition before his own. We ſee how the Iewes wept, and pittifully lamented by the Riuers of *Babilon*, and hung vp their Inſtruments on the Willowes, ſaying, [ſ] *How ſhal we ſing the ſong of the Lord in a ſtrange land? If I forget thee, ô Ieruſalem, let my right hand forget to play, If I do not remember thee, let my tongue cleaue to the rooſe of my mouth; yea, if I preferre not Ieruſalem, to my chiefe ioy.* No doubt they might haue prayed to the Lord in *Babylon*, and in baniſhment, as well as in *Iudea* and at *Ieruſalem*, the Lord heareth in all places, & willeth [t] that men pray euery where lifting vppe pure handes without wrath or doub-

[r] Pſal. 84, 4. 5.

[ſ] Pſ. 137, 1, 2, 3

[t] 1 Tim. 2, 8.

doubting; but they mourned becauſe they could not viſit the Temple of God in *Ieruſalem*, there to make publick confeſſion of their ſinnes, and of their faith toward God. They therefore plainly teſtify that they haue no feeling either of the weakneſſe of their faith, or of the greatneſſe of their offences, that glory in their owne ſhame, and ſay they beare as good a ſoule to God, as they which reſort ſo often to the church, and delight to hear the preaching of the word, & that they can ſerue God as wel at home as in the church. Theſe are led by another ſpirit then *Dauid* was, who if he were a man after Gods own hart, [u] hauing ſuch an eatneſt deſire after the ſeruice & worſhip of God, and ſaying: *As the Hart brayeth for the riuers of water, ſo panteth my ſoule after thee, ô God: my ſoule thirſteth for God, euen for the liuing God: when ſhal I come and appeare before the preſence of God?* Surely theſe muſt needs be guided by the ſpirit of the deuil, who ſo openly ſcorne all religion, & are at defiance with God, robbing God of his honour, committing ſacriledge in keeping their toongs frō the publick praiſes of God, cutting themſelues off from the miſticall body of Chriſt, condemning & contemning the congregation of the faithful, giuing offence to others by euil example, & deſpiſing the ordinance of God, who hath apointed and commanded the aſſembly of his people to meet together to acknowledge their ſins, to confeſſe their faith, to pray for things neceſſary, to praiſe him for bleſſings receiued, to heare the word expounded, & to receiue the ſacramēts deliuered; ſo that ſuch as fly from theſe, do fly from God himſelfe, they fly from their owne ſaluation, they ſeeke worſhip by themſelues, and they imagine an heauen by themſelues. But let them take heed their worſhip proue not a falſe worſhip, and their heauen a falſe heauen, and a true hell.

[u] Pſal. 42, 1, 2, 3.

Vſe. 2. Secondly, ſeeing the church of God is precious & welbeloued aboue other things or places, we muſt all labour to bee members of the church, rather then of any other place in the world. We ſee how carefull men are, not only

ly to be in great ſocieties and townes, but to be of them, to haue the freedom of priuiledged places and incorporations, x *Yea, to obtaine it and purchaſe it with a great ſumme of money; becauſe it bringeth worldly commodity:* Howe much more ſhould we endeuour to be members of the Church, whereby we are made free men, and haue interreſt in the bleſsings of God; yea, we become free Denizens of the Kingdome of heauen. How do men eſteeme their freedome, to be free of earthly Cities? If we be part of the Church, we haue acceſſe to the truth: Now, if we y ſhal know the truth, the truth ſhall make vs free. If wee bee belonging to the Church, we haue our intereſt in Chriſt: now, if that Sonne ſhall make vs free, then we ſhall bee free indeede. This made the Apoſtle ſay, z *Our converſation is in heauen, from whence we looke for a Sauiour.* If wee become limbes of the Church of God, wee haue the ſpirit that beares witneſſe with our Spirite, that wee are the Sonnes of God: now, the Lorde giueth his Spirite, [a] and where the Spirite of the Lorde is, there is libertie. Such as are free of Citties and Incorporations, haue diuers priuiledges that others want, obtaine many dignities that others deſire, and haue their names enrolled among the Free-men: but how much greater is the preheminence of all thoſe that are brought into the glorious liberty of the ſons of God, being made partes of the church, which is the freeſt citty vnder the heauens? This City of our God hath the priuiledges of the communion of Saints, of the forgiueneſſe of ſins, of the reſurrection of the bodie to eternall life, and all ſuch as belong vnto it, haue their names regiſtred and enrolled in the booke of life. What ſhall it profit thee to obtaine an earthly freedome in earthly Citties, and to bee the Seruant of Sinne, the Bond-ſlaue of the Deuil, and to want the freedome of the Sonnes and daughters of almighty God. The greateſt freedom of the chiefeſt Cities, is but ſlauerie and bondage in compariſon of the heauenly prerogatiues that properly belong vnto the Church of God.

x Act. 22, 28.

y Iohn 8, 32, 36.

z Phil. 3, 20.

a 2 Cor. 3, 17.

The

The consideration heereof, hath beene strong and powerfull in all those that are seruants in this house, which are the Lords free-men. This made the Prophet *Dauid* to testifie his holy affections in sundry Psalmes, [z] *O Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth: One thing haue I desired of the Lord, that I will require, euen that I may dwell in the house of the Lord al the daies of my life, to behold the beautie of the Lord, and to visit his Temple.* And in another place; *They shall be satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the Riuer of thy pleasures; for with thee is the Well of life, and in thy light shall we see light: my soule longeth, yea, and fainteth for the Courts of the Lord: my heart and my flesh reioyce in the liuing God: for a day in thy Courts is better then a thousand other where. I had rather be a doore-keeper in the house of my God, then to dwell in the Tabernacles of wickednes.* Where he sheweth, that the spending of one onely day in the place of the publique meetings and assemblies of the godly, was more sweet, comfortable, and profitable to him, then a thousand dayes other where; yea, though the place in it selfe were neuer so pleasant and delightfull: so that he preferreth the baseſt Office, and meaneſt calling in the Church, to keepe the doore, to sweepe the house, to cut woode, or drawe water for the seruice and sacrifice of God, then to dwell in the most gorgeous and glorious Pallaces, wherein the workes of wickednesse are practised and professed. If the same minde be in vs that was in this Prophet, let it be our desire, rather to be of the meaneſt account & loweſt reckoning in the Church, and among the Saints of GOD, then to be in the chiefeſt roome, and in the higheſt place of honour out of the church, where nothing raigneth but prophanesse, and nothing is of price or regarded, but wickednesse. This will be a witnesse to our owne hearts, that we are truely Religious, & are possessed with a loue of godlinesse, when we preferre the loue of Gods house before all earthly things, and are carefull to come to the excercises therein.

[z] Psal 26, 8. and 17, 4. and 36, 8, 9. and 84, 2, 10.

Lastly,

Lastly, seeing the Church is the best and most blessed society, it belongeth to euery one to promote and procure the good thereof. If it be the principall societie, it must be principally cared for. It standeth all persons vpon, Princes, Pastors, Parents, Magistrates, whatsoeuer, in their seuerall places, to seeke the peace, and preseruation of this society, and to further the good of Gods Church. We see this in the Prophet, [a] after he had commended the comely order and spirituall beauty of *Ierusalem* the true Church, he saith, *Pray for the peace of Ierusalem, let them prosper that loue thee: peace be within thy wals, and prosperity within thy Pallaces: for my Brethren and neighbors sake, I will wish thee now prosperity, because of the house of the Lord our God, I will procure thy wealth.* No estate of man so high to exempt himselfe, no calling so lowe, to disable himselfe from seeking the good of his Church. The greater our place is, the more doth god require at our hands, he hath committed the more to our trust, and therefore will take the straighter account of vs. It is the end of their honour and aduancement, not to lift vp their hearts aboue their Brethren, because God hath lifted vp their heads, nor to seeke their owne profits and commodities onely, but to aduaunce the honour of that God that hath aduanced them, remembering that they are the Ministers of God, for the wealth and welfare of their people, and assuring themselues that God wil honor thē, that honor him, but such as despise him, shal be despised. 1. *Sam.* 2.36. Moreouer, it is our dutie to labour within the compasse of our calling, to bring other societies to this; the Prince his Common-wealth; the Magistrate, his incorporation; the Minister, his people; the Captaine, his Armie; the Housholder, his family; by striuing to make them Christian Commonwealths, Christian incorporations, Christian Parishes, Christian Armies, Christian families. This was the care of all good and godly Princes, *Dauid, Hezekiah, Iehosophat, Iosiah,* who made a couenant [b] to seeke the Lord God of their Fathers with all their heart, and with

Vse. 3.

[a] Psal. 122, 6.

[b] 2 Chro. 15, 12.

with all their ſoule. This was the care of deuout Captaines that feared God, as appeareth by the [c] Centurion and [d] *Cornelius*. This was the care of all religious fathers and Maiſters, as we ſee in [e] *Abraham*, [f] *Iob*, *Iacob*, and ſundry others, whoſe praiſe is in the Booke of God. And vnleſſe this diligence bee vſed, and duty performed to thoſe that are ſet vnder vs by the ordinance of God, what comfort can we finde in them, nay, what good can wee looke for at their hands? It is the knowledge of God, & the power of godlineſſe planted in the hart, that maketh the ſubiect obedient, the ſeruant truſty, the childe dutifull, and euery degree faithfull in his place and calling. But where the feare of God doth not rule, there ſubiects obey not for conſcience ſake; there ſeruants are deceitfull, and ſerue with eye-ſeruice as men-pleaſers; there children are vngracious & vnruly, not obeying their parents in the Lord. So then, it ſtandeth vs vpon to ſet forward the good of the Church with all our power; and then to bring ſuch as belong vnto vs into the boſome of the Church, that there they may haue fellowſhippe with God, and one with another.

[c] Math. 8,10.
[d] Act. 10,,2.
[e] Gen. 18, 19.
[f] Iob. 1, 5.

Verſe. 8. [*God brought them out of Egipt, their ſtrength is as an Vnicorne, he ſhall eate the Nations his enemies, &c.*] In the words before, *Balaam* enlarged by ſundry ſweete ſimilitudes, the excellent condition of the Church, ſhewing, that the place of it was to be choſen aboue all other places, and the people belonging vnto it to be ioyned with all aboue other people of the worlde: Now, in theſe words, he expreſſed their happineſſe and bleſſedneſſe in plaine tearmes, and direct wordes, declaring, that albeit they were a weake people in the land of *Egipt*, oppreſſed with burdens, hurried with labours, ouer-maiſtred with taskemaiſters, vnexerciſed in feats of war, wandering vp and downe in the wilderneſſe, ſeperated from other Nations; on the other ſide their enemies were many in number, mighty in ſtrength, rich in furniture, yet god brought his people with a ſtrong hand out of Egypt from al their enemies,

enimies,& ſent his angel before them to lead them in the wildernes,ſo that no city or nation could preuail againſt thē. Heerby we learn, g that the enemies of the church,al beit great,mighty, and high-minded,yet are oftentimes brought vnder, & troden on by the church,weaker then they. Howſoeuer the church be weake, & want outward power,yet it hath victory ouer the oppreſſors of it. This we ſee plainely ſtrengthned vnto vs in the Booke of *Iudges*, where wee ſee that the *Midianites* and the reſt of the league with them lay in the valley h like Graſhoppers in multitude,& their Camels as the ſand which is by the Seaſhore,yet *Gideon* & his hoaſt being as it were an handful ouerthrew thē by blowing their trūpets, by breaking their Pitchers,& by holding their lampes in their hands. This appeareth in the hiſtory i of *Shamgar*, who ſlew 600. men of the *Philiſtims* with an Oxe goad: & in the Hiſtory of *Sampſon*, being encloſed by his enimies, who caught vp a Iaw-bone,& ſaid, k *With the Iaw of an Aſſe are heapes vpon heaps; with the Iaw of an Aſſe haue I ſlaine a thouſand men.* Thus the weake are made ſtrong, and the ſtrong weake. Likewiſe, in the dayes of *Saule*, the *Iſraelites* were all naked and vnarmed men, l and were not ſuffered to haue either ſwords or ſpears,(except *Saul* and *Ionathan*) yet their enimies were diſcomfited and ſmitten downe before them. All theſe examples,to which we might adde many others, teach vs euidently this truth, that God armeth few and weake,to ſtand againſt thoſe that are many and ſtrong.

g *Doct.* 4. The church hath the vpper hand of Enimies ſtronger then they.

h Iudg. 7, 12, 20.

i Iudg. 3, 31.

k Iudg 15, 15, 16.

l 1 Sam. 13, 19

The Reaſons are many that may be alledged. Firſt, God is with his people, and if he be with them, ſtrength, power, courage, and victory muſt bee with them alſo, ſo that they cannot fall, vnleſſe God fall with them, which is vnpoſſible. As then the cauſe is the Lordes, and the people the Lords, and the battell the Lords, ſo hee can arme creatures of no account, m euen contemptible people to ſcourge great and mighty Nations. His ſouldiers in *Egipt* were Catterpillers and Flies: his armyes againſt the *Philiſtims* were Miſe. God is infinite in power to doe as hee will, and what hee will, and when hee will, and

Reaſon, 1.

m Exod 8. 6, 16.

againſt whom he will, in compariſon of whom all fleſh is fraile and feeble. And as hee is great in might, ſo hee is preſent in helpe, and gaineth honour, not by the Bowe, nor Speare, nor legges of man, but he fighteth for thoſe that be his. Thus doth *Moſes* encourage the Iſraelites, being purſued by the *Egiptians*, [n] *The Lord ſhall fight for you, therefore hold you your peace.*

[n] Exod. 14, 14

Reaſon. 2.

Secondly, to gaine glory to his great name, ſeeing his power is ſeene in our weakeneſſe. When our ſtrength is ſmalleſt, then is the glory of God greateſt, This made the Lord ſay vnto *Gideon*, [o] *The people that are with thee are too many for me to giue the Midianites into their hands, leaſt Iſrael make their vaunt againſt me, and ſay, Mine hand hath ſaued me.* Thus *Dauid* aſſured both of the truth of his calling, & the goodneſſe of his cauſe, encountereth with *Goliah*, and ſheweth that al [p] *the people ſhould know, that the lord ſaueth not with ſword, nor with ſpeare, for the battell is the Lordes.* So the Apoſtle teacheth, that God vſeth few, weake, and ſimple Inſtruments, to confound ſuch as are greater in ſtrength, moe in number, wiſer in knowledge, higher in eſtimation, mightier in power, ſtouter in courage, [q] *That no Fleſh ſhal reioyce in his preſence, but he that reioyceth, ſhould reioyce in the Lord.* So then, whether wee conſider the preſence of God to be euermore with his people, or that he wil giue the glory not vnto vs, but vnto himſelf, and to his name; in both reſpects we gather this to be a certaine truth, that God giueth the vpper-hande to his Church, ouer ſtrong and mighty enemies.

[o] Iudg. 7, 2.

[p] 1 Sam. 17, 47.

[q] 1 Cor. 1, 29, 31.

Vſe. 1.

Now, let vs handle the Vſes of this Doctrine. Firſt, ſeeing God giueth ſtrength to the weak, & maketh them preuaile, as he gaue deliuerance to the *Iſraelites* out of *Egipt*, when they were not able to deliuer themſelues; wee conclude, that the ſafety of the Church is onely of God, and not of themſelues: ſo that fleſh and blood is not to be reſted and relyed vpon, how great ſoeuer the meanes be: and therefore the Prophet teacheth, that the hilles of the Robbers cannot helpe, ſo that we muſt relie on gods helpe,

helpe, [r] and ceaſe from the man whoſe breath is in his Noſtrils. He that liſteth vp himſelfe, his minde is not vpright, but the iuſt ſhall liue by his faith. So then, let vs caſt away our vaine confidence in man, whoſe life is ſo fraile, that if his breath be ſtopped but a litle, he is dead, and cannot helpe himſelfe or others, he cannot ſaue himſelfe or others. God therefore muſt haue the praiſe and preferment aboue all creatures, and be magnified aboue all the workes of his hands.

[r] Eſai. 2, 22.

Secondly, this is a notable comfort and encouragement, to do conſtantly and cheerefully the duties of our calling, notwithſtandlng the croſſes and hinderances to the contrary. For ſeeing it pleaſeth God to put ſtrength many times into thoſe that are his, and to deliuer his Church by weake meanes, againſt ſtrong men, let vs proceed with boldneſſe in the workes of our profeſſion, and deale with a good Conſcience, aſſuring our ſelues that God is not farre from vs. Whenſoeuer wee heare of the wicked combining themſelues, and conſpiring together againſt the Church, taking crafty counſell among themſelues, our hearts quake and tremble, and we are brought oftentimes to our wits end, we are greatly perplexed and diſquieted, [s] as the Trees of the Forreſt are moued by the winde: but we muſt conſider, that the victory is of God, which caſteth downe the mighty from their ſeat, and exalteth them of low degree. Thus doth *Moſes* comfort *Iſrael* tetrified and diſmayed by the euill report the ſpyes had brought vp vpon the land, [t] *If the Lord loue vs, hee will bring vs into this land, and giue it vs, which is a land flowing with Milke and Hony: but rebell not ye againſt the Lord, neither feare ye the people of the land, for they are but bread for vs: their ſhielde is departed from them, but the Lord is with vs, feare them not.* A notable ſtaffe to ſtay them vp, both in reſpect of the preſence of God with them, and of his departure from their enemies. And that which was a ſtay to them, muſt ſerue alſo to comfort and refreſh vs in all diſcouragements, to conſider that wee haue a ſure Buckler with vs, but the ſhield

Vſe. 2.

[s] Eſai. 7, 2.

[t] Num. 14 8, 9.

ſhield is departed from our enemies. They lye open to the ſtroke of Gods hand, he will draw out his glittering ſword againſt them, and they ſhall finde no ſhielde to award the blow. They are in a wofull caſe, that hauing the Lord to be their enemy, and no Armour of defence vpon them to helpe themſelues. Wherefore, whenſoeuer we ſee theſe enemies of God and his people multiply & encreaſe, ſo that they ſeeme as a violent ſtreame ready to beare downe all things before them, let not this diſturbe or diſquiet vs, but learne to waite vpon God, x who will ſhew himſelfe a preſent helpe, and our God in the time of neede.

x Pſal. 43, 5.

This tentation, that the enemies are many, and that few ſtand for vs, few haue courage for Gods truth, few ſhew themſelues in good cauſes, doeth greatly weaken our hearts, and maketh them melt away as water; wee ſtraight way conclude, that the enemies muſt needs preuaile, for we are weake and few. But know this, O ye of little faith, and of ſo great feare, that a good cauſe ſhall neuer faile, albeit there bee but few, and thoſe feeble to maintaine it. *Ionathan* relying on God y after his calling, and a manifeſt ſigne to confirme him, goeth on with a Noble courage and reſolution, ſaying; *It is not hard to the Lord, to ſaue with many or with few.* The worke of God was neuer ſet forward by the greateſt number; nay, the profeſſion of God alwayes had the feweſt in number, yet no enemy was able to ſtand againſt them. The Apoſtles of Chriſt were few in number, z and the weapons of theyr warfare were not carnall: yet were they mightie, caſting downe the immaginations, and euery high thing that is exalted againſt the knowledge of God, and bringing into captiuity euery thought to the obedience of Chriſt. *Paule* hauing appealed vnto *Ceſar*, (*a*) and being brought to the defence of his cauſe, ſaith; *At my firſt anſwearing no man aſſiſted me, but all forſooke me: I pray God that it may not be laide to their charge: Notwithſtanding the Lord aſſiſted me, & ſtrengthned me, that by me the preaching might be fully beleeued.*

y 1 Sam. 14, 6.

z 2 Cor. 10, 4, 5.

a 2 Tim. 4, 16 17.

This

This appeareth in that worthy prayer of *Aſa*, which he made going to battaile againſt his enemies, (*b*) *Lord it is nothing with thee to helpe with many, or with no power: helpe vs O Lord our God, for we reſt on thee, and in thy name are we come againſt this multitude: O Lord, thou art our God, let not man preuaile againſt thee.* Let vs not therefore be diſcouraged and diſcomfited, when we ſee many againſt vs. & few to ſtand for the cauſes of God; but conſider, that he whoſe cauſe it is, is able to defend it, whoſe power and glory is moſt of al ſeene, in the weakneſſe of thoſe that are ſtirred vp to maintaine it.

b 2 Chro. 14, 11.

Laſtly, ſeeing God will roote out the enemies of the Church, and bring them vnder his people, it is our dutie not to fret at euill men, when they are exalted and lifted vp on high, but conſider the end that the Lord wil make, c *Who will take vengeance on his aduerſaries, and reſerueth wrath for his enemies.* Though they practiſe againſt the iuſt, and gnaſh their teeth againſt him, though they watch the righteous, and ſeeke to ſlay him, though they abound & proſper, and ſet their mouth againſt heauen, yet this is a comfort to the godly, d *That yet a little while, and the wicked ſhal not appeare, thou ſha't looke after his place, and he ſhal not be found. Waite patiently vpon the Lorde, and hope in him, fret not thy ſelfe for him which proſpereth in his way, nor for the man that bringeth his enterpriſes to paſſe, for euill doers ſhalbe cut off, & they that waite vppon the Lorde, ſhall inherit the lande.* The deſtruction which GOD hath concluded againſt them is ſure, he wants no meanes to ouer-turne them, hee can make things that are not, of greater power then they that are. There is no ſafety to the enemies of God and his trueth, there is no way for them to eſcape, for the Lorde is the God of vengeance. This the Prophet *Eſay* declareth at large *Chap. 30.* ſhewing that their deſtruction ſhould bee both certaine and ſodain, *They be broken in pieces e as a Potters pot, in the breaking whereof, is not found a ſheard to take fire out of the hearth or to take water out of the pit: ye haue ſayde, We will flee away vpon horſes: therefore, ſhal ye flee: We wil ride vpon*

Vſe. 3.

c Nah. 1, 2.

d Pſal. 37, 7. 8, 9, 10.

e Eſai. 30, 14, 10.

the ſwifteſt, therefore ſhall your perſecuters be ſwifter. This is that which the ſame Prophet aſſureth *Hezekiah*, that God would put his hooke in his Noſtrils, and his Bridle in the lips of *Rabſhekah*, that railed vpon the holy one of *Iſraell*,

e 2 Kinges. 16 6, 7. e *Be not affraid of the words which thou haſt heard, I will ſende a blaſt vpon him, he ſhall heare a noiſe, and returne to his owne Land, and I will cauſe him to fall by the ſword in his owne land.*

Let vs therefore remember alwayes the exhortation of the Prophet,

f Pſal. 37. 1, 2 f *Fret not thyſelfe becauſe of the wicked Men, neither bee enuious for the euill doers: for they ſhall ſoone bee cut downe like graſſe, and ſhall wither as the greene hearbs, truſt thou in the Lord, and do good, dwell in the Land, and thou ſhalt be fed aſſuredly.*

Verſe. 9. [*Bleſſed is he that bleſſeth thee, and curſed is hee that curſeth thee.*] This is the concluſion of this propheſie, wherein is ſhewed that God will poure out his bleſſings vpon his people in ſuch a gracious maner and meaſure, that it ſhall run ouer, and fal vpon thoſe that are the frends and fauourers of the church; on the contrary ſide, ſuch as hurt or perſecute them, ſhall vndergo the heauie curſe of God, as God long before ſhewed vnto *Abraham*.

g *Doct* 5. God will bee mercifull to ſuch as be mercifull to the Church.

From hence ariſeth this doctrine, g that God will be mercifull to all thoſe that ſhew mercy to his Church: and ſuch as are without pitty and compaſſion, ſhall finde iudgement without mercy at the hands of God. God wil bleſſe thoſe that doe good to his people, they ſhall not looſe their labour that fauour the Church; but ſuch as are enemies vnto them, ſhall find God an enemy vnto them. Wee ſee how God bleſſed the houſe of *Laban* for *Iacobs* ſake: ſo h doth *Laban* confeſſe, *Gen.* 30. *I haue perceiued that the Lord hath bleſſed me for thy ſake.* Thus God bleſſed the houſe of *Potiphar* for *Ioſephs* ſake that was ſold vnto him: for God was with him and his Maiſter ſaw i *that the Lord made all that he did to proſper in his hand.* Thus haue worldly men been bleſſed for the godlies ſake. This is it which *Iſaac* vttered in bleſſing his ſonne, k *Curſed bee he that curſeth thee, and bleſſed be he that bleſſeth thee.* Heereunto com-

h Gen. 30, 27.

i Gen. 39, 3.

k Gen, 27, 29.

meth

meth a worthy example recorded by the Prophet *Ieremy*, *Chap.* 38. and 39. when *Ieremy* was caſt into the Dungeon, where he [l] ſtacke faſt in the Myre, through the falſe ſuggeſtion of his enemies, *Ebed-Meloch* the Blacke-Moore, ſpake to the King for him, drew him vppe with Cordes, and tooke him out of the Dungeon: and therefore the Prophet is ſent vnto him with this meſſage, *Thus ſaith the Lord of Hoaſts, the God of Iſrael, Behold, I will bring my words vpon this Citty for euill, and not for good, and they ſhal be accompliſhed in that day before thee: but I will deliuer thee in that day, ſaith the Lord, and thou ſhalt not be giuen into the hand of the men whom thou feareſt. for I will ſurely deliuer thee, and thou ſhalt not fall by the ſword, but thy life ſhall be for a prey vnto thee, becauſe thou haſt put thy truſt in me, ſaith the Lord* Thus did God recompence his zeale, and reward his fauour which he ſhewed to the Prophet in the miſeries & troubles which he ſuſtained. *Rahab* the Harlot [m] receiuing the ſpyes, ſending them out another way, and preferring their ſafety before her owne life, was her ſelfe ſaued from the common deſtruction, & had her Fathers houſhold, & all that ſhe had giuen her as a prey, becauſe ſhe had hid the Meſſengers which *Ioſhua* ſent to ſpy out *Iericho*. The Widdow of *Sarepta* giuing Hoſpitality to *Eliah*, and offering him part of that poore pittance which was left her & her ſonne in thoſe dayes of dearth and drought, [n] was with all her family myraculouſly ſuſtained in the famine, continuing three yeares and ſixe months. The *Sunamite* receiuing the Prophet *Eliſha*, making him a Chamber, prouiding all neceſſaries for him, ſetting him there a bed, a Table, a Stoole, and a Candleſticke, [o] that hee might turne in thither to lodge, when he trauailed that way, & eate bread at her houſe, receiued both the bleſſing of a ſonne (her husband being olde) and the raiſing of him from death to life, to her great comfort. Shee ſhewed ſome mercy, but receiued more mercy; ſhee miniſtred comfort to the Prophet, but her ſelf receiued more comfort. This alſo our Sauiour teſtifieth, ſhewing that wee

[l] Ier. 38, 9. with chap. 39. 16, 17.

[m] Ioſh 6. 25. Iam. 2, 25. Heb. 11, 31.

[n] 1 King. 17, 10,

[o] 2 King. 4, 8.

shall loose nothing that we bestow on any of the faithful, we serue a bountifull Lord, and a liberall pay-maister, [p] *He that receiueth a Prophet in the name of a Prophet, shall receiue a Prophets reward: and he that receiueth a righteous man in the name of a righteous man, shall receiue the reward of a righteous man: and whosoeuer shal giue vnto one of those litle ones to drinke, a cup of cold water only, in the name of a Disciple, verily I say vnto you, hee shall not loose his rewarde.* These examples and promises doe plentifully teach vs, that all such, as in the simplicitie of their hearts serue GOD, and comforteth his Saintes in the duties of loue, and in the fruits thereof, shall obtaine great blessings at the hands of God.

[p] Math 10,41 42.

Reason, 1. The Reasons heereof follow to be considered. First, God will honour all those that honour him, hee will despise all those that despise him. This is the gracious promise that is gone out of his owne mouth, which hee cannot but verifie and performe: for he is not as man that he should lye, hee is not as the Sonne of man that he should deceiue. This is it which the Lorde spake by the mouth and Ministry of *Samuel*, concerning *Eli* and his house, [q] *Them that honour me, I wil honor: and they that despise me shall bee despised:* and therefore they [r] shall prosper that loue the Church.

[q] 1 Sam. 2, 30

[r] Psal 122.

Reason, 2. Secondly, God hath appointed it to be the end of our obedience, our mercie to others, shall procure mercie vpon our selues. This the Apostle setteth downe. *Rom.* 2. *To euerie one that doth good,* [s] *shall be honour, and glorie, and peace.* Wee saw this before in the Historie of *Rahab*, who through Fayth receiued the Spyes; Shee, her Familie and Kindred were preserued and married into the [t] family of *Iudah*, of whome Christ came according to the flesh.

[s] Rom. 2, 10.

[t] Math. 5, 1.

Reason 3. Thirdly, mercy; a notable fruite of loue receyued, kindleth the heartes, and enflameth the affections of Gods people, both to prayse GOD for them, and to pray vnto God for them, that haue beene helpefull and seruice-

seruiceable to the Church. It is recorded to perpetuall remembrance touching *Iehoiada*, [u] that hee was buried among the Kinges, and greatly honoured both aliue and dead, becauſe he had done good in *Iſrael* towarde God and his houſe. So when *Paule* remembereth the kindneſſe that he had receyued of *Oneſiphorus*, who ſought him out, refreſhed him, and was not aſhamed of his Chaine, [x] hee deſireth the Lord to graunt vnto him, that he may finde mercie with the Lord at that day: Nay, he prayeth not onely for *Oneſiphorus* ſelfe (although hee onely had helped him) but for his whole houſe and Family: vvhereby is ſet downe a moſt notable meanes and motiue to ſtirre vs vppe to doe good, and to diſtribute to all the members of Ieſus Chriſt, inaſmuch as God ſheweth that hee will haue mercie and take pittie, not onely of vs, but vpon our Houſholds, and all thoſe that are neere about vs.

[u] 2 Chro. 24. 15, 16.

[x] 2 Tim. 1, 16 18.

So then, whether wee conſider the promiſe of God to them that honour, and the threatning to them that deſpiſe him, or the ende of our obedience, vvhich is, that they that doe good, ſhall receiue good, or laſt of all, that the receyuing of mercie kindleth the affections of the faithfull, to offer praiſes and Prayers to God for them; in all theſe reſpectes wee may conclude the certainetie of the trueth, that ſuch as ſhewe Mercie, God will ſhewe vnto them mercie againe, and ſuch as ſhewe none, they ſhall finde as little at the handes of God.

Vſe. 1.

The Vſes which may bee made of this Doctrine are manie, ſeruing for inſtruction and obedience. Firſt, from hence wee haue the ſtrengthening and confirmation of another holie trueth in our Chriſtian Religion, (to wit;) that mercifull, liberall, and kinde men, ſhall bee ſurely bleſſed. No mercifull man ſhall looſe his labour, but in the end he ſhall haue his recompence and reward. Our Sauiour Chriſt ſaith, [y] *Bleſſed are the mercifull, for they ſhall obtaine mercie.* The Prophet teacheth,

that a good man is merciful and lendeth, and will measure his affaires by iudgment: he hath distributed and giuen to the poore, his right cousneſse remaineth for euer, his horne ſhall bee exalted with glory. So the wiſe man [z] ſpeaketh in many Parables, *The liberall man ſhal haue plenty, and he that watereth ſhal alſo haue raine; he that giueth vnto the poore ſhall not lacke, but hee that hideth his eyes ſhall haue many curſes: he that hath mercie on the poore, lendeth vnto the Lord, and the Lord will recompence him* [a] *that which he hath giuen: Caſt thy bread vpon the waters, for after many dayes thou ſhalt find it, giue a portion to ſeauen, and alſo to eight, for thou knoweſt not what euill ſhall be vpon the earth.* On the other ſide, miſerableneſſe & vnreaſonable handfaſtedneſſe are the cauſes of the ruine of many men, and their houſes, and bring curſes vpon body, goods, ſoule, children, family, and all thinges that belong vnto them. So it was in churliſh and cruell *Nabal*. So ſhall there [b] *bee iudgement mercileſſe, to him that ſheweth no mercy.* And hee that gathereth goodes by vnlawfull meanes, ſhall leaue them to ſuch as will pitty the poore. Thus wee ſee, God requireth mercy of vs, to be like him.

[z] Pro. 11, 25, and 28, 27, & 19, 17.

[a] Eccl. 11, 1, 2.

[b] Iam. 2, 13.

Vſe. 2. Secondly, it is our dutie to loue Gods people, ſeeing ſuch as fauour them, do fare the better for them. Such as are friends to them, ſhal haue God to be their friend, who promiſeth to bleſſe ſuch as bleſſe them. What greater bleſsing can there be, then to haue God to be our friend? What greater curſe and miſery, then to haue him our enimy? The vngodly haue receiued temporall bleſsings, for ſhewing kindneſſe to the faithfull: the Lorde hath ſent none of them empty away, that euer did good to his people, as we heard in *Laban*, *Potiphar*, and others. This ſerueth to reproue al ſuch as hate and reuile them, that curſe and deteſt them, that reproach them, and ſpeake all maner of euill againſt them. And heere let vs waigh & conſider into what euill times wee are fallen, (*c*) times filled and defiled with all iniquity. In former ages the very Infidels and vnbeleeuers, confeſſed that they were bleſſed for the godlies ſake: they were ſo farre from branding and

[c] 2 Tim. 3, 1. 2 Pet. 3, 3.

and vpbraiding them with odious taunts, forged in hell, and hammered with the tongues of euill men, that their mouthes haue acknowledged how God hath proſpered them for their ſakes. This laſt age is as a common ſincke, wherein all the wicked inuentions, and diuelliſh practiſes do meet, and are gathered together: and therefore, it bringeth forth Maiſters of miſchiefe, and expert practioners in ſinne, who are furniſhed with their own inuentions, former examples,& tried experiments of al times, places, and perſons. Maruaile not therefore, if the children of God be now ſcorned, when godlineſſe it ſelfe is made a common by-word? In former ages, when as the Prophets and righteous men were perſecuted, and theyr liues ſought after, euery one was ready to helpe and to hide them. So did *Ionathan* [d] detect the hatred, and reueale the fury of his Father againſt *Dauid*, with the hazzard of his owne life. So did *Obadiah* in the Court [e] of *Ahab* hide an hundred Prophets in caues from the cruelty of *Iezabel*, & ſuſtained them in the time of the famine, of the which we ſhall ſpeake more afterward. Thus did the Diſciples let downe *Paule* in a [f] Basket, when his life was ſought for by the bloudy Inquiſition. Wo vnto them therefore, that betray them into the hands of theyr enemies, [g] as the *Ziphims* did *Dauid*, [h] as *Irijah* did *Ieremy*, [i] as *Iudas* did Chriſt: woe be vnto them that falſely accuſe them, and any way adde affliction to their affliction, whereas they ſhoulde countenance and defend them to their power, as *Ionathan* did *Dauid*, as *Ebed-melech* did *Ieremy*, and woe vnto them that hurt the godly, for GOD threatneth to curſe ſuch as curſe them, ſo that we ſhould feare any way to do them wrong.

d 1 Sam. 20. 42

e 1 King. 18, 13.

f Acts. 9, 21,

g 1 Sam. 23, 20.
h Ier. 39. 13.
i Math. 26, 48.

Thirdly, heereby wee are warned to exhort one another to this duty, and by all meanes to proucke one another to mercy, in regard of the great recompence of reward that is laide vp for mercifull men. The example of the *Shunamite* before remembred, is a notable and woorthy example to teach vs this vſe, and to enforce this du-

Vſe. 3.

tie

tie vpon vs. She ſtirred vp her Husband to good thinges, and made him that was willing, more willing; him that was forward, more forward; ſhewing herſelfe mindefull
k Gen. 2, 18. of the end of her creation, k which was to bee an helper vnto him; eſpecially, in the beſt things. She ſayde, *Behold, I know that this is an holy man of God, that paſſeth by vs continually, let vs make him a Chamber,*
l 2 King. 4 9. l *that he may turne in thether when he commeth to vs.* It is not enough for vs to bee ready and reſolute to doe good to thoſe that are of the Houſholde of faith, and thereby to teſtifie our Fayth in
m Heb, 10,24, 25. Chriſt, m but God requireth of vs to conſider one another, to prouoke vnto loue and to good workes, not forſaking the fellowſhip that we haue among our ſelues, as the maner of ſome is, but let vs exhort one another; and that ſo much the more, becauſe ye ſee that the day draweth neere. This ſerueth to reproue ſuch as are backwarde in doing good, and cauſe others to be backward; ſuch as are not content themſelues to do nothing, but are ready to diſſwade and diſcourage others from workes of mer-
n 3 Iohn 9,10. cy, n as we ſee the Apoſtle *Iohn* reproueth *Diotrephes*, who who was ſo far from receiuing the Brethren, that he forbad them that would, and thruſt them out of the church. He was backward himſelfe, and made others backward, his malice did not onely keepe him from doing good to the Saints, but prouoked him to hinder and reſtraine o-
o Math. 23,13. thers. Theſe are like the Sribes and Phariſies, which did ſhut vp the kingdome of heauen againſt men, o neyther entring themſelues into it, nor ſuffering thoſe that would enter. Theſe are like vnto the enuious Iewes, who grew
p 1 Theſ. 2, 16 to that deſperate madneſſe againſt the Lord Ieſus, p that they would neither receiue the Goſpell themſelues, nor ſuffer it to bee preached to others, but forbad the Apoſtles to preach vnto the Gentiles, that they might be ſaued to fulfill their ſinnes alwaies. They are like to *Elimas*
q Acts. 13, 8. the Sorcerer, who was ſo farre from beleeuing the Doctrine of the Apoſtles, q that he openly withſtood them, and malicioufly ſought to turne away the Deputie from

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the faith. And all theſe may fitly be compared to the dog lying in the manger, which wil neither eat the hay himſelfe, nor ſuffer the Oxe or Cattell that would, to eate of it. Theſe ſhall haue the more fearfull condemnation, anſwearing vnto God both for not doing good, & for hindering ſuch as would do good. Theſe both ſhut vp their handes and hearts from all duties of loue, and tye vp the hands of others, ſo that a double wo hangeth ouer their heads, which without repentance will fall vpon them.

Laſtly, this Doctrine is both an encouragement vnto vs in well doing, and a great comfort in all aduerſities. *Vſe. 4.* It is an incouragement, to conſider, that what loue & ſeruice ſoeuer we do ſhew to the Saints, it is put vpon the Lords accounts, and is kept in his Booke of remembrance, and ſhal not be blotted out for euer. This is the tenour of the couenant that hee hath made with vs, to haue the ſame friends & enemies with vs. Such as are our frends, to do vs good, he wil account as his friends to do them good, ſuch as are enimies to hurt vs, he will proceed againſt them, as with his vtter enemies to roote them out, and to deſtroy them. This is a great honour and dignity of the faithfull. It argued a very meere league of amity that *Iehoſhaphat* made with the K. of *Iſrael*, when he ioyned with him, ſaying, [r] *I am as thou art, my people as thy people, & my horſes, as thy horſes, we will ioyne with thee in the War, all mine is at thy commaundement.* This is the ſocietie and fellowſhip that God hath with his people; our friends, ſhall be his friendes; our enemies, ſhall be his enemies; our troubles, ſhall be his troubles; our wronges, ſhall be his wrongs; our perſecutions, ſhall bee his perſecutions. This is it which the Prophet declareth touching the Lorde, [ſ] *Hee that toucheth you, toucheth the Apple of his eye*: ſo precious and deare are they to him, and ſo tender is his loue towarde them, that when the enemies riſe vp againſt them to hurt them, it goeth as neere to the Lord as any thing can do. We know how tender the eye of a man is, it worketh more griefe, then to receiue a wounde in any other part, to

r 1 King 22,4 2 Chor. 18,3.

ſ Zach. 2, 8.

to haue the Apple of the eye ſtriken: but the Church is ſo deere to God, that hee can no more ſuffer the enemies to hurt it, then a man can abide to bee thruſt or pierced in the eye. How coulde the Lord expreſſe how earneſtly and ardently he loueth vs, and how carefull hee
[t] Pſal. 17, 8, is for our ſafety, better then vnder this compariſon? [t] & therefore the Prophet entreateth the Lord to keepe him as the apple of his eye, and to hide him vnder the ſhadow of his wings. This it which our Sauiour ſignifieth in the deſcription of the laſt iudgement, that when one of the leaſt of Chriſts Brethren haue bin hungred, and we haue fed them; haue bin thirſty, and we haue refreſhed them; haue beene ſtrangers, and we haue lodged them; haue beene naked, and we haue clothed them; haue bin ſicke, and we haue comforted them; haue beene priſoners, and
[u] Math. 25, 40 we releeued them; [u] *Chriſt Ieſus himſelfe is refreſhed, and releeued, viſited and harboured in his members.* If the Lorde Ieſus liued now vpon the face of the earth, in pouertie and great want, if he wanted meat to eate, or cloaths to put on, ought we not to releeue him? nay, who is it but wold ſay he is ready to do it? But euery faithful man is vnto vs as Chriſt himſelfe: whatſoeuer is done to him, is done to Chriſt himſelfe, and Chriſt Ieſus, though heyre of al, and Lord of the world, doth eſteeme and account it as done vnto himſelfe. On the other ſide, when the poore members of Chriſt are in want, and not releeued, are ſick and not viſited, are hungry, and yet not ſuſtained, Chriſt himſelfe is vnuiſited, and vnregarded. A man would bee aſhamed to do thus to Chriſt in perſon, but inaſmuch as we do it to the perſons of our brethren and his members, he counteth it as done to himſelfe, as he ſpeaketh in the
[x] Math. 25, 45. Goſpell, [x] *Verily, I ſay vnto you, inaſmuch as ye did it not to one of the leaſt of theſe ye did it not to mee.* This likewiſe is that which Chriſt ſpake to *Paule* from heauen at his conuerſion. When he breathed out thteatnings and ſlaughter againſt the Diſciples of the Lord, and had obtained Letters to bring them bonnd to *Ieruſalē* that profeſſed Chriſt,

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y he heard his voice, ſaying to him, *Saule, Saule, why perſecuteſt thou me?* His perſecution was directly againſt the Saints, but we heare how the Lord accounteth that perſecution to be againſt himſelfe. This is a ſingular encouragement to euery one of vs, to loue the ſeruants of God from our hearts, and to ſerue their neceſsities, conſidering that it is as it were put vpon the Lords accounts, and he will recompence it vnto our boſomes. It is a great terror to all mercileſſe and malicious men, for whatſoeuer miſchiefe they worke againſt the godly, it is done againſt Chriſt, and they ſhall be arraigned as guilty of oppreſsion and perſecution againſt Chrrſt. y Acts. 4, 9.

Againe, as this is an encouragement in well doing, ſo is it a great comfort vnto vs in theſe fruits and workes of mercie, that God will remember them, and be mindfull of them, and for them will aſſuredly helpe vs when wee are in diſtreſſe. This the Prophet ſaith, z *Bleſſed is he that iudgeth wiſely of the poore, the Lord will deliuer him in the time of trouble.* So then, when we haue been ſeruiceable & comfortable vnto others, eſpecially to the ſeruants of GOD, there ariſeth from hence a great comfort to our Conſciences, and an aſſurance of our eternall peace and acception with God, ſo that wee may with boldneſſe come to the Throne of his grace, and pray vnto him for the graces of his ſpirit. *Obadiah* proueth, that he feared the Lord in the truth of his ſpirit, (a) and aſſureth his Conſcience thereof, becauſe he had hid the Prophets of God in the perſecution raiſed againſt them by *Iezabel.* Therefore, when he feared that *Eliah* woulde procure vnto him the diſpleaſure of *Ahab*, and ſo bring vpon him a cruel death, he found comfort in the former fruits of mercie, and ſaid to the Prophet, *Was it not told my Lord what I did when Iezabel ſlew the Prophets of the Lord, how I hid an hundred men of the Lords Prophets by fifties in a caue, and fed them with Bread and water? And now thou ſayeſt, goe tell thy Lord, Behold, Eliah is heere, that he may ſlay me.* The like we ſee in *Nehemiah*, when he had releeued the oppreſſed people, and euery way ſought z Pſal. 41, 1, 2.

a 1 King. 18, 12, 13.

ſought rather the welfare of the Church, then his owne commodity, (*b*) hee turneth himſelfe to God and ſaith, *Remember mee, O my God, in goodneſſe, according to all that I haue done for this people.* And in another place, *Remember me, (O my God) heerein, and wipe not out my kindneſſe that I haue ſhewed on the houſe of my God, and the offices thereof.* He doth not heere glory in his owne merits, nor putteth his truſt in his good workes (for before he pleadeth mercy, & craueth pardon) but deſireth that God in goodneſſe would graciouſly reward the workes which he had done with a good conſcience, and is bolde to put him in minde of his promiſe, who hath promiſed to repay whatſoeuer is done for the benefit and behoofe of his Saints. A great comfort it is to be able in the ſimplicity of our hearts, to ſpeak thus. How many are able in our daies to ſay with *Nehemiah, Lord, remember mee according to all that I haue done for thy people?* For their owne conſcience would by and by accuſe them, and cry out of the wronges and iniuries they haue done vnto them, how they haue hated them in their hearts, ſmitten them with their handes, wounded them with their tongues, trampled vpon them with their feet, and ſolde themſelues to worke miſchiefe againſt them. If they will not remember the ſeruants of God in kindnes, let them know God will remember their vnkindneſſe, & the Children of God may pray vnto him, not for deſire of reuenge, but for the aduancement of his glorie, to reward them according to their deſerts, (c) as we ſee in *Nehemiah, Remember them (O my God) that defile the Prieſthood.* This muſt of neceſſity gall a mans conſcience, when the terrors thereof ſhall accuſe him for want of dooing good ſeruice to the Church of GOD; yea, for dooing great wronges, and offering many indignities againſt the Church.

b Neh 5, 19, and 13, 14, 22. 31.

c Neh. 13. 29.

d Iob. 27, 23. Lam. 2, 15,

10 *Then Balak was very angry with Balaam,* (d) *and ſmote his hands together: ſo Balak ſaide vnto Balaam, I ſent for thee to curſe*

curſe mine enemies, and behold thou haſt bleſſed them vnceſſantly, now three times.

11 *Therefore, now flee vnto thy place: I thought ſurely, I wil promote thee vnto honour, but loe, the Lord hath kept thee backe from honour.*

12 *Then Balaam anſwered Balak, Tolde I not alſo thy Meſſengers which thou ſenteſt vnto me, ſaying:*

13 *If Balak would giue me his houſe full of Siluer and Gold, I cannot paſſe the commandement of the Lorde, to do either good or bad of mine owne minde? What the Lord ſhall command, the ſame I ſhall ſpeake.*

14 *And now behold, I go vnto my people: come I will counſell thee ſuch things as this people ſhal doe to thy people in the latter dayes.*

HItherto we haue ſpoken of the preparation into the propheſie, and likewiſe of the propheſie it ſelfe: Now, followeth the effect and euent thereof, expreſſed partly in *Balak* the King, and partly in *Balaam* the falſe Prophet. Touching *Balak*, *Moſes* declareth, that when hee ſaw himſelfe againe diſappointed of his hope and expectation, hee burſteth for anger, and ſmiteth his hands together in token of the inwarde indignation of his heart. For as [d] the patient abyding of the righteous ſhall bee gladneſſe, ſo the hope of the wicked ſhall periſh. Hee is content to hearken vnto the Sorcerer, ſo long as hee hopeth to heare pleaſant and pleaſing things of him, but when hee is deceyued, he raileth and rageth without meaſure. His indignation [e] conceiued againſt him appeareth; firſt, by comparing his owne purpoſe with *Balaams* practiſe, when he ſaith: *I ſent for thee to curſe mine enemies, and beholde, thou haſt not ceaſed to bleſſe them now three times.* It is no leſſe abſurde and iniurious in thee to bleſſe mine enemies, then if thou ſhouldeſt curſe my friendes: for in that thou bleſſeſt them, it is all one, as if thou curſedſt me.

d Pro 10, 28.

e *Balaks* anger againſt *Balaam.*

If

If thou ſtandeſt with them, thou ſtandeſt againſt me, both of vs cannot ſtand together, If they continue, I fall. Secondly, hee doth caſhire him and caſt him out of his fauour, he withdraweth the preſent prepared for him, and denyeth him the wages and ſtipend promiſed vnto him: I ſaide, *Surely, I will aduance thee to honour, but the Lord hath kept thee backe from honour*: as if he ſhuld ſay; Depart from me, thou vnhappy Prophet, vnhappy in thy prophecie, vnhappy in thy preferment, vnhappy to me, vnhappy to thy ſelfe: I called thee not to bleſſe this people, but to curſe them. I haue honoured thee among my Princes, & would moreouer (if that had beene too little) haue done vnto thee, and for thee greater things then theſe. But ſeeing thou ſetteſt ſo light by my giftes, go thy wayes, thy preſence is a burden vnto me, aske thy reward and wages of thy worke, of that God whome thou haſt obeyed, or of that people whom thou haſt bleſſed, to whom thou ſeemeſt rather beholden, then vnto mee, and who I am ſure, are more indebted to thee for thy paines, then I am. This is a moſt ſhamefull blaſphemy of a wretched man, whoſe breath is in his Noſtrils, againſt the eternall God, that made heauen and earth, who ſuffereth with patience the veſſels of wrath prepared to deſtruction.

g The anſwer of Balaam.

The anſwer of *Balaam* followeth to be conſidered, who is brought in by *Moſes* excuſing himſelfe, g and giuing wicked counſell to *Balak*, to bring the people of God to ruine and deſtruction. The Apologie and defence that he maketh for himſelfe is this, that he certified the Meſſengers ſent vnto him, and declared to *Balak* himſelfe, that he was not at his owne choiſe and liberty to ſpeake what the King wiſhed, and what himſelfe deſired, but was as it were chained and reſtrained by the mighty hand of God, that he could vtter nothing, but what he inſpired. Thus the falſe Prophet ſeeketh to pacifie and appeaſe the angry mind of the King, and the hyreling laboureth to recouer his wages that was denied him: as if he ſhould ſay, Lay the fault where it is, and not where it is not: I haue

ſtriuen

striuen what I can, to do that which thou requireſt, but the God of the Hæbrewes hath hindered thy requeſt, & my deſire. Secondly, he promiſeth that being now diſcharged, and ready to returne home, he woulde giue him ſuch counſell, which would worke out the finall confuſion of this people, if it were wiſely and warily followed. For when he ſeeth he cannot curſe them, he giueth counſell how to hurt them, as if he ſhould haue ſaid to *Balak*, I ſee to my griefe, and thou perceiueſt to thy coſt, that Sorcerie will not preuaile and ſerue the turne, yet do not deſpaire, but hold on thy purpoſe, and try a new concluſion another way. I haue another plot in mine head, follow my direction, and doubt not but thou ſhalt bring thy matters to a good paſſe, and deſtroy that people, as they hereafter ſhall deſtroy thy people. But what this counſel was, is concealed and not expreſſed in this place, which was not ſuch as the Prophets of God aduiſed and perſwaded to the people of God, but diueliſh counſell, proceeding from that ſpirit by which he was guided, to open a gap to bring vpon them all miſchiefe and miſery, and to pull downe the wall of Gods protection, whereby they were fenced and defended, and to let in theyr enemies vpon them, God being become an vtter enemy vnto them. For by the ſucceſſe and euent in the Chapter following, it appeareth (*h*) what this crafty counſel was, by the peoples falling in fancie and fellowſhip with the *Moabitiſh* women, whereby they were drawne into ſpirituall and bodily fornication. And afterward, in the one and thirty Chapter of this Booke, *Moſes* ſpeaking of the *Midianitiſh* women, ſaith; *Theſe cauſed the children of Iſraell through the counſell of Balaam, to commit a treſpaſſe againſt the Lord, as concerning Peor, and there came a plague vpon the Congregation of the Lord.* So the Apoſtle *Iohn* ſpeaketh, vvriting to the Church at *Pergamus*, (*i*) *I haue a few things againſt thee, becauſe there thou haſt them that maintaine the Doctrine of Balaam, which taught Balak to put a ſtumbling blocke before the children of Iſrael, that they ſhould eate of things ſacrificed to Idols, and*

h Num 25,3 and 31, 16.

i Reuel. 2,14.

and commit Fornication. Heereby then we ſee, that when *Balaam* had ſundry waies aſſayed and attempted to curſe the people of *Iſrael*, and yet his purpoſe failed him, becauſe God croſſed his deuiſes: he tolde *Balak* that the laſt refuge and onely way to preuaile againſt them, was to draw them to ſinne againſt their God, and ſo to make a breach betweene him and his people. Now, according as he counſelled him, and gaue him inſtructions, ſo *Balak* confederate with the *Midianitts*, ſent forth the moſt beautifull women in their kingdomes into the campe of Iſrael, to entice them to the worſhip of their Idols, and to banquet with them at their Idoll-feaſtes, whereby they drew them to Idolatry and fornication, ſinning againſt God, and kindling his wrath againſt them. But of this we ſhall ſpeake further in the Chapter following.

Verſe 10. [*Then Balak was very angry with Balaam, & ſmote his hands together, and ſaid; I ſent for thee to curſe mine enemies, &c.*] See heere the euent of all the conſpiracy againſt the Iſraelites they had conceiued miſchief, [k] and bring forth a lye. They that trauaile with wickedneſſe, trauaile with the winde, and the end is not anſwereable to the beginning. They vaniſh away in their owne immagination, whilſt Iſraell ſtandeth as a defenced Citty. From hence we learne, [l] that things practiſed inconſideratly, not with good aduice, and attempted vnlawfully with a wicked purpoſe, haue other euents then men thinke of. Whatſoeuer we go about with a wicked minde, hath an euil end in the iuſt iudgment of God. We cannot expect that any euill action ſhould haue a good end. Indeed GOD doth many times ſuffer euill men, and cauſeth them to multiply, [m] becauſe our ſinnes deſerue ſo many chaſtiſements and ſcourges as there are wicked men in the worlde: Againe, it is requiſite [n] that we ſhould all our life long bee kept in a continuall exerciſe of faith, prayer, patience, and repentance, and that they might be as pricks and thornes in our ſides: Laſtly, the Lord by ſuffering the wicked to proſper and proceed, doth greatly aduance his own glo-

k Pſa.7,14,15

l *Doct 6.* Thinges vnlawfull attemted, haue euill endes.

m The cauſes why wicked men do multiply.

n Iudg.2, 22.

rie,

ry, [n] whiles hee raigneth in the middeſt of his enemies, and preſerueth his Church in deſpight of Sathan and his wicked members, which daily ſeeke the ouerthrowe thereof.

[n] Exod. 9, 15, 16.

Is it not ſtraunge, that an hundred Sheepe ſhould liue among a thouſand Wolues, and not be deuoured? It is no leſſe wonderfull, and to be maruailed at, that any of gods people ſhould liue vpon the face of the earth, being compaſſed about with an Armie of wicked men, the verie limbes of the Deuill, that open their mouths to ſwallow them vp, and hate them with an vnfaigned hatred vnto the death. Notwithſtanding, the Lord thus beareth and forbeareth, yet in the end hee will cut off the wicked, & all euill ſhall haue an euill end. We ſee this in *Pharaoh*, calling for his Sorcerers, [o] they withſtoode *Moſes*, and reſiſted the trueth; they turned Water into bloude, and Roddes into Serpents: yet in the end all their cunning was ſtained, and they confeſſed it was the finger of God.

[o] Exod. 7, 11, and 8, 19.

Conſider the example of thoſe that would build them [p] a Cittie and Tower to get them a name, leaſt they ſhould be ſcattered vpon the whole earth; the Lord came down to ſee the Cittie which the Sonnes of men builded, and there confounded their Language, that euery one perceiued not anothers ſpeech. The Apoſtle *Peter* maketh a long rehearſall [q] in his ſecond Epiſtle, of the ſinnes of the Angelles, of the olde worlde, of the *Sodomites:* and ſetteth downe the wages thereof what it was, the Angelles were caſt downe, the olde worlde was drowned, the Cities of *Sodome* and *Gomorrha* were burned. See the miſerable ends of *Pharaoh*, of *Ahithophell*, of *Saule*, of *Iudas*, of *Herod*, and ſuch others; all the which are written for our inſtruction, to teach vs that all euill workes ſhall haue an end anſwereable to their euill.

[p] Gen. 11, 4.

[q] 2 Pet. 2, 4.

The Reaſons are plaine to aſſure the trueth heereof. For firſt, it ſtandeth with Gods Iuſtice to recompence euill with euill. True it is, he is able by his infinite power

Reaſon. 1.

to bring good out of euill, and to turne the euill actions of men to ſerue his owne glory, and to further the good of his children, [t] as we ſee in the Hiſtory of *Ioſeph*, vvho by the falſe treachery of his Brethren, was ſolde into Egypt, to whom he ſaide, *When ye thought euill againſt me, God diſpoſed it to good, that hee might bring to paſſe, as it is this day, and ſaue much people alme.* So *Iob*, beeing bereaued of his Children, and robbed of his Cattle, confeſſeth [u] that the Lord had giuen, and the Lorde had taken away. Likewiſe, the Apoſtles ſpeaking of the crucifying of Chriſt, the Lord of glory, [x] declare that *Herod* and *Pontius Pilate* with the *Gentiles* and people of *Iſraell*, had done no more then the counſell of God had determined before to bee done.

[t] Gen. 50, 20.

[u] Iob. 1, 21.

[x] Acts 4, 27, 28.

Neuertheleſſe, it ſtandeth with the rule of his Iuſtice, to croſſe the attempts and endeuours of euill men, & to ſet himſelfe againſt them that ſet themſelues againſt him. So long therefore as God is ſo iuſt, the vngodly muſt not looke for any good ſucceſſe of euill enterpriſes. His bleſſing is vppon the lawfull labours of his children, becauſe he is mercifull; his curſe waiteth vppon the vnlawfull workes of his enemies, becauſe he is iuſt. It is his nature to be iuſt, he cannot deny himſelfe.

Reaſon, 2.

Secondly, the Lord will make their wickednes known, and plucke off the vizarde from their faces, howſoeuer they thinke to proceede, and promiſe to themſelues an happy end. This the Apoſtle teacheth. 2. *Tim.* 3. where he ſheweth, [y] that as *Iannes* and *Iambres* withſtood *Moſes*, ſo do theſe alſo reſiſt the truth; men of corrupt minds, reprobate concerning the faith, but they ſhall preuaile no longer, for their madneſſe ſhall bee euident vnto all men, as theirs alſo was. Seeing therefore, God is a iuſt God, and will vncaſe the Hypocriſie of euill men, we are right well aſſured, that euill inuentions ſhall come to naught, and haue God to croſſe them.

[y] 2 Tim. 3, 8, 9

Vſe. 1. The Vſes remaine. Firſt, we ſee from hence that ſinne endeth not as it beginneth. Euill men are ſure to bee deſtroyed,

ſtroyed, and that God will call them to an account for thoſe thinges which they done, if not in this life, yet aſſuredly in the life to come. They dreame of GOD, ſitting ydle in Heauen, and ſeeing all things, but regarding nothing, but in the end they ſhall know that which now they will not know, and feele that whereof nowe they haue no feeling. And ſee heere how Sathan bewitcheth the mindes of theſe men, and blindeth their eyes, that they cannot ſee ſinne to bee ſinne, nor caſt their eyes to beholde the wages of ſinne reſerued for the committers of it. Let all wicked men therefore looke for the heauie curſe of God. They bleſſe themſelues, [y] but the curſe of GOD is vppon them, and ready to ouer-take them. Woe therefore ſhall it be vnto them, though all the world ſhould bleſſe them. They can haue none aſſurance of any good ſucceſſe, nor look for any bleſsing vpon the workes of their hands.

[y] Deut. 32, 41

Secondly, bee not offended when wicked men flouriſh and proſper, but conſider their end, and what the end of their hope is, and wee ſhall not bee deceyued with their outwarde glorie, and preſent pompe of the worlde wherein they liue. It is a great tentation to the faithfull, to beholde the proſperitie of the vvicked. The Prophet *Dauid* declareth how his Faith had long wraſtled and ſtruggled; with this aſſault, [z] inſomuch that his foote had well nigh ſlipped, and his ſteppes were almoſt gone when hee ſaw how the vngodly flouriſhed; and on the other-ſide, that hee was dayly punniſhed, and chaſtened euery Morning. This was it that troubled *Iob*, (a) *Wherefore doe the wicked liue, and waxed olde, and growe in wealth?* So the Prophet *Ieremie* maruaileth at the proſperitie of the wicked, (b) *O Lorde, If I diſpute with thee, thou art righteous, yet let mee talke with thee of thy iudgements: Wherefore doth the way of the wicked proſper? Why are all they in wealth that rebelliouſly tranſgreſſe?* So the Prophet *Habbakuk* (c) complaineth vnto GOD, conſidering the great felicitie of the wicked, and the miſerable oppreſſion of

Vſe. 2.

[z] Pſal. 73, 2.

[a] Iob. 21, 7.

[b] Ier. 12, 1.

[c] Hab. 1, 3.

the godlie, which oftentimes endure all kinde of crueltie and affliction, and can see no ende thereof. But we must enter into the Sanctuarie of GOD, then wee shall see the end which God in his iust iudgement hath appointed to wicked men: when wee thought hee had no care of their doings, and that they were in the greatest safety and securitie, wee shall see hee is holy in all his wayes, and true in all his wordes. This is a great terrour vnto wicked men, to know that hee vvill lay vpon them a fearefull end: and on the other-side, it is a great comfort vnto the godly, to consider, that howsoeuer God beare a long time, yet in the end his hand shall take holde on iudgement, then hee shall execute vengeance on his enemies, and rewarde them that hate him.

Vse. 3. Lastly, seeing all euill shall haue an euill ende, let vs haue no fellowship with euill men, or euill actions, vnlesse we will pertake with them in the punishment. It is our dutie to forsake their company & to leaue our league with them, least we be taken in the net, and bee snared in their wayes. This is the exhortation giuen to vs from Heauen, [z] *Come out of her my people, that ye bee not partaker of her sinnes, and that ye receiue not of her plagues.* Manie haue sustained much daunger, and endured much affliction by accompanying and conuersing with euill men. *Lot* was neuer more greeued, nor lesse secured, then when hee was euen in the verie middest of *Sodome*. Hee made choise to dwell there, thereby to enrich himselfe, but hee quickely repented (*a*) him of his choise. Hee was taken prisoner by forraigne enemies, and was in greatest daunger by violence at his owne home. Yea, so long as hee liued in that place, (*b*) hee seemed to liue in a little Hell, as the Apostle testifieth, that GOD deliuered iust *Lot*, being vexed with the vncleanely conuersation of the wicked, for hee being righteous, and dwelling amongest them, in seeing and hearing, vexed his righteous Soule from day to

[z] Reuel 18,4, 5.

[a] Gen. 14, 12 and 19, 9.

[b] 2 Pet. 2, 7, 8.

to day with their vnlawfull deedes. Let vs delight in the ſweete ſociety of Gods children, and take pleaſure to be in the preſence of them that feare God. As for the vngodly, let vs deſire their places rather then their perſons, and their roome rather then their company. Hence it is, that *Salomon* teacheth vs e not to enter into the way of the wicked, nor to walke in the way of euill men, to auoide it, and not to go by it, to turne from it, & to paſſe by: for they cannot ſleepe except they haue done euill, and their ſleepe departeth, except they cauſe ſome to fal. What an heape of words doth *Salomon* vſe? And to what end ſerue theſe ſo many repetitions, but to ſhew the exceeding danger of communicating with the wicked, and how hardly we are drawne to leaue them. It is all one, as if a man would throw himſelfe willingly and wilfully into the hands of Theeues. We would be ready to call and account him a ſtarke foole, without any ſigne or ſhew of wiſedom, that would runne into the company of theeues and robbers, eſpecially hauing any charge of Money or money-worth about him. The ſeruants of God, that are indued with heauenly gifts, and haue the graces of Gods ſpirit giuen vnto them (which are the chiefeſt treaſure) haue a great charge about them, it ſtandeth them therefore vpon, to take heed that by euil company they be not robbed and depriued of them. The holy-Ghoſt dealeth with vs, as a Marchant dooth with his Factor or ſeruant, whom he ſendeth forth furniſhed with ſtore of Money to buy and ſell withall, and fearing leaſt hee ſhould be robbed and ſpoyled, warneth him to auoide ſuperſtitious places and paſſages, and to turne aſide out of the pathe, til he be paſt the danger. So ſhuld we beware of the company & conditions of the wicked, if we count our ſelues happy to be in league with them, we are vtterly loſt, and are walking in the path-way that leadeth to death.

e Pro. 4, 14, 15 16.

Verſe. 13. *If Balaam would giue me his houſe full of ſiluer & Gold, I cannot paſſe the commandement of the Lord, to do either good or badde of mine owne minde.* This vvicked man,

and couetous Prophet, though hee neither feared God, nor loued the way of righteouſneſſe, yet teacheth what ſhould be in all the ſeruants of God, that they ſhould not for filthy lucre, and couetouſneſſe which is the roote of all euill, tranſgreſſe the commandement, or breake out beyond their calling. This teacheth vs this truth, (*d*) that worldly buſineſſe ſhould not draw vs from Chriſtian duties. Matters of profit and commodity, muſt not carry vs beyond our calling, wee muſt not purſue them, and follow after them, when we haue no warrant to deſire thē, albeit there be profit in them. A notable example heereof we haue in *Gideon*, hee had a kingdome offered vnto him; for the men of Iſraell ſaid vnto him: *Raign thou ouer vs,* (*e*) *both thou and thy ſonne, and thy ſonnes ſonne:* he thought not gouernement in it ſelfe vnlawfull, or vnlawfull for them to haue a Gouernour, but hee ſaw no calling from God, and therefore refuſed it, and betooke himſelfe to a priuate life, ſaying; *I will not raigne ouer you, neither ſhall my childe raigne ouer you, but the Lord ſhall raigne ouer you.* We ſee that *Dauid* had his enemy put into his hand, (*f*) *Abiſhai* beſought *Dauid* that he might ſmite him once with a ſpeare to the earth, and his ſeruants vſed importunity to him, as if God had offered him to be ſlaine, ſaying; *See, the day is come, whereof the Lord ſaide vnto thee, behold, I will deliuer thine enemie into thine hand, and thou ſhalt do vnto him as it ſhall ſeeme good to thee* but hee would not hearken vnto them, hee would waite the time which God had appointed, ſaying; either the Lord ſhall ſmite him, or his day ſhall come to dye, or he ſhall deſcend into battell and periſh. The like we ſee in our Sauiour Chriſt, hee refuſed to be (*g*) made a temporall and earthly King, for when he perceiued that the multitude would come and take him to make him a King, hee departed againe into a Mountaine himſelfe alone. Wee ſee the Diſciples of Chriſt left all, (*h*) and neglected the ſeruice of themſelues, and the ſeeking of their owne benefit for the ſeruice of God. So the faithful Chriſtians ſolde their (*i*) poſſeſſions, being warranted vnto

(*d*) *Doct.* 7. Worldly buſineſſe ſhould not withdraw vs from Chriſtian duties.

(*e*) Iudg 8, 22, 23.

(*f*) 1 Sam. 24, & 26.

(*g*) Iohn 6, 15.

(*h*) Math. 19, 27

(*i*) Act. 4, 34, 35.

to it by a ſpeciall calling, and guided by the work of the ſpirit. *Moſes* might haue enioyed the Treaſures of *Egipt*, and the dignity of a kingdom, *k* yet choſe rather to ſuffer aduerſity with the people of god, & to follow the calling whereunto he was called. Wherby we ſee, that albeit priuat profits be in time and place to be looked after, yet we muſt all looke to haue our warrant in ſeeking for them.

k Heb. 11,24. 25.

The Reaſons remaine to be conſidered, to inforce this truth, and to gaine our affections to the embracing of it. For firſt, by too much following the profits of this life, we may looſe a greater profit: If we ſhold win the world, and looſe our ſoules; if we ſhould catch the riches of this life, and cracke the peace of a good conſcience, it would proue in the end ſmall gaine vnto vs, but rather the greateſt loſſe. The ſoule is a precious Iewell, and therefore the loſſe of it is an incomparable loſſe. This it which our Sauiour ſaith in the Goſpell, *(l) What ſhall it profit a man to win the whole world, and to looſe his owne ſoule? Or what ſhall a man giue for the recompence of his ſoule?* Seeing then, by ſeeking the things of this life, wee may looſe the thinges of the life to come, it followeth, from the danger of eager purſuing after them, that no worldly buſineſſe ſhoulde choke vs & hinder vs, from better things required of vs.

Reaſon. 1.

l Math. 16,26.

Secondly, the thinges of this life ſerue onely for a ſeaſon: we our ſelues are heere pilgrims and ſtrangers, wee haue no continuing Citty. The hope that we haue is this, we look for a kingdom. We cânot haue an heauen in this life, & in another in the life to come. The greateſt glory that euer was vpon the earth, is gone in a few ages. Therfore the Apoſtle teacheth, *m That the faſhion of this worlde goeth away: n This world paſſeth away, and the luſts thereof but he that fulfilleth the will of God, abideth euer.* So that wee muſt know it is required of vs, that we preferre not this world before the world to come, nor be led away from the duties of our calling, by the loue of the profits thereof.

Reaſon. 2,

m 1 Cor 7,31
n 1 Iohn 2,27

The Vſes come now to be ſtood vpon. Firſt, wee ſee it is a dangerous baite to be in loue with the world. How many

Vſe, 1.

many are there that euen make it their God, & do chiefly minde earthly things? Our Sauiour in the parable of the
o Math. 13, 22 sower, o that went forth to sowe, declareth, that the seed that fel among thornes, signifieth those hearers, in whose hearts the cares of this life, the deceitfulnesse of riches, and the lusts of other thinges do choake the worde, and make it vnfruitfull? What was it that moued *Iudas* to betray his Maister, but the loue of money, for hee saide vn-
p Math. 26, 15. to the High-priests. p *What will you giue me, and I will betray him vnto you?* Whereby Satan entered into him, and possessed his heart, so that it wrought his destruction in soul and body. What caused *Demas* a professor of the faith to
q 1 Tim. 4, 10. forsake *Paule*, and deny the faith, q surely hee embraced this present worlde in greater loue then he did the truth that endureth for euer, and caught after the shadow instead of the body. Our hearts are as a ground that is rich and ranke, and bringeth forth store of these weedes that choake the growing of the word of God: we would fain come to God, yet are so glewed to the worlde, that it drowneth all desire of the world to come. We offer one hand to Christ, and the other to the deuil, but he wil haue both of them, or none at al. If we giue the lord one part of our heart, and lodge couetousnesse in the other, we driue
r Math. 6, 24. the Lord from vs, and cause him to depart. *No man* r *can serue two Maisters: for either hee shal hate the one, and loue the other, or else he shal leane to the one and despise the other: ye cannot serue God and riches.* This made our Sauiour say, s *How*
s Math. 19, 23. *hardly shall a rich man enter into the kingdome of heauen: it is easier for a Camel to goe through the eye of a Need'e, then for a rich man to enter into the kingdome of God:* making as it were a rare and extraordinary work to bring them to saluation: we must vse this world, as though we vsed it not: & they
t 1 Tim. 6, 6. that buy as though they possessed not, t knowing that godlinesse is the greatest gaine, if a man be content with that he hath: for we brought nothing into the world, and it is certaine we can carry nothing out; therefore, when we haue foode, and raiment, let vs bee content, for they which

which will be rich, fall into tentations and snares, and into many fooliſh and noyſome luſts, which drown men in perdition and deſtruction. What ſtirred vp *Ahab* and *Iezabel* to [n] worke out the death of *Naboth* & his children, that the one of them was ſick with ſorrow, the other cauſed them to be ſtoned, but the deſire of his vineyard that was a ſore in his eye, & lay ſo fitly for him? And yet when we haue done, when we haue imbraced our dwellings, & incroched on the bounds and borders of others, when we haue ioyned houſe to houſe, and land to land, our neighbors hedge muſt be next vnto vs, & hold vs hard, that we can paſſe no further.

[n] 1 King 21.8

Secondly, ſeeing priuate profits muſt oftentimes giue place to higher duties, and bee left vnſought, that better Things may be ſought after: we ſee that our own priuate reſpects are not the chiefe thinges that we muſt reſpect, but ſeek a ſanctified vſe of the bleſsings of this life, and a warrant to our conſciences for the right vſing of them. Theſe bleſsings of God becom curſes vnto vs, vnleſſe we vſe them lawfully. But if we ſet vp our reſt vppon them, and ſeeke our happines in them, we prize them at a high rate, [x] and commit the fouleſt and filthieſt Idolatry that can bee. For the preferring of priuate profit before heauenly duties cauſeth a man to bee an Idolater: Firſt, becauſe hee preferreth his riches before God or godlyneſſe in his affections, dependiug vpon them as vpon God, and makiug them the ſtay of his life. Againe, hee accounteth his life to reſt vpon his wealth, rather then vpon the prouidence of God: as his riches encreaſe, ſo his hope encreaſeth, ſo his comfort encreaſeth: when his wealth faileth, all his hope and comfort faileth. Therefore, the Apoſtle chargeth vs to mortifie our members which are on the earth, the inordinate affection, euill concupiſence, & couetouſnes which is idolatry: for the which things ſake, the wrath of God commeth on the children of diſobedience. So then, the things of this life, and the things of the life to come being propounded & ſet before vs, we are to chuſe

Vſe, 2.

[x] Epheſ. 5, 5. Col, 3, 5.

chuſe the better of them. This our Sauiour taught *Martha, Luke* 10. that ſhe diſquieted and incumbred herſelfe about many things, [x] but one thing is needfull, *Marie* hath choſen the better part, which ſhall not be taken frō her. So hee chargeth vs, not to lay vppe treaſure for our ſelues vpon the earth, [y] *Where the Moth and canker corrupt, and where theeues dig through and ſteale: but to lay vppe for our ſelues treaſure in heauen, where neither the Moth nor Canker corrupteth, and where theeues cannot dig through and ſteale.* Let vs firſt of all ſeeke the kingdome of God and his righteouſneſſe, and all theſe earthly things ſhall bee miniſtred vnto vs. Let our ſtudie and meditation be on Heauenly things, whereunto we are called. Let vs take heede wee looſe not greater bleſsings by affecting the leſſe. Let vs remember *Lots* wife, a fearefull mirror and Monument of carefull thoughts, who got and gained nothing by al her cares. Let vs waite vpon God, and looke vp vnto him, [z] *Who openeth his hand, and filleth all things with his goodnes.* Let vs obey the voice of the Lorde our God, and then all his bleſſings ſhall come vpon vs, and ouertake vs.

[x] Luke. 10,41 42.

[y] Math. 6, 19, 20, 33.

[z] Pſal, 104,28

Vſe. 3. Laſtly, this Doctrine ſerueth to reproue thoſe that eſteeme earthly things aboue heauenly, and minde theyr profits more then their ſaluation. Theſe inuert the courſe of Nature, and turne all things vpſide downe, they ſet the earth aboue the heauens, and thruſt downe the Heauens beneath the earth. This is like that confuſion [a] and diſorder which the Wiſe man ſpeaketh of. *Folly is ſet in great excellencie, and the rich ſet in low place: I haue ſeene Seruants on Horſes, and Princes walking as ſeruants on the ground.* Theſe are like to the *Gadarens*, that deſired their Swine more then Chriſt, [b] and had rather looſe Chriſt, and haue him depart out of their coaſts, then looſe their Swine. Theſe are of the brood and off ſpring of prophane *Eſau*, [c] who for one meſſe of meate ſold his byrth-right. But we haue not ſo learned Chriſt, wee muſt looke vp to the eternall inheritance reſerued for vs: we muſt not make our riches to be our heauen, our belly to be our God, our ſhame to be

[a] Eccl, 10,7,6.

[b] Math 8,34.

[c] Heb. 12, 16.

be our glory, and our owne profit to be our happines. We must account one sparke of grace, and the least taste of the kingdome of heauen, and of the ioyes of the life to come to be better worth, and to bring with it more founde ioy of heart, then all these transitory things, and therefore to bee esteemed aboue all the glory, riches, pleasures, and profits of this world. This made the Prophet *Dauid* say, (d) *Many say, Lord, who will shew vs any good? But Lorde, lift thou vp the light of thy countenance vpon vs: thou hast giuen me more ioy of heart, then they haue had, when their wheat and their wine did abound.* Heereunto accordeth the Apostle, (e) *Our conuersation is in heauen, from whence also we looke for the Sauiour, euen the Lord Iesus Christ, doubtlesse I thinke all thinges but losse for the excellent knowledge sake of Christ Iesus my Lorde, for whom I haue accounted all things losse, & do iudge them to be dung that I might winne Christ.* So then, they are conuinced and condemned to be prophane beasts, possessed with the euill spirit of *Esau*, that will not keepe the Lords Sabaoths, nor attend vpon his worship, but make that day a time of toile and trauaile about their worldly businesse, and a day to be spent in dancing and dalying, in surfetting & drunkennesse, in gaming and ydlenesse; thereby making that which is the Lords day by his Institution, to be to them the deuils day by their prophanation. The Gospell, and all things of a better life, are lightly regarded of all such as are giuen to their profits, and pleasures, and delight, to pamper vp the flesh. No Religion could enter into the rich Glutton, that was clad in purple (f) and fared deliciously euery day. The rich man, whose ground brought forth fruites plentiously, whose tongue promised to him perpetuity, and whose heart bred in him security, neuer thought what should become of his soul, neuer dreamed of suddaine death, neuer minded his owne saluation; and therefore God saide vnto him, *O Foole, this night will they fetch away thy soule from thee, then whose shall those thinges bee which thou hast prouided?* The Apostle *Peter* maketh it a speciall (g) marke of the prophane beastes in that time, that they

d Psal. 4, 6, 7.

e Phil. 3, 20, 8

f Luke 16, 19, and 12, 16.

g 2 Pet 2, 13. Iude 11.

they accounted it their chiefe pleaſure to liue deliciouſly for a ſeaſon. And the Apoſtle *Iude* ſpeaking of the like-liuers, ſaith, that they were feaſt-hunters, filling & pampering themſelues. Of this ſort are all Drunkards, Gluttons, Epicures, and belly-Gods: ſpeake vnto them to embrace the truth, to minde heauenly thinges, to conſider wherefore they were created, and to remember the ſhortneſſe of their life, they cannot heare, the belly hath no eares. They are ready to anſwere with carnall minded men, what will the Goſpell aduantage me? Why ſhould I be a profeſſor, and become a by-worde of the worlde? What good commeth to a man by hearing the word, by reading the Scriptures, or by being the childe of God? It can get me neither Money in my purſe, nor cloaths to my backe, nor food to my belly, nor any other pleaſure to my heart; I had rather haue the company of good fellowes, and a draught of wine or ſtrong drinke, then to heare the beſt Sermon that can be preached. And heere conſider with me prophane *Eſau* once againe. When *Iacob* demanded of him the ſale of his byrth-right, he ſaide, h *Loe, I am almoſt dead, what is then this birthright to me.* Thus the Atheiſts ſpeake in the Booke of *Iob*, i *Who is the Almighty that we ſhould ſerue him, and what profit ſhould wee haue if we ſhould pray vnto him?* Such prophane *Eſaues* there be many in the worlde, monſters among the ſonnes of men, proud Gyants that are at open defiance with God, that regard the cup and can, the pot and good fellowſhip, before heauen and heauenly thinges; that prize the moſt precious pearles of God moſt baſely, like *Iudas* the ſonne of perdition, that valewed Chriſt at thirty pence: ſo theſe ſell euerlaſting life, and giue heauen, & depart from ſaluation; ſome for their whore, ſome for their drink, ſome for their money, and other for other baſe & beaſtly pleaſures: all theſe ſhall one day know the price of their folly, and confeſſe with their owne mouths, that they were worſe then fooles and mad men, that euery one is readie to point at with the finger. Euery one is ready to ſit in iudge-

h Gen. 25. 31.
i Iob. 21. 15.

iudgement vpon *Eſau*, and to condemn the prophaneſſe of his heart, becauſe he regarded more the ſatisfying of his preſent luſt, and momentany pleaſure, then to be the ſucceſſour of his father in the church of God: yet of this number there be infinite thouſandes in the worlde, that prize the precious treaſure of Gods heauenly graces, the vſe of the Sacraments, the frame of Chriſtian Religion, the glorious Miniſtry of the worde, the hope of a better life, and the endleſſe ioy of Gods kingdom (things more of value then the whole worlde beſide) as brutiſhly and baſely, as euer *Eſau* did his birth-right, and are readie to ſell them for euery filthy gaine and drudgery pleaſure. They thinke of no other life then this preſent, and know no other God then Mammon; and therefore howſoeuer they haue oftentimes the praiſe of the worlde, and the commendation to be ciuill and honeſt men, they are not only enemies to their ſouls, [k] but to the croſſe of Chriſt, and are in the fearefull eſtate of condemnation.

[k] Phil. 3. 18.

Verſe 14. [*Come, I will counſel thee ſuch things as this people ſhall do to thy people in the latter dayes.*] Heere wee haue ſet downe vnto vs the chiefe occaſion of that great iudgement which fell vpon the people; wherein foure & twenty thouſand periſhed, as apeareth in the Chapter following; namely, the diuelliſh counſel of *Balaam* which he gaue vnto *Balak* to drawe the people into fornication. But it may ſeeme at the firſt ſight, that *Balaam* ſpeaketh very vnproperly. For whereas hee ſaith, *I will counſel thee ſuch thinges as this people ſhal do to thy people*, Some may ſuppoſe he ſhould rather haue ſaid, I will counſell thee ſuch thinges as thou and thy people ſhall doe to the people of Iſraell. Notwithſtanding, if we conſider the words aright, wee ſhall ſee his meaning to bee ſo in effect. So then, if wee marke what the people of God ſhould do to them, wee ſhall finde what they ſhall do to the people of God. The Iſraelites, [l] as wee ſee in the ſeauenteenth Verſe, *Shall ſmite the coaſts of Moab, and deſtroy them, ſubdue them, and bring them vnder*: ſo was the drift of his counſell, to lay a plot-

[l] Verſe. 17.

plot, and prepare a ſnare whereby the Iſraelites ſhoulde be weakned, and many thouſands of them deſtroyed by the hand of God. As if he ſhould ſay: I know, this people whom thou hateſt, ſhal waſt and weaken thy poſterity in time to come, but hearken vnto mee, and obey my counſell, I will ſhew thee how thou ſhalt ruine them, and compaſſe their deſtruction, and ſo doe vnto them that which they ſhall doe vnto thy people. Thus wee ſee the wickedneſſe of *Balaams* heart to be exceeding great, who when he was reſtrained from curſing, opened his mouth to wicked counſell, and thereby the children of *Iſrael* fel into horrible ſinnes, and drew vppon themſelues heauie punniſhments. Heereby wee learne, [m] that to giue euill counſell is a grieeous ſinne. It is not enough for vs to abſtaine from doing of euill, but wee muſt beware of this great ſinne, that we do not counſell any to commit euill. This the ſcripture ſetteth before the ſinne of *Iezabel*, who was a furtherer of *Ahabs* wickedneſſe, when his couetous eye luſted after *Nabothes* Vineyard, [n] ſhe ſaide vnto him, *Doeſt thou ſway the Scepter, rule the kingdome, and manage the ſtate? Ariſe and eate Bread, I will giue thee the Vineyard*: and afterward ſhe moued him to go and take poſſeſſion. This is likewiſe ſet downe in the Prouerbes, where he expreſſeth the ſinne of ſeducers, [o] *Come with vs, let vs lye in waite for the bloud of the Innocent, we will ſwallow them vp aliue like a graue euen whole, as thoſe that goe downe into the pit: caſt in thy lot among vs, we will all haue one purſe, their feete run to euil, and they make haſt to ſhed bloud*. This appeareth further in *Ioſephs* brethren plotting his ouerthrow, [p] *Come, let vs ſlay him, and caſt him into ſome pit, and we will ſay, A wicked beaſt hath deuoured him, then we ſhall ſee what will become of his dreames.* So did *Pharaoh* counſell and encourage the *Egiptians*, [q] to deale wiſely with the *Iſraelites*, leaſt they multiply, and it come to paſſe that if there be warre, they ſhould ioyne themſelues with their enemies, and get them out of the Lande.

This we ſee alſo in *Ahithophel*, who rebelled with *Abſolom*

[m] *Doct* 8. It is an horrible ſin to giue euill counſell.

[n] 1 King. 21,7

[o] Prou. 1, 11.

[p] Gen, 37, 20.

[q] Exod. 1, 10.

ſolom againſt *Dauid*, and fearing the reconcilement of the ſonne to the father, and thereby his owne iuſt confuſion for his vniuſt rebellion, he gaue ſuch counſell as if it had beene Oracle, thereby to take away all hope of agreement and attonement betweene them, r *Go in to thy fathers Concubines which he hath left to keep the houſe, & when al Iſrael ſhall heare thou art abhorred of thy Father, the handes of all that are with thee ſhalbe ſtrong.* So the High-prieſts moued the people ſ to deſire that *Barrabas* might bee deliuered rather then Chriſt, perſwaded *Iudas* for a ſumme of money to betray him, gathered themſelues in a counſell to put him to death, and enticed the ſouldiers with t large rewards to noiſe it abroad, that his diſciples came by night and ſtale him away whiles they ſlept. All theſe Teſtimonies thus produced, to which ſundry others might be ioyned, doe make this truth cleere and euident, that euill counſellers are in the number of moſt grieuous ſinners.

r 2 Sam. 16, 21

ſ Mark. 15, 11.

t Math. 28, 12

But if wee will further heare and vnderſtand the Reaſons vpon which it grounded, we ſhall be more throughly confirmed, and more ſurely ſetled in the vndoubted certainty thereof. And firſt of all, it is to be conſidered, that it is one of the Titles of the deuil, to be a tempter. It is one of his names, to note vnto vs his nature: for hee is called the tempter, becauſe his continuall ſtudy & deſire hath beene, is, and will bee, by all the meanes he can to tempt al men, he omitteth no times, he ſpareth no pains, he omitteth no meanes to draw men from God, and to bring them to deſtruction. This the Apoſtle teacheth, u *I ſent to know of your faith, leaſt the tempter had tempted you in any ſort.* So he tempted *Euah* in the x beginning through his ſubtility to eate of the forbidden fruite, and beguiled her through hypocriſy. So hee tempted Chriſt to drawe him to infidelity, to diſtruſt, and to preſumption, y and the Euangeliſt ſaith, *The tempter came vnto him.* Wherefore, this being a note and property of the deuill, ſuch as craftily ſeduce others vnto wickedneſſe, or holde them backe from godlyneſſe, ſuch as keepe men from the loue or

Reaſon. 1.

u 1 Theſ 3, 5.

x 2 Cor 11, 3.

y Math. 4, 3.

or practiſe of Religion, and hinder the meanes whereby it is foſtered and furthered in them, are become tempters, and the very children of the deuill. The qualities of the deuill are found in them, they beare his marke, they are ſtamped with his Image, and they do notoriouſly reſemble their father, ſo that we may ſay truely of ſuch, and to ſuch, as Chriſt ſpeaketh to the Iewes, [z] *Ye are of your father the deuill.* Thus when *Elymas* ſought to turne away the Deputy from the faith, [a] *Paule* calleth him, *an enemie to all righteouſneſſe, full of all ſubtility, and childe of the Deuill.* It muſt needs be a great ſin that maketh the deuils Kinſmen; yea, deuils incarnate.

z Iohn 8,44.

a Acts. 13,10.

Reaſon. 2. Secondly, from euill counſels follow moſt dangerous effectes, as filthy puddles from an vncleane Fountaine. From hence many times proceede Idolatry, adultry, rebellion, murther, robbery, falſe teſtimonies, and al maner of euill workes. This might bee amplified by ſundrie examples. The daughters of *Lot*, lately deliuered as a ſmall remnant out of the deſtruction of *Sodome* (the fire whereof was yet ſcarcely quenched) ſaide one to another, [b] *Come, we will make our Father drinke wine, and lie with him, that we may preſerue ſeede of our Father: for our Father is olde, and there is not a man in the earth to come in vnto vs after the manner of al the earth*: and from this wicked counſell of the daughter followed horrible inceſt of the father. The like wee ſee in *Ionadab*, a ſubtle companion, who beholding *Ammon* the Kings ſonne become ſo leane, and perceiuing he fell in loue, or rather in luſt with his Siſter *Tamar*, ſaid vnto him, [c] *Lye downe on thy bed, and make thy ſelfe ſicke: and when thy Father ſhall come to thee, ſay vnto him, I pray thee let my Siſter Tamar come, and giue me meat, & let her dreſſe meat in my ſight, that I may ſee it, and eate it at her hand*: and from this diuelliſh counſell followed alſo deteſtable Inceſt. Seeing therefore, the tempting of one to euill, maketh a man a pettie Deuill, and brandeth him with the cogniſance and Enſigne of Satan, and ſeeing counſelling to euill produceth feareful effects againſt God, againſt man, againſt

b Gen. 19,32.

c 2 Sam. 13,5.

againſt nature: we may well conclude, that euill counſel is a grieuous ſinne in the ſight of God.

The Vſes are many, but chiefly theſe. Firſt, wee may gather from hence another truth to bee diligently marked; Namely, that miſchieuous counſell, ſhall fall out to the greateſt miſchiefe of the firſt contriuer and deuiſer of it. It is as a ſtone that ſhall rowle vppon him that firſt moued and ſtirred it. It is as a ſworde which with the rebounding of the ſtroake ſhall returne with great violence, to wounde him that firſt did draw it. This we ſee in the Hiſtory of malicious *Haman*, who thought to haue glutted himſelfe, and ſatisfied his long thirſt with the bloude of the Iewes, he tooke counſell with his wife and all his friendes, and they perſwaded him to [t] make a Tree of fiftie Cubits high, and to ſpeake vnto the King that *Mordecai* might bee hanged thereon. This was the counſell, but it became a ſnare to intrap the counſellour. He made a pit, and digged it, [u] *And is fallen into the pit which he made.* *Daniel*, by the ſubtle ſuggeſtion of the Rulers of the Kingdome, and counſellours of the King, was caſt into the Denne of Lyons, becauſe hee was founde too faithfull to God; but *Daniell* was deliuered, the mouthes of the Lyons were ſtopped, [x] and his accuſers by the iuſt Iudgement of God, and commaundement of the King, were deuoured by thoſe Lyons. This ſhoulde ſerue to giue Wiſedome and warning to al men, and to terrifie them from plotting euill deuiſes, and from perſwading vnto wickedneſſe. GOD will finde them out in their owne wayes, and pay them the wages of their owne workes. Thus will the Lord [y] bee knowne, by executing Iudgement vpon theſe Tempters and enticers to vngodlyneſſe, ſo that the wicked is ſnared in the worke of his owne handes, and his foote is taken in the ſame Net which hee hid for another. It it impoſſible (as wee ſee in continuall experience) that ſuch Maiſters of miſchiefe ſhoulde eſcape vnpunniſhed.

Vſe. 1.

[t] Eſter 5, 14.

[u] Pſal. 7, 15.

[x] Dan. 6, 24

[y] Pſal. 9, 18.

Secondly, we ſee, they are greatly deceiued, and wander wide out of the way, that thinke themſelues excuſed and exempted from ſinne, if they do not execute it in the worke, and practiſe it with the hand. For if the head deuiſe it, if the heart allow it, if the tongue deliuer it, if the foote follow after it, ſinne is conceiued, and we are made culpable in the ſight of God. So then, we muſt all know, that wee may many wayes bee made partakers of other mens ſins, though we be not actuall doers in them: God will finde vs guilty, and conuince vs to our faces, that we haue our part in it, [a] as *Dauid* ſaide to the woman that ſought to reconcile *Abſolom* to his father, who did it by the counſell of *Ioab*, *Is not the hand of Ioab with thee in al this.* This the Apoſtle teacheth *Timothy*, (b) *Lay hands ſuddainly on no man, neither be partaker of other mens ſinnes: keep thy ſelfe pure.* And the Apoſtle *Iohn* ſaith, (c) *If any man come vnto you, and bring you falſe Doctrine, receiue him not to houſe, neither bid him, God ſpeede: for he that biddeth him God ſpeede, is partaker of his euill deeds.* Now, we may be culpable of the ſins of others; firſt, by commanding by our authoritie, that which is euil, & by mouing thoſe that are vnder vs to go about it. Thus *Dauid* is charged [d] to haue ſlaine *Vriah* by the ſword of the *Ammonites*. For he that willeth & commandeth enill, is as deepely charged with it, as hee that committeth it. Secondly, by winking at euill, when wee ſee it, yet make our ſelues blinde, and will not ſee it, albeit it lye in our power to repreſſe it, and redreſſe it. This indulgence and lenity, (when offenders are ſuffered to run on in their ſinne) maketh them to grow obſtinate in ſinne, and vnrecouerable out of their ſinne. This we ſee in the example of *Eli* toward his owne ſonnes, [e] his fooliſh pitty made him guilty of their impiety, and brought the iudgement of God, not onely vpon them, but vpon himſelfe. Thus many Maiſters, Magiſtrates, Miniſters, and Houſhold-gouerners, are inwrapped in the blaſphemies, periuries, whoredomes, drunkeneſſe, prophaneſſe, and other ſinnes, that raigne amongſt thoſe of their families and

a 2 Sam. 14, 19.

b 1 Tim. 5, 22.

c 2 Iohn 10, 11

d 2 Sam. 12, 9.

e 1 Sam. 2, & 3.

and iuriſdictions, and ſhall bee accountable for them, by reaſon of their cockering and conniuence. For by this meanes, though we do not openly commit them, we ſecretly conſent vnto them, and approue of them. This the Apoſtle reproueth in thoſe, f *Who though they knew the law of God, how that they which commit ſuch thinges, are worthy of death, yet not onely do the ſame, but alſo ſooth them that do them.* Thirdly, they are alſo partakers of the ſinnes of others, that ioyne in familiarity with the wicked, for by their fellowſhip with them, they adde courage and comfort to them, they harden them in their euill courſes, and giue great ſuſpition to the world, that they are like them in affection, with whom they ioyne in conuerſation. Fourthly, when men are ſilent, and ſay nothing at open impieties and blaſphemies. If God be diſhonoured, and wee hold our peace, as if it concerned vs not, neither ſeeking to reclaime nor to correct them, we make their offences to be our owne. The ſin of *Hophni* and *Phinehas* deſtroyed the family and poſterity of their father. *Achan* committed Sacriledge, g *The whole Hoaſt partaked of it, and was punniſhed for it.* So then, it ſtandeth vs vpon, to beware of conſenting to ſinne, and of counſelling others to commit ſinne. If we any way giue our aſſent and conſent, if we defend or delight in the ſinnes which we heare or ſee, we are companions with them of their filthineſſe, & partakers with them in their wickedneſſe.

f Rom. 1, 30.

g Ioſh. 7.

Thirdly, ſeeing it is no ſmall ſin to giue wicked counſell, it teacheth vs that wee ought not to conſent to ſinners, nor to follow euill counſell, when it is giuen and ſuggeſted vnto vs. It not enough for vs to make our defence to ſay; Alas, I deuiſed it not, I was not the contriuer and inuenter of it: if it had beene deuiſed, it ſhoulde not haue beene practiſed. For as the aduiſer ſhall not heerein be iuſtified, becauſe hee put it not in execution: ſo he that is aduiſed ſhall not be cleared and diſcharged, becauſe he was not the author of the inuention. If it bee a greeuous ſinne to ſeduce, it is a greeuous ſinne to bee

Vſe. 3.

ſeduced. God will arraigne them as guilty of the ſame ſinne, and bind them in one bundle together. Therefore the wiſe man ſaith, g *My ſonne, if ſinners entice thee, conſent thou not; walke not in the way with them, but refraine thy foote from their path.* Our Nature is eaſily drawn to incline vnto euill, and ſtandeth in a ſlippery place readie to fal, but when we haue counſellors and abettors to allure vs, and to prouoke vs, we had neede of a great meaſure of grace to hold vs vpright, and to keepe our feete from falling. We ſhall haue many ſweete ſongs ſung vnto vs, and the pleaſures of ſinne laide before vs, but wee muſt ſtop our eares againſt ſuch enticements, and not hearken to the enchantments of ſuch ſeducers. This we ſhall the better obſerue and performe, if we looke to the practiſe of theſe two points: firſt, if we be carefull to auoid euill company, and to flye from them. If a man were to paſſe through an horrible wilderneſſe, where he were ſure to meet with Lyons, Dragons, Wolues, Tygres, Beares, and other wilde beaſts, he would be ſure to go armed and well appointed. While wee liue in this worlde, wee wander in ſuch a wilderneſſe; and albeit wee be not in bodily danger of ſuch creatures, yet wee are in continuall perill to be aſſaulted by more daungerous and deadly enemies, the Deuill and his Angelles: all the wicked are their Hoaſt and Inſtruments, we ſhall be tempted by the enemies of God, by Drunkards, and other prophane perſons to ſin, which are as ſo many cruel and ſauage beaſts wholy bent to our deſtruction, ſo that wee muſt both auoyde their company, h and put on the whole Armour of God, that we may ſtand faſt and quit our ſelues like men in the time of triall.

g Pro. 1, 10, 15

h Eph. 6, 11.

Secondly, it is not enough for vs to flye the companie of the wicked and vngodly, but wee muſt alſo ſeeke for the ſocietie of the Godly, that all our delight may bee in them, i *For the way of the Righteous ſhineth as the light, that ſhineth more and more vnto the perfect day.* We muſt make much of the aſſemblies of the godly, and ioyne

i Pro. 4, 18.

ioyne our ſelues in friendſhippe with them, that with the godly we may learne godlineſſe, and with the vpright we may learne vprightneſſe. This *Salomon* teacheth vs, [l] *Hee that walketh with the wiſe ſhall be wiſer.* This is a notable help againſt our manifold infirmities, and a ſtrengthning of vs againſt all tentations. *As Iron ſharpeneth Iron,* [m] *ſo doeth man ſharpen the face of his friend.*

[l] Pro. 13, 20.

[m] Pro. 27, 17.

Laſtly, ſeeing the giuing of euill counſel is a greeuous ſinne, it is our duty to follow the good counſell and perſwaſion of the godly. Good counſell is as the dropping of the Hony-combe, bringing ſweetnes to the ſoule, and health to the body; yea, as [n] *Oyntment and perfume reioyce the heart, ſo doth the ſweetneſſe of mans friend by hearty counſell.* When our Brethren teach, admoniſh, counſell, perſwade, reproue, or rebuke vs, we muſt not ſtomack and deſpight them, but be guided and directed by them, as *Dauid* was by *Nathan*, and as *Peter* was by the Apoſtle *Paule*. This is ſet down in the 141. Pſalme, [o] *Let the righteous ſmite me, for that is a benefit: let him reproue mee, and it ſhall be a precious Oyle that ſhall not breake my head.* It is a rare thing to finde a man that will counſell to followe godlineſſe. Reuerence him as a counſellor, loue him as a friend, obey him as a father, that will direct thee in the wayes of ſaluation, and bring thee backe againe when thou wandereſt out of the right pathe that leadeth to life. Thou ſhalt finde many more euill counſellors then good. If one will admoniſh and perſwade thee to godlineſſe, thou ſhalt meete with one ſcore that will allure thee to wickednes. But we muſt [p] not follow a multitude to do euill, leaſt we be puniſhed with the multitude. It muſt be our wiſedom to learne inſtruction at the mouth of others. The Heathen, which had no better Starre to guide them then the light & law of nature, knew that there were two thinges did greatly adorn a man, [q] & make him renowned for wiſedom; one, to be able to giue good counſel to himſelf & others; the other, to be willing to harkē to good coūſel when it is offered. If we cannot attaine and reach to the former point,

[n] Pro. 27, 9.

[o] Pſal 141, 5.

[p] Exod. 23, 2.

[q] *Plutar. in the life of Fabius.*

Vſe. 4.

is an excellent grace of Gods spirit, to instruct and teach others wisedome; yet let vs follow the latter, & giue eare to the aduise of others when it is giuen vnto vs. For whosoeuer is contented to stoope downe to learne wisedom, is alwayes to be reputed a wise man. But hee that cannot giue, and yet will not take counsell when it is giuen; hee that neither can teach, nor will learne wisedome, may worthily bee esteemed and branded by all men with the name of a fool. If either we can go before others to shew them the way, or follow them that lead vs the way, wee shall not loose the reputation of wisedome. Hence it is, that *Salomon* deliuering heauenly precepts of true wisedome, [r] saith, *The way of a Foole is right in his owne eyes, but he that heareth counsell is wise.* Not onely he is wise that giueth counsell, but he that heareth it. The Wiseman speaketh not in these wordes, of the outward hearing of the eare, but of the inward hearing of the heart. For manie haue the bodily hearing, that want the spirituall. The externall vse of the sence cannot bee auaileable to make vs wise; so that we must heare with an earnest affection of the minde, and giue all diligence to follow the counsell that is giuen vs in the name of God. To this purpose hee [f] speaketh in another place, *Without counsell thoughts come to nought: but in the multitude of counsellors there is stedfastnesse.* When *Herod* had offered to giue to the daughter of *Herodias* (because in her dancing & daliance she pleased him) whatsoeuer she should aske euen to the halfe of his kingdome; [t] she being before instructed by her Mother, asked the heade of *Iohn Baptist* in a platter: and from this cruelliſh counsell followed abhominable murther. When *Rehoboam* followed the rash counsell of his yong [u] counsellors that had beene brought vp with him, who perswaded him to make the grieuous yoake of his Father more grieuous: this turned to the ruine and renting away of the greater part of his kingdome.

r Prou 12, 15.

f Prou. 15, 22.

t Math. 14, 8.

u 1 Kin. 12, 14

So then, let vs not be ashamed to follow the counsell of such as are discreet and godly. Neither is it greatly materiall

teriall, who they be that giue vs good counsell, whether our superiors, our equals, or our inferiours. For we must not waigh so much who is the counsellor, as what is the counsell: nor who is the aduiser, as what is the aduice. If it be good and godly, thinke thou that the Holy-Ghost speaketh, and receiue it as proceeding from the comforter. If it be euill, reiect it, as comming from the Tempter. *Moses* was a wise Gouernour of the people, and a worthy Prophet of God, [x] like vnto whome arose not a Prophet in *Israell*, whom the Lord knew face to face, yet he thought it no shame or reproach vnto him to be directed and aduised by *Iethro* his Father in law (a man farre inferiour vnto him in honour and estimation) in hearing the [y] causes and controuersies that arose among the people, who saide: *Hear now my voice, I will giue thee counsel, & God shall be with thee.* When *Naaman* the *Syrian* came into the land of *Israell* to be cured of his leprosie, and the prophet bad him, *Go wash himselfe seauen times in Iordan*, he turned away in disdaine and displeasure; and if hee had not hearkened to the aduise of his owne seruants, who modestly saide vnto him, [z] *Father, if the Prophet had commanded thee a great thing, wouldest thou not haue done it? How much rather then, when he saith to thee, Wash and be cleane? hee had departed a Leaper as he came.* The like wee see in *Dauid*, who receiuing reproachfull wordes for the good deedes that he performed, and a churlish aunswere for the kindnesse which he expected, was fully in his fury bent & determined to haue been reuenged on *Nabal* and his whole house for that iniury, but by the aduise and counsell of wise *Abigail*, inferiour to him in regard of his sex and condition, he was stayed from that enterprise: [a] so that hee saide, *Blessed be the Lorde God of Israel who sent thee this day, blessed be thy counsell, and blessed be thou which hast kept me this day from comming to shed bloud.* So then, wee are not to despise the counsell of those that are put in subiection vnder our feete. The childe is sometimes made able to aduise his Father; the seruant may sometimes see more then his

[x] Deut. 34,10.

[y] Exod. 18,19

[z] 2 King. 5,13

[a] 1 Sam. 25,33

his Maiſter: the wife may ſometimes giue good counſel to her husband: & it is no diſpraiſe or diſparagement for them to hearken to their Inferiours, but they ought to receiue it, as a meſſage brought vnto them from GOD; yea, if an enemy ſhoulde perſwade vs to that which is good, [y] wee ought to make this benefite and aduantage of him, as to hearken to our owne profite. This ſerueth to reproue all thoſe that beeing lifted vppe in a proude conceite of their owne Wiſedome (againſt whome the [z] Prophet *Eſay* denounceth an heauy woe) ſaying; *Woe vnto them, that are wiſe in their owne eyes, and prudent in their owne ſight, doe ſcorne and condemne that either themſelues or any other ſhoulde learne any thing of their Inferiours.* We ſee this, and heare it by lamentable experience in many men of a proude and prophane ſpirite in our dayes. For when the Wife, who ought to bee an helper vnto her Husbande, ſhall with modeſtie and meekeneſſe of Spirite, admoniſh him for the bettering of his eſtate, for the benefite of his wealth, for the comfort of his family, and for the profit of his owne ſoule, to forſake his euill company, to renounce his drunkenneſſe or other wickedneſſe wherein he delighteth, what is more common, then for his companions to ſay vnto him, Wilt thou bee ruled and gouerned by her? Wilt thou endure her to bee thy Maiſter? Wilt thou ſuffer her to crowe and to carpe ouer thee? And thus, while they thinke to become wiſe men, they ſhew themſelues Fooles. For are wee wiſer then our Father *Abraham*, who accounted it no reproofe or reproach vnto him, to obey the counſell of his wife, when ſhee perſwaded him to caſt out the bondewoman and her Sonne out of his houſe? No woman in Scripture (*a*) more renowned and commended for ſubiection and ſubmiſſion to her husband, yet ſhe gaue him good counſell to her great praiſe, and *Abraham* is commaunded to liſten vnto it; for God ſaide vnto him, [b] *In all that Sarah ſhall ſay vnto thee, heare her voice.* Away then with the pride and peeuiſhneſſe of all thoſe that take it as

[y] *Plutar. lib. qua rat. ex inimi emol. capias.*

[z] Eſai. 5, 21.

[a] 1 Pet. 3, 5.

[b] Gen. 21, 12

as a discredite vnto themselues, to bee put in minde of their dutie by others, and refuse all counsell, whereof themselues are not the Authors. Let vs put on the spirite of Humility, and decke our selues inwardly with lowlinesse of minde, to hearken to euery one that can direct vs in that which is good. On the other side, it behoueth vs to beware of euill counsell, and of euil counsellers, for they are the Instruments of the deuill, and lye in waight to entrappe vs. It is impossible to be free from these Sonnes of *Belial*, wee shall be assaulted by them, and therefore thou must bee so thoroughly prepared against them, that if thy Father that begate thee, or thy Mother that bare thee, or thy wife that lyeth in thy bosome, or thy friende that is as thine owne soule, [c] shall entice thee secretly or openly, to any impiety against thy holy Fayth or obedience, remember from what bitter roote it proceedeth, and say vnto him, as Christ did to *Peter*: *Come behinde me Satan.* For when *Peter* beganne to dissuade him from that great worke vnto which the Father had sanctified him, and sent him into the worlde, hee sayde vnto him, [d] *Gett hee behinde mee, Satan: thou art an offence vnto mee, because thou sauoureſt not the thinges that are of God, but the thinges that are of Men.* A notable example for vs all to follow, when wee are moued any way to dishonor God, and to wound our owne conscience by committing of sinne.

c Deut 13,6.

d Math. 16,23.

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15 *And he vttered his parable, and saide; Balaam the sonne of Beor hath sayde, and the Man whose eyes were opened, hath sayde.*

16 *He hath saide that heard the wordes of God, and hath the knowledge of the most high, and saw the vision of the almighty, and being in a trance had his eyes vncouered.*

17 *I see that, but not now; I behold it, but not neer: there shal come a Starre out of Iacob, and a Scepter shall rise out of Israell, and*

and shall smite the coasts of Moab, and shall destroy all them that are behind: me.

18 *And Edom shall be possessed, and Seir shalbe a possession to their enemies: for Israel shal do valiantly.*

19 *He also that shall haue Dominion, shall be of Iacob, & shal destroy the remnant of the Citty.*

20 *And when hee looked on Amalek, he vttered his parable and saide, Amalek was the first of the Nations, but his latter end shal come to destruction.*

21 *And he looked on the Kenites, and vttered his Parable, and sayde; Strong is thy dwelling place, and put thy Nest in the Rocke.*

22 *Neuerthelesse, the Kenite shall be spoiled, so long as Ashur shal hold them captiue.*

VVE haue shewed already, that the Prophesies of *Balaam* doe concerne either Israell, or such as were strangers from the Common-wealth of *Israell*. The Prophesie belonging to the *Israelites* hath beene alreadie handled. Now *Moses* proceedeth to set down other speciall Prophesies, which *Balaam* vttered concerning other particular Nations. For it pleased God to vse the meanes and ministery of this wicked man, to foretel the troubles and destruction that should come vpon them. The first of all those prophesies is against the *Moabites* and *Edomites*: the second, against the *Amalekites*: the third, against the *Kenites*. Against all these he prophesieth, and foreshweth the ruines of their seuerall States and Dominions.

Now, because all these were great and waighty matters, belonging to the subuersion, not of priuate persons or families, but of whole Countries and Kingdomes, he vseth that preface and introduction which he did before, to procure credite and authority to his prophesie, declaring that hee was inspired by the almighty to speake, of which wee haue spoken already in the beginning of this Chapter. Touching the Prophesie against the *Moabites* and

and *Edomites*, (*a*) which is the fourth in number, and the first of those that concerne other nations that were strangers from *Israel*, hee sheweth that the glory of the Israelites shalbe so great, their Dominion so large, their kingdome so mighty and magnificent, that it shall shake the *Moabites*, *Ammonites*, *Madianites*, and men of the East in pieces; yea, shall subdue *Edom*, and enter into their Cities and Countrey, as their owne possession. This shalbe the victorious conquest of the *Israelites*, whose glorye is expressed by the name of a Starre, and whose kingdome is vnderstood by the name of the *Scepter*, which is amplified in the beginning of the words, and proued in the end of them. It is amplified by the preuenting of an Obiection, which is wanting, and may be thus supplyed, When shall this be? Or is the time thereof neare, that it should be by and by looked for? The answere followeth, I see & plainly perceiue the certaine and vndoubted truth thereof, howbeit the season is not yet at hand: thou (O King) hast no cause to feare it, for it is not reserued for thy daies, but must be fulfilled after many generations. For *David* liued foure hundred yeare after the vttering and deliuering of this propheſy, in whom it was accomplished. Thus he comforteth the King, and declineth enuy against himselfe. He proueth and confirmeth his propheſie by the courage & valour of the *Israelites*, for they shall doe valiantly, and destroy the enemies that remaine.

a The 4. propheſy of Balaam.

Obiection.

Answere.

Now, in this propheſie thus propounded, wee are to obserue two thinges; first, the Interpretation of some thinges mentioned heerein, and then consider when it had his accomplishment and fulfilling, which is the soundest way to vnderstand a propheſie. The words that require Interpretation, are in the end of the seauenteenth Verse *It shall destroy all them that are behind me.* Some reade them thus, *Shall destroy all the sonnes of Sheth*: which they vnderstand, [b] that Christ shall conuert all Nations, and all mankinde to the Catholique Faith (for *Sheth* was the sonne of *Adam*, out of whose loynes the whole worlde sprang)

b *Lyra. in Numb. cap. 24. Feritis annot. in Num ch. 24.*

ſprang) which is a wreſted and farre-fet Interpretation. Others paſſe by it, [c] as if they ſaw it not, or as if it were a ſtranger to them, and they to it, and therefore wil claime no acquaintance of it: wherein wee may better praiſe their wiſedom then their knowledge, as thoſe, which had rather not ſhoote their arrow, then miſſe the marke, and ſtand ſtill, rather then goe out of the way. Others make theſe words all one [d] with the former, and vnderſtande them of the ſubuerſion of the Princes of *Moab*, which is without all ſap or ſence, and beſides they ſhould ſet that downe obſcurely and darkely, which before had bin expreſſed euidently & plainly: Or ſuppoſe that ſome Princes among them might be called by this name; which is, to wander without a guide, to ſaile without a compaſſe, and to coniecture without ground or warrant. Others, (among which ſome of the Iewes alſo are) take it [e] to be ſome town of the *Moabites*, which is heer ſpecialy threatned. Theſe Interpretations (to which wee might ioyne ſundry others) being meere immaginations without reaſon, or fond collections without truth, or new conceites without credit, are not to be receiued of vs, or approued by vs. So then, all things being duly conſidered, [f] we are rather to follow them, that vnderſtand the words appellatiuely, then properly, both becauſe ſuch as take them properly, run into[s] an vnproper and impertinent Interpretation, and alſo becauſe the word is ſo taken in other places of holy ſcripture, as *Eſai.* 24, 4. 2. *Sam.* 10, 4. in which places, the word [*Sheth*] both without any affixe, and with his affixe ioyned vnto it, [h] ſignifieth the hinder parts, which the Phyſitians by an honeſt and cleane terme, [i] do call the fundament, & the place that we ſit vpon. Wherefore, by this borrowed and vnpropper ſpeech, wee may gather, not vnproperly, that *Balaam* vnderſtoode thoſe people that were behinde him, or ſcituate at his hinder parts, hauing relation to the ſcituation of his bodie, as then it was placed. For when hee vttered this propheſie, he looked toward the Weſt, where he beheld the *Iſraelites*

[c] *Anal. Typ. in libros. hyſtor.*

[d] *Cal. har. in lib. Moſis.*

[e] *D. Chytr. enarrat. in Numer.*

[f] *Analy. Iun. in Num.*

[g] *Pelarg. comment. in lib. Num. cap.* 24.

[h] *Pagni. theſaur. ling. ſanct i Sedes, fundamentum, nates.*

lites pitching their tents beſide *Iordan* and *Iericho*, [k] as we ſaw before: ſo that turning his face toward the *Iſraelites*, the people of the Eaſt muſt of neceſsity be behinde him, the Eaſt and Weſt beeing two contrary poſitions of the Heauens, ſo that hee which turneth to the one, turneth from the other, and if the one bee before him, the other muſt needs be behinde him. So then, as he ſtood at that time, he might haue called the Iſraelites the children of his face or fore-parts, being then before him as he ſtood, as he doeth the *Ammonites*, *Midianites*, and other Eaſterlings the ſonnes of his backe parts, being then ſcituate behind him, whom afterwarde the Iſraelites ſubdued. Thus much touching the meaning of this hard place in this propheſie: touching the accompliſhment of this propheſie, it was fulfilled doubly; firſt, temporally, then ſpiritually; firſt, properly, then Typically. Temporally, it was begun in *Dauid*, [l] who ouercame the *Moabites*, and put them to tribute, and figuratiuely finiſhed in Chriſt, who is the true Day-ſtar ariſing in our harts, & the King of Kings, whoſe Scepter is a Scepter of righteouſneſſe, of whoſe kingdome ſhall be none end, [m] whoſe Dominion ſhall be from ſea to ſea, and from the riuer vnto the ende of the land. Hitherto of the fourth propheſie.

The next propheſie following, is againſt the *Amalekites*, [n] which is the fift in number, but the ſeconde that concerneth the Gentiles. For his eyes beeing caſt towarde them and their Countrey, hee pronounceth two thinges of them; the one paſt, the other to come, and yet one, the fore-runner and procurer of the other. They beganne to fall alreadie by the ſworde of the Iſraelites, [o] as *Moſes* hath declared: This word heere vttered, ſhall purſue them, and perſecute them vnto the death, vntill they be vtterly conſumed. God hath determined by an vnchangeable decree to haue Warre vvith *Amalek* for euer, and vtterlie to put out his remembrance from vnder Heauen. The *Amalekites* deſcended of the race of *Amalek*, the Nephew of *Eſau*, [p] as it is teſtifie d

[k] Num. 22, 1.

[l] 2 Sam. 8, 2.

[m] Pſal. 72, 8, and 60, 10.

[n] The 5. propheſy of Balaam.

[o] Exod. 17, 19

[p] Gen. 36, 12

testified in the book of *Genesis*. They were the beginning of the Nations that first vexed and assaulted the people of God after they were brought out of the land of *Egipt*, they were the first enemies that came out against them, to stop their way and passage toward the land of *Canaan*, & therefore they are commanded to haue warre with them, and to destroy them with the edge of the sword, [q] according to the word of the Lorde. *Remember what Amalek did vnto thee, by the way when ye came out of Egipt: how he met thee by the way, and smote the hindmost of you, all that were feeble behinde thee when thou wast faint and wearie, and hee feared not God: therefore, when the Lorde thy God hath giuen thee rest from all thine enemies round about, in the land which the lorde thy God giueth thee an inheritance to possesse it, then thou shalt put out the remembrance of Amalek from vnder heauen, forget it not.* The *Amalekites* at this time thought nothing lesse then of their destruction to come: yet the sentence of death is pronounced against them foure hundred yeare before, & they cannot escape the danger thereof. This was accomplished, partly in *Saule* [r] who put many of them to the mercy of the sword, partly & especially in Christ, whose glorious kingdome is the vtter ouerthrow and ruine of all the Reprobate. Thus much of the fift propheſy against the *Amalekites*, whose kingdome then flourished.

[q] Deut 25,17 18, 19.

[r] 1 Sam. 15,7

The sixt propheſy of *Balaam* is [s] against the *Kenites* their next neighbors, bordering vpon the *Amalekites*, of whom *Iethro* (the Father in law of *Moses*) came, [t] as appeareth in the Bookes of the *Iudges*, and of *Samuel*, which were part of the *Midianites*, by whom we may vnderstand the *Midianites* themselues, one member beeing put for the whole, one principall family beeing taken for the whole Nation. These are heere described, not only by their present estate, but also by their future condition. Their present estate was peaceable and prosperous, and seemed to promise a continuance of their glory, and is therefore compared to a sure Nest builded in a strong rocke, as in a place of greatest safety and defence. Touching their future

[s] The 6. propheſy of Balaam.

[t] Iudg. 1,16. 1 Sam. 15,6

ture condition, hee ſheweth, that notwithſtanding their ſecure dwelling, and quiet habitation, & that they were without feare of danger to be hurt of the people of God, who neuer diſturbed their peace, nor offred them wrong; yet in proceſſe of time, deſtruction likewiſe ſhould come vppon them, when once the fire of warre ſhoulde bee kindled, and breake in among them, [u] (to wit;) in part, when *Gideon* with three hundred men put to flight a great hoſt of them, but moſt eſpecially when the *Aſſyrians* and *Babylonians* carried them captiue out of their owne country. For when the *Aſſyrians* came vp with an army to waſt *Iudea*, and to carry away the *Iſraelites*, ranging ouer the land, raging with fire and ſword, [x] & waſting the neighbour-Nations, they ſpoiled the *Kenites* bordering vppon the *Iewes*, which doth verifie the common Prouerbs, It is ſome euill to be neere vnto euill. And againe, When thy Neighbors houſe is on fire, it is high time to looke vnto thine owne: and teacheth vs to eſteeme as our owne, the damage of our Neighbor, and to feare leaſt in the ruines of others, our deſtruction be conſpired. This calamitie and captiuity was brought vpon them by *Sancherib*, who comming to ſpoyle *Iſrael*, ſpoyled them: & as they were carried away out of their own countrey together, ſo they returne backe againe into their Countrey together, [y] as we read in the holy Hiſtory of the *Chronicles*. And thus as they taſted of the ſame miſery, ſo God made them partakers of the ſame mercy; as they were afflicted together, ſo alſo they were comforted together. Thus much of the method and meaning of theſe propheſies. The Doctrines ariſing from hence are to be conſidered, according to the ſeuerall propheſies: and firſt touching the firſt, againſt the *Moabites*.

[u] Iudg. 7, 22.

[x] Ier. 25, 9.

[y] 1 Chro. 2, 55

Verſe. 17. [*I ſee that, but not now; I behold it, but not neere; there ſhall come a ſtarre out of Iacob, &c.*] In this propheſie, *Balaam* foretelleth the future condition of the *Moabites*, declaring both that they ſhall be deſtroyed, & by whom. For God will raiſe out of the contemptible ſtocke of *Iacob*

cob, a bright Starre, that ſhall refreſh the Church with his ſweet influence, and giue them comfort againſt their enemies: This we ſhewed to be performed in the dayes of *Dauid* afterward, therfore he ſaith: *I ſee it, but not now; nor neere at hand.* This teacheth vs, [x] that ſomtimes God maketh the Church to flouriſh in this life. Howſoeuer God oftentimes bring trouble vpon his Church, and affliction vpon his people, yet at other times he giueth reſt and peace, and continueth their proſperity a long time. This truth receiueth plentifull confirmation out of the Booke of *Iudges*, it is the maine drift and ſcope of it, to ſhew how God in the miſeries thereof prouideth a remedy, [y] and giueth reſt round about from all their enemies. God ſometimes giueth them a time of breathing, and recouering their ſtrength, [z] and will not ſuffer the rod of the wicked alway to reſt on the lot of the righteous. We haue examples of this in the raigne of *Salomon*, *Iehoſophat*, *Hezekiah*, *Ioſiah*, and other godly Kinges, which were as ſtrong props and pillars in Gods houſe, and a ſure ſtay to the ſeruants of God in well doing: he gaue them an outward eſtate that floriſhed both in wealth and peace. This appeareth euidently in the book of *Eſter*, after he had deliuered them from the mouth of the Lyon, that gaped as it were, after his prey to deuoure them, [a] the Church proſpered, the head of *Mordecai* was exalted, comfortable Letters were publiſhed and ſent abroade for their ſafey, and vnto the Iewes came light, and ioy, gladneſſe, and honour. So the Prophet *Zachariah* propheſieng of their returne from captiuity, ſaith; [b] *That the ſtreetes of the Citty ſhall be full of Boyes and Girles playing in the ſtreets thereof.* The Booke of *Ioſua* is a notable Storehouſe of Gods mercy to his Church, [c] giuing them reſt from their enemies, as he had promiſed them, ſo that none were able to ſtand before them. And as he dealeth with his Church in generall, ſo he doth with his ſeruants in particular, as wee ſee in *Ioſeph*, *Moſes*, *Dauid*, and diuer others, [d] turning their mourning into ioy, looſing their ſack, and guiding them with

[x] *Doct.* 9. The church ſometimes hath reſt and glory.

[y] Iudg. 3, 11, 30, and 5, 31, and 8, 28.

[z] Pſal. 125, 3,

[a] Eſter. 8, 1, 16

[b] Zach 8, 5.

[c] Ioſh, 22, 4.

[d] Pſal, 30, 11

with gladnesse. All which consents of the word of God do shew, that howsoeuer God in his wisedome thinke it meete that his Church should sometimes lye vnder the crosse, and bee afflicted a long time, so that it dwelleth vpon them many yeares, and presseth them downe as an heauy burden, that they haue no time to breath, nor to swallow their spittle (as *Iob* speaketh) yet in due time he is not forgetfull of them, he buildeth them a sure house, he prouideth for their peace, and suffereth none of their enemies to arise against them.

Reason. 1. The Reasons of this dealing of the Lord are many and most euident. First, his eares are open to heare the cries of his children, hee seeth their miseries, and putteth all their teares in his bottle of remembrance. This is it which the Lorde declared vnto *Moses*, when hee called him to deliuer his people out of the thraldome and bondage of Egypt, [e] *I haue surely seene the trouble of my people which are in Egypt, and haue heard their cry, because of their Taskemaisters: for I knowe their sorrowes.* God hath made a couenant of peace with his people, and hath a sence of their miseries, and a feeling of their afflictions. There is a notable agreement and vnion betweene God and his children. They in their crosses and calamities cannot but sigh and mourn: and they cannot so soone vtter a grone, but by and by the Lord is touched with compassion. This is euidently recorded in the booke of *Exodus*, where it is saide, [f] *The children of Israel sighed for the bondage, and cried: and their cry for the bondage came vp vnto God.* The Prayers of the faithfull preuaile much with God, if they bee feruent. He vnderstandeth the words of their mouth, & the grones of the heart, and in his good time wil heare them graciously.

[e] Exod. 2, 7.

[f] Exod. 2, 23.

Reason, 2. Secondly, hee giueth vnto his Church oftentimes a sweete tast of earthly blessinges, to the end his people might haue all occasions and opportunities to serue him. If they should alwayes bear the yoke vpon their necks, & haue the heauy burden of affliction lying on their backes,

though they were strong in faith, and had their hope fixed in God, yet they would bee soone dismayed and discouraged, and ioyne with the wicked falling into the impieties of their persecutors. But God is [g] *The Sun and the shield of his Church, he will giue grace and glory vnto it, and with-holde nothing that is good from them that walke vprightly.* He will comfort and defend them in their dangers, he will exalt them to dignity after their distresses, least they should be too much daunted & discomforted. This is the reason [h] vsed by the Prophet, *The rod of the wicked shal not alwayes rest on the lot of the Righteous, least the righteous put foorth their hand vnto wickednesse.* Whether therefore, wee do consider, that the Prayers of the faithfull are graunted, or that GOD will not haue them discouraged in well dooing: in both respects we see the euidence of this trueth, that after troubles, God often graunteth rest and peace to his people.

[g] Psal. 84, 11.

[h] Psal. 125, 3.

Vse. 1. The Vses now are to bee marked and obserued of vs. First, acknowledge from hence with a sweet feeling, the infinite loue and compassion of God toward his people: he delighteth not to be alwaies chiding, & his anger endureth not for euer. He will not haue his Church to bee alwayes vnder the Crosse, but sendeth it some release: [i] *For hee endureth but a while in his anger, but in his fauor is life: weeping may abide at Euening, but ioy commeth in the morning.* Thus doth the Lorde giue notable encouragements and comforts vnto those that faithfully serue & rightly worshippe him, whereby he not only testifieth his owne loue towarde them, but allureth others by their example to trust in him, and daunteth all their enemies that hoped to haue seene their destruction. Such therefore, as are not mooued to confesse the loue of God vnto his Seruants, and see not his kindnesse towarde them, haue frozen hearts, and shew themselues vnwoorthy of so great mercie.

[i] Psal. 30, 5, 6

Vse. 2. Secondly, seeing hee prouideth so for his people, that he setteth them in peace, it sheweth vs that it is vnpossible

ble for all the Tyrants and enemies vnder heauen to prolong the time, for the further vexation of Gods people, when God hath determined the releaſe, and appointed the end of their troubles. All the creatures of God ſhall helpe them, and worke for them; yea, haſten the purpoſe and counſell of God. This appeared very notably in the deliuerance of Iſraell out of *Egipt*. When the time of foure hundered yeares (which God had appointed) were expired, albeit the King and his people had concluded to detaine them in bondage, they were by the ouerruling hande of God mooued to thruſt them out of the land, [k] yea, euen to hyre them at a great price to depart, giuing them Iewels of Siluer and Golde, and caſting vpon them the moſt precious things that were in their poſſeſsion, *Pharaoh* and his people forced them out of the Lande in haſt, and when they were hardened, to followe after them, and to bring them backe againe, the winde wrought for them, the ſea gaue them paſſage, and GOD that ruleth both winde and ſea drowned their enemies. The time of deliuerance was come, and who could hinder it, or deferre it? The like wee ſee in the bringing of this people out of captiuity and bondage in *Babylon*, nothing ſeemed more vnlikely or vnpoſſible to the Saintes themſelues, [l] for when the proclamation for the returne of the people was publiſhed, the wonderfulneſſe of the deliuerance ſeemed ſo great and incomprehenſible, that they coulde hardly perſwade themſelues of the trueth thereof, vntill they ſaw the Gentiles ſpeake of it, and helpe them forwarde with ayde towarde their Countrey.

[k] Exod. 12,33 and 14, 22.

[l] Pſal. 126, 1, 2

This ſerueth greatly to comfort, and cheare vppe the hearts of the faithfull, that ſeeing GOD will giue reſt vnto his beloued people, vaine are the practiſes of the enemies, although they bande themſelues together, as *Herod*, *Pontius Pilate*, and the high Prieſts did in the dayes of Chriſt, yet we haue aſſurance of deliuerance, they ſhal not alwayes preuaile, the people of God ſhall be preſer-

ued, and all ſhall worke for the beſt for their owne ſafety.

Vſe. 3. Thirdly, this muſt teach vs in the time of our diſtreſſes, while wee lye vnder the Croſſe to relye vppon GOD, whatſoeuer troubles and tentations ariſe, although we ſhould come vnto the gates of the graue, and paſſe by the doore of death, wee muſt lift vp our heades, knowing that our deliuerance draweth neere. This then ſerueth to worke patience in the ſeruants of GOD, and to teach vs to waite vppon him, vntill the time of reſt and refreſhing come from the preſence of God, for ſurely it will come, and cannot bee ſtayed or delayed, [m] as the Prophet *Habbakuk* teacheth, *The viſion is yet for an appointed time, but at the laſt it ſhall ſpeake, and not lye: though it tarrie, waite: for it ſhall ſurely come, and ſhall not ſtay.* So, when the Angell had limited the time of the deſolation of the holy people, and of the deliuerance of the Church, [n] *He pronounceth him bleſſed, that waiteth vntill that time.* And when the ſoules of them that were killed for the worde, and the Teſtimony which they had maintained, cryed with a loude voyce from vnder the Altar; *How long, Lord, which art holy and true! Dooeſt not thou iudge and auenge our bloude on them that dwell on the earth?* An anſweare was giuen vnto them, [o] *That they ſhould reſt for a little ſeaſon, vntill the number of their Brethren were fulfilled.*

[m] Hab. 2, 3.

[n] Dan. 12, 11 12.

[o] Reuel. 6, 10.

This the Prophet ſheweth to haue beene his practiſe, earneſtly waiting vppon the Lord for helpe and deliuerance out of all his daungers, [p] *I lift vppe mine eyes to thee, which dwelleſt in the heauens: Behold, euen as the eyes of ſeruants looke vnto the hande of their Maiſters, and as the eyes of a Mayde vnto the hande of her Miſtris, ſo our eyes waite vppon the Lorde our GOD, vntil he haue mercie vpon vs.* Great are our feares and troubles, and many bee our infirmities, it behooueth vs greatly therefore, to cleaue vnto the liuing God without ſeperation, and euermore continue our truſt in him, and to poure out our Meditaions and Prayers before him, vntill ſuch time as he graciouſ-

[p] Pſal. 123, 1, 2.

ly

ly looke vppon vs, and graunt our petitions; yea, it is our dutie whenſoeuer wee perceiue the time of our deliuerance to approach, or to be expired, or any ſignes and tokens thereof, as the ſprouting of the Figge-tree, to appeare and to be offered vnto vs from God: it is our dutie (I ſay) to raiſe vppe our faith, and to intreate God to bring his purpoſe to paſſe, and to make good the wordes of his owne mouth. When *Daniel* by reading the Prophets of God, knew that the number of years appointed for the deſolation of *Ieruſalem* was expired, [q] *He turned his face to the Lord with Prayer, in faſting, in weeping, in ſackcloath and aſhes.* [q] Dan. 9, 2.

Laſtly, it is the dutie of all ſuch as lye not vnder the Croſſe, to commend the common cauſe of their Brethren to God. Hath God giuen vs reſt on euery ſide? Do we liue in eaſe, ſitting vnder our Vines and Figge-trees, enioying peace and libertie vnder a gracious Prince? Doo wee enioy health and wealth, and taſt not of the bitter cuppe of affliction that others drinke of? It is required of vs not to forget the affliction of *Ioſeph*, but to be mindfull of the miſeries of other partes of the Church, and to haue ſuch a fellow-feeling of their ſorrowes, as that wee bee prouoked thereby, to call vpon God for them. This the Apoſtle vrgeth the Church of the *Corinthians* to thinke vpon, [r] 2. *Corinthians* 1. that they being partakers of the ſufferings of the Saints, may alſo bee partakers of the conſolation. This is a duty needfull to be learned & conſidered. We know not what troubles may fall vppon our ſelues. There is nothing that happeneth vnto any of our Bretheren, but it may fall vppon our owne heades. *Vſe.* 4. [r] 2 Cor. 1, 7.

Let vs therefore call vppon God for others, [ſ] and remember them that are in trouble, as if we were troubled with them, that ſo we may haue the benefit of other mens Prayers, and bee deliuered when we fal into troubles. It is therefore a duty that we owe to God & our Brethren, [ſ] Heb. 13, 2.

being touched with a reſpect of his commandement, and of their miſery. His commandement ſhould compel vs, their miſery ſhould moue vs not to bee forgetfull of their condition. And from hence we ſhould haue a double meditation. Firſt, it is our partes to praiſe the name of the Lord, when he giueth to our Brethren, or to vs, any ſhare of this outward proſperity, and manifeſteth his loue vnto vs, [t] by deliuering our ſoules from death, our eyes from teares, and our feete from falling. When hee cauſeth our houſes to be inhabited, our ſtreets to be repleniſhed, our Cities to be ſtored, & great concourſe of people to be aſſembled; it ſhould moue vs to render thankes to God, to pay our vowes in the preſence of all his people, and to craue the continuance of his goodneſſe vpon vs. This is it which the Prophet acknowledgeth. *Pſa.* 116. ſaying; [u] *What ſhall I render vnto the Lord for all his benefites toward me? I will take the cup of ſaluation, and call vpon the name of the Lord.* So the Prophet, ſetting downe the behauiour of the people, what it ſhall be, being deliuered from captiuity, ſheweth, that they ſhall ſay in that day, *O Lorde, I will praiſe thee, though thou waſt angry with me, thy wrath is turned away, and thou comfortedſt me. Behold, God is my ſtrength & ſong: he alſo is become my ſaluation.* Let this be our practiſe when we haue taſted of his mercy, and haue receiued any deliuerance from him, out of our afflictions.

t Pſal. 116, 8, 14.

u Pſal 116, 12 13.

x Eſai. 12, 1, 2.

Secondly, we ought from hence to conſider the peace and reſt that God hath reſerued for vs in the life to come. For, they are but a ſhaddow of that comfort which wee ſhall feele in the kingdome of heauen. This is it which the Apoſtle concludeth from the reſt in the Land of *Canaan*, that there remaineth a reſt for the people of GOD (to wit;) in the kingdom of heauen, *Heb.* 4, 9. For euen as the puniſhments and plagues that befall the vngodly, which the Lord raineth downe vpon their heades, are as the Meſſengers of death, and the forerunners of deſtruction, and giue vnto them a taſt of the pains and torments of hell: ſo the bleſſings [y] beſtowed vpon the godly, are

y Rom. 8, 23.

as

as the firſt fruits of al their comfort. The firſt fruits which the Iſraelites vnder the law offered to God, gaue hope & aſſurance vnto them to enioy the reſt of the encreaſe: ſo the faithfull, hauing a feeling of the gifts giuen vnto thē, and receiuing them as aſſured pledges and tokens of the fauour and loue of God toward them in this life, doe gather hope to haue the Heauenly inheritance in time to come. For if God be ſo gracious and mercifull vnto vs in theſe dayes of our pilgrimage, doubtleſſe hee hath reſerued greater mercies for vs in the life to come, when we ſhall poſſeſſe euerlaſting ioyes, which no man ſhall take from vs, [z] which neither the eye hath ſeene, nor the eare hath heard, nor the heart can conceiue, when wee ſhall really inherit that, which now by hope we waite for with much patience.

[z] 1 Cor. 2, 9.

Verſe. 18. [*A Starre ſhall come out of Iacob, and a Scepter ſhall riſe out of Iſrael, and ſhall ſmite the coaſts of Moab, and ſhall deſtroy all them that are behinde: and Edom ſhall be poſſeſſed, and Seir ſhall be a poſſeſſion to their enemies: for Iſrael ſhall do valiantly.*] We haue heard before, that the purpoſe of *Balak* and *Balaam* was to curſe the people of God: heere we ſee vpon whom the curſe lighteth and falleth. Wherin ſee how differing the wayes and thoughts of God are, from the purpoſes and pretences of men. The King of *Moab* intended a curſe againſt *Iſrael*, and a bleſſing vpon himſelfe: in both which he is diſappointed. For as *Balaam* before pronounced a bleſsing vpon *Iſrael*, ſo in this place he denounceth a curſe to come vpon *Moab*. When the King perceiued the continuance of *Balaams* bleſsings to follow *Iſrael*, [a] he bad him in choller and indignation neither bleſſe nor curſe; hee woulde haue taken it for a bleſsing, if *Balaam* would haue held his peace and ſayde nothing. But he cannot finde this nothing at his hands: For he proceedeth now to deliuer ſundry curſes againſt the *Moabites*, as before he had deliuered ſundry bleſſings to come vpon the *Iſraelites*. And heereby is notably verified the ſaying of the Prophet. *Pſal. 109. 17, 18. As he loued*

[a] Num. 23, 25

ued cursing, so shall it come to him: and as he loued not blessing, so shal it be farre from him: as hee cloathed himselfe with cursing like a raiment, so shall it come into his bowels like water, and like Oyle into his bones.

We haue heard already how these things were performed, when God raised vp *Dauid* out of the loynes of *Iacob*, who smote the Tabernacles of *Moab*, and made the Curtaines of *Edom* to tremble. But these things, howsoeuer temporally fulfilled in *Dauid* and *Salomon*, haue spiritually and for euer their accomplishment, and consummation in Christ Iesus, he is a King for euer, and hath an euerlasting kingdome, albeit not of this worlde. Therefore the Apostle saith, [b] *This man, after he had offered one Sacrifice for sinnes, sitteth for euer at the right hande of God, And from henceforth tarrieth, til his enemies bee made his footestoole.* He is the true starre that shineth to euerlasting life heere spoken of, and the Scepter of his kingdome is a scepter of righteousnesse, [c] *Hee shal be ruler in the midst of his enemies.* Hence it is that the Prophet *Malachi* calleth him the Sun of righteousnesse, the brightest of all the stars that shine in the firmament, and from which all the rest borrow and receiue their light, [d] when he saith, *Vnto you that feare my name shal the Sunne of righteousnesse arise, and health shalbe vnder his wings, &c.* Thus Christ speaketh of himselfe in many places, [e] *I am the light of the world, he that followeth me shal not walke in darkenesse, but haue that light of life.* Thus *Iohn* witnesseth, *This was that true light, which lighteth euerie man that commeth into the worlde.* So *Zachary* calleth him, [f] *The day-spring from on high that hath visited vs.* And the Apostle *Peter*, [g] *The Day-starre that ariseth in our hearts.* Likewise in the last Chapter of the Reuelation, [h] hee saith; *I am the roote and generation of Dauid, and the bright Morning starre.* Now, as he is the starre of *Iacob* to giue them light, so he is the King of *Iacob* to rule them, through whome they shall do valiantly, and be inabled to ouercome their enemies. Heereby we learne, [i] that the Church through Christ, hath victory ouer spirituall enemies. The elect in Christ

b Heb. 10, 12, 13.

c Psal. 110, 2, and 45, 6.

d Mal. 4, 2.

e Iohn 8, 12, and 1. 5, 9.

f Luke. 1, 78.

g 2 Pet. 1, 19

h Reuel. 22, 16 and 2, 28.

i *Doct.* 10. The Church shall triumph ouer all the enimies of their peace.

Chriſt, ſhall ſubdue and triumph ouer all the enemies of their peace and ſaluation, both wicked men and reprobate Angels; yea, ſhall in Chriſt haue power ouer all the world. This promiſe was made from the beginning vnto mankind, & vttered by the mouth of God,[k] *That the ſeede of the woman ſhould bruiſe the ſerpents head:* which belongeth both to Chriſt and vnto his members. For the ſoueraigne power of Chriſt is not giuen to the creature, but the fruit & benefit therof, is giuen to the elect, & that two waies: firſt, he maketh all his members partakers of part of his glory in heauen, wheras the whole world beſides lying in wickednes, is condemned in hel,[l] & therefore the Apoſtle ſaith, *we are raiſed vp togither, & made to ſit together in the heauenly places in Chriſt Ieſus.* And again, *the Saintes ſhal iudge the world: not giuing ſentence againſt the reprobate, but approuing the ſentence of Chriſt.* For as at the day of Aſſiſes, the Iudges being ſet to pronounce ſentence of condemnation againſt malefactors, hee is accompanied by the bench of Iuſtices, as by an honorable Senat of graue counſellours, who not only heare the giuing of ſentence, but are witneſſes & approuers of it; ſo, when Chriſt ſhal come as the Iudge of quick & dead, accompanied with thouſandes of his angels in power and great glory, the elect ſet at his right hand ſhal firſt receiue the ſentence of abſolution, & then being taken vp into the cloudes, ſhal ſit vppon the throne with Chriſt,[m] & there approue & allow of the iuſt condemnation of al the wicked. This is one great fruit & benefit of the power of Chriſt. Secondly, by this his power he inableth his ſeruants to ouercome in their owne perſons, the luſts of the world, the ſtrength of ſinne, the power of the deuill, the gates of hell, and all the enemies of their ſaluation.

This the Apoſtle toucheth. *Rom.* 16. ſaying; [n] *The God of peace ſhall tread Satan vnder your feet ſhortly.* So the Apoſtle *Iohn* noteth this prerogatiue of the faithfull, [o] *I write vnto you young men, becauſe ye are ſtrong, and the word of God abydeth in you, and ye haue ouercome that wicked one.* And in another

k Gen. 3, 15.

l Eph. 2, 6.

m 1 Cor. 6, 2.

n Rom. 16, 20

o 1 Iohn 2, 14, and 54.

other place, *All that is borne of God ouercommeth this world.* Likewiſe, in the Epiſtle written to the Church at *Thyatira*, Chriſt promiſeth to them that ouercome [o] and keepe his words to the end, *That he will giue them power ouer Nations, ſo that they ſhall rule them with a rodde of yron, and as the veſſels of a Potter they ſhalbe broken.* All theſe places of ſcripture beare witnes to this truth, that the faithful through the power of Chriſt ſhall preuaile ouer all their enemies, that would hinder their ſaluation.

[n] Reuel. 2, 36

Reaſon. 1.

The Reaſons that may be rendred, will yet farther open vnto vs this point, and ſerue to gaine our affections to the embracing of it. For firſt, they do it by a liuely faith in Chriſt name. The Apoſtle teacheth, that this is the victorie that ouercommeth the world, [o] euen our faith: *Who is he that ouercommeth the world, but hee which beleeueth that Ieſus Chriſt is the ſonne of God?* Great is the excellencie and force of faith, which leaneth and ſtayeth vppon him that is able to doe all things. *All things are poſsible to him* [p] *that beleeueth, ſaith Chriſt. Through him that ſtrengthneth me, I am able to do all things*, ſaith the Apoſtle. In all trials and tribulations, a ſound faith will miniſter vnto vs comfort and conſolation, and giue ſtrength to ſtand, an yſſue to eſcape: nay, victory to ouercome. Do we looſe temporall and tranſitory thinges? It ſaith, [q] *Thou haſt treaſure laid vp in heauen.* Do we beare the burden of pouerty? It teacheth that our father which is in heauen knoweth wherof we haue neede, and what we want. Do we ſuffer perſecution, and are we reuiled for righteouſneſſe ſake? It telleth vs, [r] that *ours is the kingdome of heauen, and great our reward ſhall be in the higheſt places.* Are wee at the point of death, and ready to go the way of all fleſh? It calleth to our remembrance, [ſ] *That whether we liue, wee liue vnto the Lord; or whether we die, we die vnto the Lord: whether we liue therefore, or die, we are the Lordes.* Thus by faith we ouercome all thinges, [t] *Yea, wee reſiſt the deuill beeing ſtedfaſt in faith, and beat backe his tentations.*

[o] 1 Iohn 5, 4, 5

[p] Mat. 11, 23 Phil. 4, 13.

[q] Math. 19, 21 Math. 6, 32.

[r] Math. 5, 10.

[ſ] Rom. 14, 8.

[t] 1 Pet. 5, 9.

Reaſon. 2.

Secondly, we ſhall not doubt of the victorie, or feare to

to be ouercome, ſeeing that howſoeuer he be ſtrong that ruleth in the world, yet he is ſtronger that ruleth in vs. True it is, the deuill goeth about like a roaring Lyon ſeeking whom he may deuoure, and walketh in the earth too and fro to take his pray: but the Lyon [u] of the Tribe of *Iuda*, that victorious Lyon, hath broken his kingdome, hath gloriouſly triumphed ouer him, and gotten the victory. This is that reaſon which the Apoſtle *Iohn* expreſſeth, declaring that he is in vs by whom we ouercome, [x] *Little children, ye are of God, and haue ouercome them: for greater is he that is in you, then he that is in this world.* Heere we ſee he comforteth the elect with a ſure hope of victorie, not through our own power, but through the power of God who is greater then all. It was a great comfort to *Eliſhaes* ſeruant, [y] to heare that they that were with them, were moe in number, then they that were againſt them: but this giueth greater aſſurance, that hee that ruleth in vs is greater then he that ruleth in the children of diſobedience, of whom Chriſt ſaith: [z] *My Father which gaue them me, is greater then all, and none is able to take them out of my fathers hand.*

[u] Reuel. 5, 5.

[x] 1 Iohn. 4, 4.

[y] 2 King. 6, 3. 16.

[z] Iohn 10, 29

Thirdly, we are partakers of his annointing, he is our head, and we his members: he is the roote, and wee are the branches, ſo that euery beleeuer may truely ſay, *I am Chriſts, and Chriſt is mine*, euen as the ſpouſe ſpeaketh in the ſong of *Salomon*, *I am welbeloued, and my welbeloued is mine, who feedeth among the Lillies.* It is a neere coniunction; nay, the neereſt coniunction that is, between Chriſt and his Church. The ſociety of Parents and children is great, of Maiſters and ſeruants as part of one Houſholde; likewiſe the ſociety of Bretheren, Siſters, and Kindred. The vnion & fellowſhip betweene man and wife is greater then theſe: yet the coniunction betweene Chriſt and his Church, exceedeth all other, and is preferred aboue all other ſocieties, whereby wee are made not onely the friends and Brethren of Chriſt, but wee (*a*) *are made one with him, and he with vs, we are become members of his body, & made*

Reaſon. 3.

Cant. 6, 2.

a Eph. 5, 30.

made fleſh of his fleſh, and bone of his bones. An Heauenly, an holy, a comfortable, and moſt ſweet fellowſhip. Hence
[b] 1 Iohn 2,20 it is that the Apoſtle ſaith, [b] *We haue an Oyntment from that holy one, and know all things neceſſary to eternall life.* As hee is the King and Prieſt of his Church, ſo he maketh vs ſpiritual Kings and Prieſts to God his father: ſo that his victorie and power (as we noted before) is communicated vnto vs, and being ingrafted into him is made ours. All which reaſons ſetting down the ſtrength of faith, apprehending Chriſt, the power of him that is in vs, and the partaking of his annointing, who annointeth vs with the Oyle of gladneſſe, do neceſſarily,& inuincibly conclude, that all the faithfull haue victory promiſed and giuen vnto them, ouer all the enemies of their ſoules,and ſhal ſee their deſire vpon theſe their enemies.

Vſe.1. The Vſes are now to be handled, as concluſions drawn out of this Doctrine. Firſt, this layeth before our eies,or rather before our harts,the great dignity of all true Chriſtians, they are victorious conquerors in Chriſt, and all the wicked are indeed, and ſhall be manifeſted at the laſt day to be their baſe vaſſals, and contemptible ſlaues; yea ſo is ſatan, hell, and death, all which ſhall be troden vnderfoot as dung and dirt in the ſtreetes. The godly, that haue Chriſt both dwelling and raigning in them,are with
[c] Pſal. 2,9. *Abraham* the true heires of the world,& ſhal with [c] *Chriſt their Captaine, breake the wicked into ſheards like a potters veſſel.* We ſee how men admire the proud and haughtie of the world,& eſteem the vngodly as the great *Magnificoes*,that may not bee contemned or controuled: the pooreſt and meaneſt ſaint of god, ſhal in time to come be their iudge, & ſit with Chriſt vpon the bench in glory,when they ſhal ſtand as their vaſſals at the bar,& be iudged as moſt wretched caitiffes and malefactors,& receiue their wages according to their workes.Then they ſhall ſay with horror of conſcience,we fooles thought their life madneſſe, and their end without honour, but now they are counted among the children of God,& haue their portion among his

his Saints! Hence it it, that the Apoſtle reproueth the *Corinthians* that abaſed and abuſed their dignitie, that did bring their cauſes to be tryed & iudged before the wicked, [f] *Do ye not know that the Saints ſhal iudge the world? If then the world ſhalbe iudged by you, are ye vnworthy to iudge the ſmalleſt matters? Know ye not, that we ſhall iudge the Angelles? how much more things that pertain to this life.* This is a great honor vouchſafed to the faithful: no earthly honor can be compared vnto it, all temporall glory hath not ſo much as a ſhew or ſhadow of it. On the other ſide, great ſhalbe the diſhonor and diſgrace, [g] the ſhame & contempt that ſhal be poured out vpon the vngodly. They haue heer the richesof the world, the pleaſures of this life, the praiſe of men; they are feared of ſome, and flattered of others, but when this glory ſhall paſſe away as the winde, and flie as an arrow that is ſhot at a marke, then they ſhalbe arraigned as euill doers, and euery ſeruant of God ſhall treade them vnder their feete. Then they ſhalbe ſeperated from the preſence of God. Then they ſhall ſee all the godlye whom they haue ſcorned and derided, receiued into the kingdom of heauen, & themſelues ſhut out of the doores. Then they ſhall haue the continuall fellowſhippe of the deuill, and of his Angels in hell fire, where ſhall be weeping and gnaſhing of teeth.

f 1 Cor. 6, 2, 3

g Dan. 12, 2.

Secondly, ſeeing wee are called in Chriſt to this high dignity, to partake with him of his victories: wee muſt all bee carefull to walke woorthy of ſo great a calling. Wee muſt bee as ſpirituall Kinges, to rule and beare ſway ouer our thoughtes, willes, and affections, ouermaiſtering them as much as may bee, proclaiming continuall Warre againſt our corrupt Natures, againſt the Deuill, and againſt the worlde. And verily, he that can beare rule ouer his owne heart, is a true [h] King indeed, and ſhall ſurely raigne for euermore with Chriſt in the life to come. He that hath beaten downe the kingdome of ſinne and Sathan, and receiued ſome meaſure of grace to raigne ouer himſelfe, hath performed

Vſe. 2.

h Reuel. 1, 6.

a greater, and more glorious worke, then hee that hath ſubdued a kingdome. For all theſe enemies of our ſaluation, be horrible and hideous Monſters, and fearfull Serpents. Their ſting is deadly, their poiſon is mortall. It is an hard labour to pull out their ſting, and take away their poiſon from them. But they which are carried away with the ſwinge of their corruptions, as with a violent ſtream, hauing blindneſſe and ignorance to raign in their minds, rebellion in their wils, and looſeneſſe in their whole life, are not ſpirituall Kinges, but baſe ſlaues and bond-men. The ſtrong [i] man Satan keepeth the hold of their hearts, and as Lord and King ſetteth vp his Scepter there. Wherfore (my Brethren) in reſpect of this our high calling, we muſt make conſcience of euery ſinne. Wee heard before, that we are made the Iudges of the world. It is a ſhame for a Iudge to be a Theefe, that ſitteth in Iudgement to be condemne a Theefe: ſo it is a ſhame for vs to bee giuen to wickedneſſe, that muſt Iudge the wicked worlde when the iuſt ſhall appeare. A Iudge muſt take heede of thoſe ſinnes in himſelfe, which hee muſt condemne in others, leaſt it be ſaide vnto him, [k] *Thou which teacheſt another, teacheſt thou not thy ſelfe?* This is that vſe which the Apoſtle maketh to the *Theſſalonians*, [l] after he had ſhewed that at the comming of the Lord Ieſus in might and mateſty, he would be glorious in his Saints, and made marueilous in them that beleeue, hee intreateth that GOD would make them to walke worthy of their calling. And ſurely, if we haue any the leaſt ſparke of grace, or any feeling of our naturall condition, when wee were the children of wrath, and the fire-brandes of hell, it coulde not but worke in vs a maruellous loue vnto God, a deſire to pleaſe him, and a delight to bring forth the fruits of righteouſneſſe.

i Luk. 11, 21.

k Rom. 2, 21, 22.

l 2 Theſ. 1, 10 11.

Vſe. 3. Thirdly, our victory in Chriſt offereth comfort vnto vs in all troubles, tentations, pouerty, and in death it ſelfe. Wee are to arme our ſelues with this power of Chriſt againſt all terrors and feares that ſeeke to diſmay vs. Wee are

are in Chriſt apointed Kings and Iudges ouer thoſe that trouble vs, conquerors ouer Sathan and death. Our feare then is already paſt, let vs lift vppe our heades, and be of good comfort. This is that which the Apoſtle is bolde to put vs in minde of, [m] *O Death, where is thy ſting! O Graue, where is thy victory! Now thankes be vnto God, who hath giuen vs the victory through our Lord Ieſus Chriſt.* We ſhal not need to feare the day of Iudgement, for then our redemption draweth neere. We ſhall not neede to be affraide of the comming of the Iudge, for he ſhall be our ſauiour. Howſoeuer therefore we ſeeme baſe vnto the worlde, and of vile account in the eyes of carnall men, whoſe portion is in this life, yet we are indeede aduanced into the higheſt honour about him, receiuing by our communion & fellowſhip with him, a communication of his kingly power and glory, to ſubdue vnder vs the deuill and his Angelles. For if we fight with him, and vnder his banner, wee cannot looſe the field, but ſhal be aſſured to raign with him. They then are deceiued, that thinke them the ſcum, and off-ſcouring of the world. This ſhould alſo perſwade all careleſſe and backward perſons to embrace true Religion, and giue it the chiefe ſeate in their hearts, foraſmuch as it maketh them of the veſſels of wrath, and vaſſals of ſathan, glorious kings, and triumphant conquerors ouer the powers of darkneſſe. Furthermore, it ſhould incourage the Miniſters of the Goſpell, and make them glad to labour in preaching the worde, and in winning ſoules vnto God, being ſet apart by Gods mercies to conſecrate men, Kings, and Prieſtes to him, which is a great priuiledge. For they haue mighty Weapons giuen them by their Captaine Chriſt, (to wit;) the power of his Spirit, and the vigor of his mighty word, which cauſeth them to preuaile. Therefore, the Lord ſaith by his Prophet *Hoſea,* [n] *I haue cut downe this people by the Prophets, and ſlain them by the words of my mouth.* And the Apoſtle teacheth, [o] *That the weapons of our warfare are not carnall, but mighty through God to caſt downe holds.* To conclude this vſe; ſeeing God hath

m 1 Cor 15, 56 57.

n Hoſ. 6, 5.

o 2 Cor. 10, 5 6.

hath thus aduanced vs, let not vs disgrace our selues, but maintaine our dignity, and adorne our profession, that we may finde comfort by it in our chasticements and afflictions.

[*A Starre shall come out of Iacob.*] We haue seene in the former Doctrine, the glory of the Church, that the people of God are set apart by Christ, to be spirituall Kings vnto God the father: a dignity giuen vnto them by him. Now, before we passe from this place, let vs consider of the Title that is giuen vnto Christ, where we see hee is compared to a Starre, and called, *A Star that shall come out of Iacob.* This Starre we haue shewed typically to signifie Christ, who is called the light of the world, the Sunne of righteousnesse, the morning Starre, the Day-spring from on high. He is called by this name, and described by this Title, P First, because he is the fountaine of all saluation and comfort; Secondly, to teach, that al men by nature walke in darknesse, and in the shadow of death; Thirdly, because hee will giue those that are his the light of knowledge in this life, and the light of perfect glorie in the life to come, by which they shall be as Starres of heauen, and shine in the firmament afterward. Heereby we learne, q that Christ Iesus is as the morning Starre vnto vs, bestowing vpon his people two excellent priuiledges and blessings; First, he riseth vp as a bright Starre in our hearts, casting from them the thicke clouds of blindnes, and taking away the darke mistes of ignorance, enlightning them with the true sauing knowledge of God, sufficient for saluation, begun heere in this life, but shall bee perfected in the life to come: Secondly, he will bestowe vpon vs the light of perfect glory in the kingdome of his Father, by the which we shall shine as the brightnesse of the firmament, and as the Starres for euer and euer. These are two vnspeakeable mercies, vnprizable, vnmatchable, to bee deliuered out of the kingdome of ignorance, and to be brought into the kingdome of light; to be glorified in heauen, and to bee made partakers of eternall life. So then,

P The reasons why Christ is called a starre.

q *Doct* 11. Christ Iesus is the day starre arising in our hearts.

then, we ſee by this compariſon, that by Chriſt we haue the light of vnderſtanding, and ſhall haue the glorie of immortality to know God euen as we are knowne. Touching the firſt clauſe, that he will manifeſt all the Miſteries of God vnto his Church, the Prophet *Ioel* foreteleth, [r] *That hee will poure out of his ſpirite vppon all fleſh, their Sonnes and Daughters ſhal propheſie, their olde men ſhal dreame dreames, and their young men ſhall ſee viſions, they ſhall bee all taught of God, and they ſhall know him from the leaſt to the greateſt.* So our Sauiour ſaith to his Diſciples, [s] *To you it is giuen to know the ſecrets of the kingdome of heauen.* Now (ſaith the [t] Apoſtle) *We ſee as in a glaſſe darkely, but then wee ſhall ſee face to face: Now I know in part, but then ſhal I know as I am knowne.* Touching the ſecond clauſe, that the faithfull ſhall receiue the light of perfect glory after this life, [u] the Prophet *Daniel* witneſſeth, *That they which be wiſe ſhal ſhine as the brightneſſe of the firmament, and they that turne many vnto righteouſneſſe, ſhall ſhine as the ſtarres for euer and euer.* The performance heereof is remembred, where thouſand thouſands out of euery nation, kindred, and tongue, praiſe the Lambe, for that he hath made them Kings and prieſts to raigne ouer the earth.

[r] Ioel. 2, 28.

[s] Math. 13, 11

[t] 1 Cor. 13, 12

[u] Dan. 12, 3.

The truth of all this will yet better appeare vnto vs, if we marke the Reaſons. Firſt, Chriſt hath receyued a fulneſſe of the ſpirit, & graces without meaſure, that they might flow vnto all his members, who receiue from him grace for grace, ſufficient for their places in the Church heere, & for their ſaluation afterwarde. *For, in him are hid* [x] *al the treaſures of wiſedome and knowledge, as a Fountaine that is without bottome, which can neuer be drawne drie.* Therefore the Euangeliſt ſaith, [y] *That of his fulneſſe wee all receiue, and grace for grace.* So then Chriſt is ful of heauenly graces, & ſpiritual giſts, that we might be annointed by him, & receiue our portion from him. For he obtained them, not to keep them to himſelfe, or to couer thē vnder a buſhel, but to beſtow them vpon his church. So long as he is [z] ful, we need not fear to be empty, ſo long as he is ſtored, we can-

Reaſon, 1.

[x] Col. 2, 3.

[y] Iohn 1, 16.

[z] Iohn 1, 14.

be destitute. If once we depart from him, it is in vaine to looke for one drop else where.

Reason, 2. Secondly, he hath obtained by Prayer of his Father, (who can deny him nothing) that from him we shoulde receiue the light of glory, because as he is ioyned to the father, & one with him, so we shalbe ioyned to him, & receiue of his glory. Heere we know in part, and propheſie

[2] 1 Cor, 13, 10 in part, and all good thinges are vnperfect: but [2] when *That which is perfect is come, that which is in part and vnperfect shall be done away: for as he being mediator betweene God & man. hath receiued of the Father, so shall we receiue of the Father being in him.* This he speaketh to his father, [a] *The glorie which thou gauest me, I haue giuen them, that they may be one as wee are one, I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent mee, and hast loued them, as thou hast loued me.* Christ is the bande or knot of the vnion betweene God and vs: for in him the Mediator, heauen and earth is as it were ioyned together, which otherwise could not be. So then, when hee shall appeare, wee shall appeare with him cloathed with his righteousnesse, and cloathed with his glorie, which hee also receiued to make vs partakers of.

[a] Iohn 17, 22. 23.

Reason. 3. Thirdly, such as keepe his workes, they loue Christ: and they that loue Christ, are beloued of him and of his Father, so that he will shew himselfe vnto them, & withhold no good thing from them. This Christ our Sauiour setteth downe, [b] *He that hath my Commaundements, and keepeth them, is he that loueth me; and he that loueth mee, shall bee loued of my father: and I will loue him, and will shew mine owne selfe vnto him.* Seeing therefore, Christ hath receyued giftes without measure, and receiued them to bestowe them, seeing he hath obtained for vs the communion of his glory; and lastly, seeing hee loueth those, and manifesteth himselfe vnto them that loue him, and keepe his commandements, we cannot doubt but he will enlighten vs with grace, and crowne vs with his glory: with his grace heere, with his glory hereafter.

[b] Iohn 14, 21.

The

The Vses of this title giuen to Christ, being called the starre of *Iacob* are diuers. First, this teacheth vs that they haue no property nor interest in this starre, either touching the light of sauing knowledge, or the brightnesse of heauenly glory, that liue in blindnesse and ignorance, that follow the workes of darkenesse, delight in sinfull pleasures, and lead a loose and leud life. If wee haue no light of Christ shining in our harts, and scattering the blackenesse of darkenesse from our soules, and yet looke to receiue any comfort or refreshing from him, when this Sun of righteousnesse shall appeare in glory, wee are vtterly deceiued, and shall be disappointed of our hope. Let vs not looke for any consolation from him, but wo & confusion of faces. This our Sauiour teacheth in the Gospell, [c] *This is the condemnation, that light came into the world, and men loued darkenesse rather then that light, because their deedes were euil.* It must needs be a strange darknesse that cannot bee driuen away by the beames of this bright shining. It must be a very grosse and wilfull blindnesse, where the continuall light of the Gospell proceeding from the louing face of Christ the Sun of righteousnesse hath wrought no knowledge nor profit in the wayes of godlinesse. The Apostle in this respect saith, [d] *If our Gospell bee hid, it is hid to them that are lost, in whom the God of this world hath blinded the minds, that is, of the Infidels, that the light of the glorious Gospel of Christ, which is the Image of God, should not shine vnto them.* Christ the Sun of righteousnesse hath appeared, and shined gloriously in this part of the earth; and yet (alas) how many are there starke blinde, and willingly blinde, euen vnder the Ministry of the most painfull seruantes of God, that labour in the Lords Vineyard, and spend their strength to giue light to others? If a man hearing the voice of a Trumpet, yet will stop his eares, or hauing the light of the day, yet will shut fast his eyes, [e] this is a wilfull ignorance, and a presumptuous sinne that shall encrease their iudgement and condemnation.

Vse. 1.

[c] Ioh. 3. 19.

[d] 2 Cor. 4. 3. 4

[e] 2 Pet. 3. 5.

This doth our Sauiour teach, [f] *If I had not come and spo-*

[f] Iohn 15. 22.

ken vnto them, they should not haue had sinne: but now haue they no cloake for their sinne. The Prophets propheſying of the times of the Goſpell, and of the people that ſhoulde beleeue in Christ, declare (as we noted before) that God would poure out his ſpirit vpon all fleſh, g that al ſhould be taught of God, that the earth ſhould bee full of the knowledge of the Lord, as the waters do couer the Sea. What ſhall we ſay of theſe thinges? The palpable ignorance and horrible blindneſſe which is ſeen in the world, ſheweth plainly, that we are not that people. The Prophet telleth vs what readineſſe and forwardneſſe ſhould be in men to come into Gods houſe for increaſe of knowledge, to bee inſtructed in his will, and to walke in his wayes, h that they ſhoulde ſay one to another; *Vppe, let vs goe and pray before the Lorde, let vs ſeeke the Lorde of Hoaſts, and I will go alſo.* Wee are farre from this zeale, and from encouraging one another in good thinges, and therefore the bleſſinges of God do ſtand farre from vs alſo. So then, wee ſee ſuch as liue in ignoraunce and ſinne, are darkeneſſe, and haue no Communion with Chriſt, for what fellowſhippe can there be betweene light and darkeneſſe?

g Eſai. 11, 9. and 2, 3.

h Zach. 8, 21

Vſe. 2. Secondly, wee muſt all haue a ſpeciall care that this Starre may riſe in our hearts, and that the Sunne of righteouſneſſe may reioyce & refreſh vs. Now, the right way to haue him with a gracious aſpect to ſhine vppon vs, is for vs to regard & giue heed to the leſſer lights, the candle lights, or ſtarre lights, which are fore-runners of this ſtarre, to wit; the light of the Prophets, of the Apoſtles, and other ſeruants of God, which are appointed to direct vs in the courſe of our life, and to point out vnto vs this light. So the Apoſtle ſaith, *Ye haue a ſure word of the Prophets, vnto the which ye ſhall do well to giue heed as vnto a light that ſhineth in darke places, vntill the day dawne, and the Day-ſtarre ariſe in your hearts.* And our Sauiour calleth his Diſciples the light of the worlde, and a Citty ſet vppon an hill. *Iohn Baptiſt* was a burning and a ſhining k candle.

i 2 Pet. 1, 19.

k Iohn 5, 35.

They

They that will not follow these lights, nor seeke to be guided by these starres, shall neuer feele the comfort of this starre of *Iacob*. So then, these places of the worlde, where these lesser lights haue no entertainment, or wher by the malice of the people they are remooued, or their lights put out, are most wretched & miserable. The people are said in the Prophet to haue walked in darkenesse, and to haue dwelled in the land of the shadow of death, before these lights shined on them. So long as *Israel* was without a preaching Priest-hood to deliuer vnto thē the law of God, [m] so long they were without God and his word. So long as they wanted these stewards of the lords house, to giue them their portion of meate in due season, they indured a greeuous famine of the soule, and perrished for want of food. It standeth vs therefore vppon to reioyce in these lights, and to be glad when these starres begin to shine among vs, they are the ioy and solace of the earth, howsoeuer they bee basely esteemed off in the world, and reproached [n] by them that loue darkenesse more then light, because their wayes are euill: for euery man that euill doeth, hateth the light, neither commeth to the light, least his deedes should be reproued; but hee that dooth truth commeth to the light, that his deedes might bee made manifest, that they are wrought according to God. The *Galathians* did so affect *Paule*, that they would haue [o] pulled out both their lights, (to wit;) their eies to do him good. But the practise of our times, and the lamentable experience of our daies, sheweth the contrary, men seeke by all waies and deuises they can to dim & darken these lights, by greeuing and vexing them, by disgracing and slandering them, by molesting & troubling of them, by discouraging and discountenancing of them, that so they might hinder the building of the lords house. If these men were asked the question, whether they would haue Christ shine in their hearts, and arise as a bright Starre, to scatter the cloudie Mistes of their vnbeleeuing mindes, no doubt they would answeare, it is

Esai. 9, 2. Math. 4, 13.

[m] 2 Chro. 15, 3

[n] Iohn 3, 20, 21.

[o] Gal. 4, 15.

their desire, and that they finde more vse of the light of Christ in their soules, then of the shining of the Sunne in the firmament: and yet so long as they doe not vse those meanes whereby the beames of this Starre of *Iacob* may shine vpon them, they make it manifest, they regard not the starre it selfe. And therefore let no man flatter himselfe, that he regardeth the Gospell, or Christ the bringer of the glad tydings of saluation, when they will not open their eares to the gospel preached, by such as Christ hath appointed ouer vs.

Vse. 3. Lastly, we must take heed we be not deceiued in iudging of this light. For many imagine they haue the light of this Sun of righteousnesse, and of this starre of *Iacob*, when they haue but a false light. True it is, Christ is in himselfe, and of himselfe alwayes a light, howsoeuer hee be receiued: albeit men shut their eyes, and will not see his brightnesse, yet remaineth he the light of the world. For the Sun shineth in the firmament, howsoeuer some are blind, and cannot see, and others might see, yet make themselues blinde. Therefore, the Prophet *Esay* saith; o *Arise, O Ierusalem, be bright, for thy light is come, and the glory of the Lord is risen vpon thee: thou shalt haue no more Sun to shine by day, neither shall the brightnesse of the Moone shine vnto thee: for the Lord shall be thine euerlasting light, & the dayes of thy sorrow shall be ended.* When the Sunne which is called the eye of the world, and is the light of the day, riseth vpon vs, and commeth toward vs, it doth quicken and reioyce vs, it causeth life and fruite to appear in those creatures, which seemed to be dead and dry before: so, if this Day-starre do truely arise vp in our hearts, it will not onely enlighten our vnderstanding, but so heare our frozen and dead hearts, as that it will put the life of righteousnesse into vs, and make vs to walke as children of light, that need not be ashamed who marke their steppes, and behold their wayes. Therefore the Apostle speaketh to euery one of vs; that p *considering the season, it is now time that we should arise from sleep, for now is our saluation neare then when*

o Esai. 60, 1, 2 19.

p Rom. 13, 11 12.

when we beleeued it: the night is paſt, and the day is at hand, let vs therefore caſt away the workes of darkeneſſe, and let vs put on the Armour of light, walking honeſtly as in the day, not in gluttony and drunkenneſſe, not in chambering and wantonneſſe, not in ſtrife and enuying. We haue heere a notable direction how to know whether this ſtarre be riſen vpon vs or not. If he haue wrought theſe effectes and fruites in vs, if by the bright beames of his ſpirite, and ſweete influence of his grace, he hath caſt out of our mindes the darke clouds of ignorance and blindneſſe, and cauſed vs to ſee what the acceptable will of God is, if he haue ſanctified vs by the Holy-ghoſt, whereby the kingdome of ſinne is euery day more and more ſuppreſſed, and we reformed according to the Image of God, to ſerue him in holineſſe and true righteouſneſſe; if theſe things be in ſome meaſure in vs, we may be well aſſured, that this ſtarre of *Iacob* hath ſhyned vpon vs. But if theſe things bee not wrought and effected in vs, but that we remaine ſtil in our ſinnes and ignorances, we haue no part in Chriſt, we haue no portion in this Sun of righteouſneſſe. He hath neuer entred into our hearts, his beames of grace and mercie haue neuer ſhined vpon vs, we are ſtill holden vnder the Dominion of darkneſſe, and in the condemnation of him who is the Prince of darkeneſſe, to wit; the deuill. Therefore, the Apoſtle q exhorteth all of vs. *Awake thou that ſleepeſt, and ſtand vp from the deade, and Chriſt ſhall giue thee light: walke circumſpectly, not as fooles, but as wiſe, redeeming the time, becauſe the daies are euil.* And the ſame r Apoſtle in another place, *If any man be in Chriſt, he is a new creature: if ye haue heard him, and haue beene taught by him, (f) Caſt off the olde man which is corrupt, and put on the new man which after God is created vnto righteouſneſſe and true holineſſe.* Let vs all remember this truth, and no more deceiue our owne ſoules in perſwading our ſelues to be in Chriſt, when as yet we neuer taſted of his ſpirit, nor were made partakers of his heauenly graces.

q Eph. 5, 14.

r 2 Cor. 5, 17

(f) Eph. 4, 21, 22

Verſe 20. [*And when he looked on Amalek, hee vttered his parable*

parable and saide, Amalek was the first of the Nations, &c.] Hitherto we haue spoken of the propheſie of *Balaam* againſt the *Moabites*: now followeth his propheſie againſt the *Amalekites* in theſe words, which is the firſt in number, and the ſecond among them that concerne the Heathen that were not of *Iſrael*: wherein we haue already ſeen in what ſence the *Amalekites* are called the firſt of the nations, not that ſimply they were firſt of all people, for they came of *Eſau*, t as *Moſes* witneſſeth, but becauſe they were the firſt that fought againſt *Iſrael*, after they were come out of the land of *Egipt*, and therefore ſhould bee themſelues deſtroyed. In ſetting down this practiſe of the *Amalekites*, u we find it warranted, that wars in the world haue been ancient among men. To gather armies, & to muſter men to battel, is no new deuiſe, but an olde and ancient practiſe among the ſons of men. In the 10. chap. of the booke of *Geneſis*, *Nimrod* began to be mighty vpon the earth, x and is ſaide to be a mighty hunter before the Lorde, the beginning of his kingdom was *Babel*. And in the 14. ch. we haue mention of two armies, one raiſed by *Chedor-Lomer* & his confederates, the other by the Kings of *Sodome* and *Gomorrha*; theſe rebelling, the other puniſhing their rebellion, between whom was a cruel battel fought. This we ſee in the ſonnes of *Iacob* raiſing a force y againſt the *Sichemites*, vnder the conduct of *Simeon* and *Leui*, who were the firebrands of warre, and the trumpets of ſedition, they came vpon them on a ſuddaine, and ſlew all the males among them, and after this violence offered vnto theſe perſons, they ſpoyled the Citty. We ſhall not need to ſtand further vpon this point, the Bookes of *Ioſhua* and of *Iudges*, the Bookes of the *Kings* and of the *Chronicles*, z together with lamentable experience of all ages & times, confirme this to haue beene a common practiſe among men of olde, to rayſe Warre one againſt another, and to trie their cauſes and quarrelles by the dint of the ſworde.

t Gen. 36, 16.

u *Doct.* 12. Warres are of great antiquity

x Gen. 10, 9, and 14, 1.

y Gen. 34, 25

z 1 Chro. 15, 5, 6.

Reaſon, 1: The Reaſons heereof are not harde to finde. For firſt, how-

howſoeuer men are carried headlong with rage and reuenge one againſt another, yet the deuill is the bellowes to kindle the coales, who was a murtherer and a manſlayer from the beginning, [a] as our Sauiour ſpeaketh vnto the Iewes, *Ye are of your Father the deuill, and the luſtes of your father ye will do, hee hath beene a murtherer from the beginning, and abode not in the truth, becauſe there is no truth in him.* This he declareth to the Church of the *Smyrnians*; [b] *That it ſhould come to paſſe, that the deuil ſhal caſt ſome of them into priſon:* and afterward it is ſaide, *The Dragon was wroth with the woman, and went and made war with the remnant of her ſeed which keepe the commaundements of God.* This is it that *Micaiah* ſpake to *Ahab*, [c] *Who ſhall entice Ahab that hee may go and fall at Ramoth Gilead? Then there came forth a ſpirite, and ſtood before the Lord, and ſaid, I will entice him.* Seeing then the deuill is the ſtirrer of diuiſion, and the kindler of contention betweene man and man, and betweene kingdome and kingdome, no maruell if waging of warre, and effuſion of bloud be deriued from him, as from the principall and chiefe cauſe.

[a] Iohn 8, 44.

[b] Reuel. 2, 10 and 12, 17.

[c] 1 King. 22, 20.

Secondly, ſinne is ſo vgly a monſter, that it hath ſeperated vs from God, and diſordered all the affections of men, and made them enuious, cruell, bloudie, couetous, ambitious, and treacherous, one againſt another. As great loue as among Wolues, as great mercie as among Lyons. This the Apoſtle ſetteth downe. *Titus. 3. Wee our ſelues alſo were in times paſt* [d] *vnwiſe, diſobedient, deceiued, ſeruing the luſtes and diuers pleaſures, liuing in malicioufneſſe and enuie, hatefull, and hating one another.* And to the verie ſelfe-ſame purpoſe the Apoſtle *Iames* ſpeaketh in the fourth chapter, *From whence are* [e] *Warres and contentions among you? Are they not hence, euen of your pleaſures that fight in your members?* By the law of creation wee were created to abide in a fellowſhippe with God, and in an vnion one with another. But when ſinne brake in, wee fell from God, and one from another, into all miſerie.

Reaſon. 2,

[d] Tit. 3, 3.

[e] Iam. 4, 1.

Thirdly

Reason 3.

Thirdly, the wise God disposeth all things by his prouidence, and turneth the actions of men to set foorth his owne glory, the glory of his mercy in preseruing of the good, and the glory of his Iustice in ouerthrowing of the vngodly. True it is, among all the works of men, nothing seemeth so vnbrideled and vnlimitted as warre: yet it is ordered and determined of God, so that not a Sparrowe falleth to the ground without the wil of our heauenly father. This is noted in the holy history touching the rough answere of *Rehoboam*, whereby the ten Tribes reuolted from the house of *Dauid*, and bloudy Warres continued betweene them, where it is saide, [d] *It was the ordinance of God, that the Lord might performe his saying which he had spoken by his Prophet.* So the people are prouoked [e] both to praise the Lord for the auenging of the cause of his seruants by destroying their enemies, and preseruing them aliue, [f] & to acknowledge his Iustice in ouerthrowing and consuming all their aduersaries, insomuch that there was no man able to withstand them. Seeing therefore the deuill tempteth, sinne disordereth, and God ouer-ruleth all things, making them serue to the setting forth of his own glory, wee may gather as a necessary consequent, that warre hath beene of olde and continued euen from the beginning.

d 2 Chro. 10, 15, and 11, 1.
e Iudg. 5, 2, 21
f Iosh. 1, 5. Num. 31, 1, 2

Vse. 1.

The Vses are now to be made of this doctrin. First, seeing wars carry an ancient stampe vpon them, that in all times man hath risen against man, Nation against nation, and kingdom against kingdom, and as mighty Hunters haue chased & pursued one another to death: let vs not maruel when we heare of wars, and of rumors of wars, nor be dismayed when we see preparation made, and forces leauied, when wee perceiue people in fury carried like wilde beasts one against another; these thinges shoulde not seeme strange vnto vs, neither neede wee to admyre them as the wonders of the world. Rather it behoueth vs to enter into this meditation, to consider that iniquity doth abound, [g] and that the charity of many waxeth cold.

g Math. 24, 7 12.

cold. For the more these stirres, tumults, and insurrections do encrease and gather strength, the more doth charity decay, and the fruites of loue languish and pine away among vs, and the more ought we to be prepared for the approaching of the second comming of Christ to iudgement. Then will he make an end of all diuision and contention that are now so rise and common in the world.

Vse. 2.

Secondly, seeing the mischiefe of war hath been from olde, not lately bred as a new birth, but the child of former times, say not the olde times are better then these, grow not wanton and weary of thinges present, to loath the blessings we do enioy, as the manner of many men is. We complain that we are fallen into euil times, we praise the dayes that are past, and consider not wee murmure against God, who hath made al things good, and gouerneth all things well. Such is the impatiency of men at the feeling of present calamities, that they are ready to break out into a mutiny & murmuring against him, vpon whom they lay the cause of heauy and harde times. The present state of things is greeuous, because present troubles are neerely felt, and former discommodities are forgotten long ago. This wee see notably expressed vnto vs in the example of the Israelites, whose present condition vvas loathed, and that past was desired: they cried out, the former times are better, would God we were againe in the land of *Egipt*, [h] where we sat by the flesh-pots, when we eate bread our bellies full: we remember the fish that we did eate for naught, the Cucumber, the Pepons, the Leekes, the Onyons, and the Garlicke. But they had forgotten the fiery furnace, and making of Bricke, they had forgotten the drowning of their Infants, and the harde Taskemaisters that were set ouer them, they remembred not their seruice and sore labour with all manner of burdens, and bondage, and cruelty, insomach that they vttered many sighes and groanes, and grew wearie of their liues. And thus it is with many of vs, though former times were more lamentable, yet the present are more loa-

h Exod. 16, 3. Num. 26. 3 & 11. 5, & 21, 5.

loathed. How many are there that commend the dayes already paſt, and magnifie the times of the fore-fathers: Then al things were cheape, then all things were plentifull, now all theſe are deare and hard to come by. Theſe are like thoſe Idolaters that *Ieremy* complaineth of in his propheſie, [i] that ſaide, *We will burne Incenſe to the Hoaſt of heauen, as we haue done, we and our fathers, for then had we plenty of vittailes, and were wel, and felt none euil: but ſince we left off to burne Incenſe to the heauenly bodies, and to powre out drinke-offerings vnto them, we haue had ſcarceneſſe of all things, & haue beene conſumed by the ſword, and by the famine.* Thus do many of the men of our times; they eſteeme Religion by the backe and belly, & meaſure the truth of God by the line of their own making, to wit; by feeding and filling of the body. But we muſt conſider, that plenty and dearth, war and peace, ſickeneſſe and health, are ſent of God, and acknowledge them to be his works, who is conſtrained for the abuſe of his bleſſings, and the contempt of his worde to take them from vs, and to ſcourge vs with his rods to bring vs to repentaunce. This is that vſe which *Salomon* teacheth in his *Eccleſiaſtes*, [k] *Be not thou of an haſtie ſpirit, to bee angry, for anger reſteth in the boſome of Fooles: Say not thou why is it that the former daies were better then theſe? For thou ſhouldeſt not enquire wiſely of this thing.* What ſins breake out in theſe laſt dayes, that were not in the former? were not hatred, malice, enuy, murther, debate, whoredome, adultery, Idolatry, ſedition, couetouſneſſe, pride, treaſon, and ſuch diueliſh practiſes & inuentions in all ages from the beginning? When *Adam* [l] had but two ſonnes born vnto him, was not one of them a murtherer? did not *Cain* hate his Brother and ſlay him? And did not his poſteritie fill vp the meaſure of their ſinnes, and make the earth to ſtinke with their vnſauoury workes of darkneſſe in the Noſtrils of God, that he was conſtrained to waſh them away with an vniuerſal floud? We muſt therefore ſearch into the true cauſes of euilles, and not falſely accuſe the times, but lay the fault vpon them that liue in the times.

i Ier. 44, 17, 18

k Eccl. 7, 11, 12

l Gen. 4, 8. 1 Iohn 3, 12.

If

If we would grow better, the times alſo woulde become much better. But ſo long as men maners are deformed, the times cannot bee reformed and amended. Thus then we ſee,[m] that the confuſion of warre hath beene of olde, and therefore they no better, ſo that it behoooueth vs to be contented with thoſe thinges which preſently we enioy, and not to breake out blaſphemouſly againſt God, and ignorantly againſt the times.

[m] *Polid Virg. de inuen. rer. lib. 2. cap. 10.*

Vſe. 3.

Laſtly, ſeeing the rage of men to ioyne in battell, and meete in hoſtile manner in the field hath beene of great antiquity, let vs all conſider, that as Warres haue beene of olde, ſo they may come againe wee knowe not howe ſoone. Though wee ſeeme now to liue ſecure without daunger of enemies, or feare of Warre, yet the miſeries of a cruell warre, and the looſeneſſe of a ſecure peace, may ſuddainely meete together. It ſtandeth vs in hande to giue God the praiſe, that hath ſent vs peace, and made vs in dwell in ſafety. How many of our Brethren do ſee, and haue ſeene many pittifull ſpectacles, and felt manie wofull miſchiefes this way? The butchering of men, the ryoting with Women, the ruinating of families and Noble houſes, and the vtter ſacking of Citties and Kingdomes? Let not vs promiſe to our ſelues any ſecurity, let vs not dreame of perpetuall peace and tranquility, and ſo lull our ſelues a ſleepe with deceitfull hope. There is nothing that hath bin, that may not bee againe. There is a time [n] to loue, and a time to hate, a time of warre, and a time of peace. If God ſend this ſcourge among vs, the Citties full of people are made ſolitary, being quickely waſted and made deſolate. Let vs bee thankefull to God for the daies of our peace, & pray to him to giue vs grace to vſe our peace aright, leaſt he draw the glittering ſword vpon vs. For if he bring [o] the ſword vpon a land, and ſay, *Sword go through the Land, and deſtroy both man and beaſt out of it* (as we, our fathers, and our poſterity, are at his commaundement) it is nothing for him to make hauocke among vs, and to worke out a plentifull deſolation.

[n] Eccl. 3, 8.

[o] Ezek. 14, 17

Amalek

[*Amalek was the first of the Nations, but his latter end shall come to destruction.*] Wee haue spoken already of the former part of these wordes touching the *Amalekites* inuading of Israel, and making warre against them, the Historie whereof we o read in the Booke of *Exodus*. Now we are to consider the latter part, wherein we may beholde the recompence of their worke, and how God retaileth the inuasion of his people. They sought to destroy Israel, themselues shall be brought to destruction. They drewe the sword, themselues are threatned to perrish with the sword. That which themselues worke, they are constrained to suffer at the hands of other: so that with the same that they do offend, they are punished. From hence wee learn, that God oftentimes plagueth men in those things and by those things wherein they haue sinned and offended. God auengeth and punisheth in the same kinde and measure as men prouoke him. We haue a notable example heereof in q *Adoni-bezek*, a proud, insolent, & bloudy minded man, he is serued as he serued others, hee had the thumbes of his hands, and of his feet cut off, as he had serued the seauenty Kings which he tooke in battell. This is it which *Samuel* saide to *Agag* one of the Kings of these *Amalekites* that now we speake of, r *As thy sword hath made women childlesse, so shall thy Mother be childlesse among other women, and so hee hewed him in pieces before the Lorde.* *David* defiled his Neighbors wife, the hand of God did so follow him, that his s owne wiues were defiled by his owne sonne in the sight of all Israel. We read how *Ahab* shedde *Nabothes* bloude to obtaine his Vineyard, which hee refused to sell vnto him, but the Prophet was sent vnto him with an heauy message, saying; t *Thus saith the Lorde, In the place where Dogs licked the bloude of Naboth, shal Dogs licke euen thy blood also:* and also of *Iezabell* the worker of al this mischiefe, spake the Lord, saying; *The dogs shal eate Iezabel by the wall of Izreel.* He slew *Nabothe* children, and his owne sonnes were slaine. He took possession of the vineyard, but he lost his owne kingdom. *The wicked man* (saith *David*

o Exod. 17, 16

p *Doct* 13. The Wicked are punished according as they offend.

q Iudg. 1, 6.

r 1 Sam. 15, 33

s 2 Sam. 12, 11

t 1 King. 21, 19 23.

Dauid in the Pſalmes) *hath made a pit, and digged it* u *for his Brother, and is fallen into it himſelfe, he prepared a ſword to kill his Neighbor, and it entred into his owne heart.* So the Prophet ſpeaking of *Babel* the auncient enemy of the Church, denounceth this iuſt retribution of God, x *Woe to thee that ſpoileſt, and waſt not ſpoiled: and doeſt wickedly, and they did not wickedly againſt thee: when thou ſhalt ceaſe to ſpoile, thou ſhalt be ſpoiled, when thou ſhalt make an end of dooing wickedly, they ſhall do wickedly againſt thee.* And this truth is verified, not onely by theſe examples, but by continuall experience. The extortioner and cruell dealing man is oftentimes in his poſterity y eaten out & conſumed by the extortioner. The Gamſter making game his delight, and his pleaſure his God, is ſnared in his owns wayes, ſo that gaming is his ruine. The Drunkard many times periſheth in his drunkennes, and is brought to an vntimely death, ſometimes by the immediate hand of God, ſometimes by Dropſies and other diſeaſes. The vniuſt and wrongfull dealer hath that which he deuoured, drawne out of his bowels, and is made by the hand of God to vomit it vp againe. The couetous man, that ioyneth houſe to houſe, and land to land, that heapeth vp liuing and riches by fraud and oppreſſion to his deſtruction, is made as a ſponge, which when it is full, and hath ſoaked vp what it can, is cruſhed and wrung out to nothing. The vncleane liuer, and filthy fornicator, hath his ſtrength conſumed, his ſubſtaunce waſted, his fleſh eaten, and the markes of his beaſtly vncleanneſſe ſet vppon him, by the reuenging hand of God to his perpetuall ſhame, infamy, reproach, and confuſion. The like we might ſay in all other ſinnes, God doth moſt commonly make euery mans ſinne his bane, his poiſon, his fall, his woe, his deſtruction and vtter ruine, z verifying that which *Salomon* ſpeaketh, *They ſhal eate the fruite of their owne way, and be filled with their owne deuiſes: hee that digs a pit ſhal fal therein, and he that rolleth a ſtone, it returns to him.*

u Pſal 7 15,15

x Eſai. 33, 1.

y Pſal, 109, 13

z Pro. 1, 31, & 26. 27

The Reaſons rendred of this Doctrine, will make it cleerely

Reaſon. 1.

cleerly appeare to vs to be an euident truth. For first, God is a iust God, he is the common Iudge, euen the Iudge of all the world, who hath said, *Vengeance is mine, I will repay*, and therefore his Iustice dooth effect it, and bring it to passe. This the Apostle declareth, [z] *It is a righteous thing with God to recompence tribulation to them that trouble you.* So the Prophet teacheth, (a) *That hee is of pure eyes, and cannot see euill, nor behold wickednesse to allow or approue it.*

z 2 Thes 1, 6.

a Hab. 1, 13.

Reason. 2. Secondly, it is most agreeable to the precise rule of equity, that there should bee a proportion betweene the sinne and the punnishment, that euery one should haue *Quid pro quo*, and drinke such as he hath brewed. GOD commaundeth it to the Magistrate, as a law in his proceedings, [b] that there should be an eye for an eye, a tooth for a tooth, hand should go for hand, foote for foot, burning for burning, wound for wound, stripe for stripe, and life for life. If God impose this vpon Magistrates, much more will he himselfe do it. He that requireth equitie in Iudges and Magistrates, will much more shew himselfe iust and equall. This is it which the Lord enioyneth touching spirituall *Babylon, Reward her (c) as she rewardeth you, and giue her double according to her workes: and in the cup that she hath filled to you, fil her double.* So in the sixteenth Chapter. *Lord thou art iust, because thou hast iudged these things, for they did shed the bloud of the Saintes and Prophets, and therefore hast thou giuen them blond to drinke, for they are worthy.* And in the thirteenth Chapter. *If any leade into captiuity, he shal go into captiuity: if any kill with a sword, hee must be killed by a sword.* So then, whether we consider the Iustice of God, or the rule of equity, we see that God punnisheth as man sinneth, he rewardeth according to the maner and measure of his offence.

b Exod. 21, 24

c Reuel. 18, 6, and 16, 5, 6, & 13, 10,

Vse. 1. The Vses follow to be considered. Will God thus repay and retaile? Then let euery one looke to haue his sin brought vpon his owne head, and to be rewarded fullie, according to his owne workes. The equity of this is acknowledged of *Iob*, [d] *If my heart haue beene deceiued by a woman,*

d Iob. 31, 9, 10

woman, or if I had laide wayte at the doore of my Neighbour, let my wife grinde to another, and let other men bow downe vpon her. The like we may ſay of all other ſinnes, looke not to eſcape the hand of God, but feare to commit ſinne beeing thus puniſhed. Haſt thou beene a bloudy beaſt? Looke for blood againe. Haſt thou been cruell? Cruelty and extortion ſhall both wring and waſt thee. He that ſmiteth with the ſword, ſhall periſh with the ſword: there ſhall be Iudgement mercileſſe, to them that are without mercy. On the other ſide, in doing good, and exerciſing loue to others, looke for loue and good from God and man. This made *Nehemiah* pray to God [e] to remember him in kindneſſe, according to al that he had done to his people. This made the Apoſtle craue mercy at the handes of the mercifull God [f] for *Oneſiphorus*, becauſe he ſhewed mercie to him, and refreſhed him in his neceſſity. The Widdow of *Sarepta*, ſuſtaining the Prophet, & releeuing him with part [g] of that poore pittance that was left her, receiued an ample recompence, during the time of the famine to her and her ſonne, being myraculouſly ſuſtained. *Obadiah* fed an hundred Prophets of the Lorde, and hid them in caues from the wrath of *Iezabel*, the Lord ſhewed mercy vnto him againe, ſo that hee was the firſt that had the Prophet directed vnto him to reueale the remouing of the preſent Iudgement from the land. So then, the conſideration of this dealing of God againſt ſinners, is a terror to the vngodly, teaching vs to auoide ſinne, and the daungerous ſociety of finfull men, leaſt partaking of their ſinnes, [h] we partake alſo with them in the punniſhment: & likewiſe ſerueth as a great comfort to the godly, aſſuring them to find the fruit of their loue, and to receiue mercy at his handes, who leaueth not a morſell of Bread, and a cup of colde water, giuen in faith out of an heart vnfaigned, vnrewarded.

e Neh. 5, 19.

f 2 Tim. 1, 16

g 1 King. 17, 14.

h Ier. 51, 6.

Secondly, ſeeing God recompenceth according to the ſin of man, it iuſtifyeth God in his actions, and prooueth that there is no iniquity with our God. This doth *Elihu* ſet downe vpon this conſideration, [i] *He will render vnto*

Vſe. 2.

i Iob. 34, 11, 12.

man according to his works, and cause euery one to finde according to his way. And certainly, God will not do wickedly, neither will the almighty peruert iudgement. So then, the Lord bringeth his iudgements in this manner to passe, that the mouth of the wicked shold be compelled to iustify God, and to condemne himselfe, when hee receiueth measure for measure, as he hath done. When *Iudah* had ouercome *Adonizebek*, and had cut off the thumbes of his hands & feete, he did acknowledge it to be iust, and that the hand of God had found him out, and repayed him [k] according to his deserts; for (saith hee) *Seauenty Kinges hauing the thumbes of their hands and of their feet cut off, gathered Breade vnder my Table: as I haue done, so God hath rewarded mee*; so they brought him to *Ierusalem*, and there he dyed. God suffereth them long to escape, and to run on in their euill actions, but in the end he repayeth them; and rather in their owne kind, then in another, that it might appeare to be his handy worke, and not a matter that fell out by chance or casualty vppon them. So doth the Church reioyce, that the Lord had done vnto them as they thought and intended to do vnto the Church.

k Iudg. 1, 7.

Vse. 3. Thirdly, seeing God hath promised to repay as men offend, we are in this respect and consideration, to waite for the performaunce of this promise, and to looke with faith and patience for the Iustice of God in recompencing and rewarding the wicked, with the like to fal vpon themselues wherwith they haue plagued his people. We see this duty performed by the seruants of God in the Prophet *Esay* before remembered: for hauing declared that the spoyler shall be spoyled, and the destroyer shall be destroyed, they say, [l] *O Lord haue mercy vpon vs, we haue waited for thee: be thou, which wast their arme in the morning, our helpe also in time of trouble.* To the same purpose speaketh the Church in the Psalme, [m] *O Daughter of Babell, worthy to be destroyed, blessed shall hee be that rewardeth thee as thou hast serued vs: blessed shall he be that taketh and dasheth thy children against the stones.* Let this duty be practised & performed

l Esai. 33, 2.

m Psal. 137, 8, 9.

formed of euery one of vs, although wee see the wicked proceede and go forward in his wickednesse, as if he had made a league with death, and a couenant with hell, yet it behoooueth vs to possesse our soules with patience, and albeit he spread himselfe like a greene Bay tree, yet in the end his leaues shal wither, his branches shalbe cut down, and his root shall rot; God will drawe him foorth in his good time vnto iudgement, and proportion his plagues and punishments according to his sinnes.

Lastly, this doctrine ought to warne vs to take heede that wee abuse not any of Gods blessings, or any of his creatures to any sinne or excesse, seeing God hath threatned to turne them to our curse and confusion; so that wherein soeuer hath beene our wickednesse, therein also shall bee our woe: our malice shall turne to our owne mischiefe, our vncleannesse shall fall out to be our owne vndoing. This the wise man teacheth, that because of the [n] *whoriſh woman, a man is brought to a morsel of bread, and such an one wil hunt for the precious life of a man.* So such as delight to follow drunkennesse, it turneth to their destruction, for the very creatures grone and trauel as it were in paine to be deliuered from this bondage of corruption, in which they are after a sort holden for a time, and do crie out vnto God for vengeance against them, according to the saying of *Salomon*, [o] *To whom is woe? to whom is sorrow? to whom is strife? to whom is murmuring? to whom are woundes without cause? and to whome is the redneſſe of the eyes? Euen to them that tarry long at the wine, to them that goe and seeke mixt Wine.* Wherefore, let vs vse the creatures of God aright, that they may be seruiceable and comfortable vnto vs, & that they may helpe to further and encrease our blessednesse, which they will do if they bee well vsed. This our Sauiour teacheth his Disciples, [p] *Blessed are your eyes, for they see! and your eares, for they heare.* Euery guift and creature of God that thou abusest, shall further thy condemnation, and bring vpon thy head his iust iudgment. Euery Instrument of thy body, and power of thy soule that

Vse. 4.

[n] Pro. 6, 26.

[o] Pro. 23, 29, 30.

[p] Math. 13, 16

thou haſt abuſed to ſinne, ſhall encreaſe thy woe and torment, as appeareth in the example of the rich man.

Verſe. 22. [*And he looked on the Kenites, and ſaide, Strong is thy dwelling place, and put thy Neſt in the rocke: neuertheleſſe, the Kenite ſhall be ſpoyled, &c.*] In theſe wordes going before, we heard of *Balaams* propheſie againſt the *Amalekites*. Heere *Moſes* ſetteth downe his propheſy againſt the *Kenites*, which is the ſixt in number, and the thirde among thoſe that are denounced againſt the vnbeleeuers, and Idolatrous Nations. Concerning the *Kenites*, wee haue ſpoken ſufficiently before, which were the poſterity of *Iethro*, the Father in law of *Moſes*, and theſe dwelled among the *Amalekites*, before they departed from them, as appeareth, 1. *Sam.* 15, 16. ſo that they obtained mercy, and were not deſtroyed, becauſe they ſhewed mercy vnto the children of *Iſrael*, when they came vp from *Egypt*. The ſcope of this Propheſie is to declare, that howſoeuer theſe *Kenites* thought they dwelled ſafely, and had their ſeate as it were a neſt made in a ſtrong rocke, that might be aſſaulted, but not ſubdued; beſieged, but not ouercome; yet, when they promiſed to themſelues the ſureſt peace, and greateſt ſecurity, deſtruction ſhould come ſodainly like a whirle winde, and carry them away. From hence we learne, [q] that the Iudgements of God vpon ſecure and ſinfull perſons, do many times come ſuddainly. Howſoeuer the Lord be a God of patience, and beareth with the veſſels of wrath, appointed to deſtruction, yet when men think themſelues free and farre from all daunger, Iudgement lighteth on them, encreaſed by the ſpeedines of the execution. This we ſee in ſundry examples of Gods proceedings againſt the vngodly. The *Egiptians* that purſued after the *Iſralites* to the midſt of the ſea, [r] *were ſuddenly drowned, the waters couered thē, their chariots failed thē, the Lord fought againſt thē.* Whiles *Belteſhazzer* made his feaſts, drank wine in al exceſſe, & praiſed his gods of gold & ſiluer, [ſ] at the ſame houre appeared fingers of a mans hand, writing on the plaiſter of the wal, fortelling his final confuſion, which

q *Doct.* 14. The Iudgements of God many times come ſuddenly

r Exod. 14, 26

ſ Dan. 5, 5, &c

which immediately after followed. When *Pharaoh* refused to let the people go, as God commanded, and *Moses* required of him, and had bin scourged by many plagues, he, his Princes, his people, and whole land, yet they hardened their hearts, and walked stubburnly against him: sodainly at midnight the Lord smote all the first borne in the land of *Egipt*, from the first borne of *Pharaoh*, that sate on his throne, vnto the first borne of the captiue that was in prison, and al the first borne of beasts. Thus Christ describeth his second comming, that it shall be suddaine, speedy, and at vnawares: u *As the dayes of Noah were, so likewise shal the comming of the son of man be: for as in the dayes before the flood, they did eate, drinke, plant, & thought not of the day of the Lords wrath; but when Noah was gone into the Arke, then the flood came:* So in *Lots* time, x *They were giuen to lust of the flesh, to pride of life, to fulnesse of Bread, to abundance of idlenesse, to contempt of the poore*; these were the chiefe and capitall sinnes of the *Sodomites*, others followed and accompanyed them, y and behold suddenly, the Lord rayned downe fire and brimstone from heauen, which was their portion, and consumed them. Such shall the comming of Christ to Iudgement bee, when men say, peace, peace; safety, safety, and thinke not of any danger; sodain destruction z *shall come vpon them as a theefe in the night, and as paine vpon a woman trauailing.* All which examples & testimonies serue distinctly, and directly to prooue, that Gods Iudgements fal vpon men many times before they bee aware, and when they thinke not of the day of wrath.

t Exod. 12, 29

u Matth. 24, 37

x Ezek. 16, 49

y Gen. 19, 24

z 1 Thes. 5, 2, 3

The Reasons for further confirmation of this truth do follow. For first, God is the mighty *Iehouah*, that knoweth all the wayes and works of his enemies, which labour in the fire, & conspire in vaine against God & his people. Howsoeuer the vngodly thinke him to bee weake and to want strength, or to bee farre from them, and not to see their dealings, yet by woful experience they shal find the power of his hand. This is the reason vrged by *Moses* in

Reason, 1.

[z] Exod. 15, 3. his ſong, [z] declaring that they ſanke as a ſtone, and were conſumed as ſtubble, he giueth this reaſon, *The Lorde is a man of warre, his name is Iehoua.* The world hath had many worthies and men of warre excelling in might, and glorious in victories, but the Lord paſſeth them al, whoſe name is eternall, & almighty, able to execute al his iudgements at his owne pleaſure. His power is not limited and ſtinted: there is no power on earth, but that which is receiued of him, who bringeth all his purpoſes to paſſe, and his counſels take effect.

Reaſon. 2. Secondly, the vngodly are of a dead heart, and deſpiſe the warning giuen vnto them of God: they haue no deſire or affection to any thing but the pleaſures and profits of this life. This is the reaſon, ([a]) why the floud was brought vpon the olde world, and wherefore deſtruction ſhall come vppon this olde world at the comming of Chriſt, becauſe albeit they were warned by the preaching of *Noah*, yet they were drowned in the delights of the fleſh, and neuer turned to the Lord till the floude came. Deadneſſe of heart, and contempt of the word are fearefull ſinnes in the former age, and in theſe times wherein we liue. Such men make but a mocke in their hearts of all that God promiſeth or threatneth; ſaying to themſelues, [b] where is the promiſe of his comming? & thereupon oppreſſe their Brethren, and rage againſt God and his people, vſe outragious and leud dealings, follow euery motion of ſinne, and breake out into all enormities. Seeing therefore, God is of great might, and vngodly men are of deade harts, in both reſpects, we may gather this truth, that Iudgements fall at a ſudain and vnlooked for vpon the heads of the vngodly.

[a] Math. 24.

[b] 2 Pet. 3.

Vſe. 1. The Vſes are in the next place to be handled. Firſt, ſeeing Gods iudgements are many times ſuddaine, and therefore fearefull, ſpeedily executed, and at hand out of hand, we may truely conclude, that they are bleſſed that thinke of the day of their reckoning, and of the time of the account that they muſt giue of their Stewardſhip, &

ſo

ſo prepare their garments, that they be not found naked. We ſee how men in daunger, as in a fire comming in the ſilence of the night, are glad to catch any thing to couer and hide themſelues: ſo muſt we be clothed with Chriſt, and put on his righteouſneſſe. Therefore our Sauiour ſaith, [c] *Who is a faithfull Steward and wiſe, whom the Mayſter ſhal make Ruler ouer his houſhold, to giue them their portion of meate in ſeaſon? Bleſſed is that ſeruant whom his Maiſter when he commeth ſhal finde ſo doing: for in the houre that ye thinke not will the ſonne of man come.* And to the ſame purpoſe he ſpeaketh in the *Reuelation* of *Iohn*, [d] *Beholds, I come as a Theefe, bleſſed is he that watcheth and keepeth his garments, leaſt he walke naked, and men ſee his filthineſſe.* There is no way for the vngodly to eſcape. When a Theefe, hauing a purpoſe to do a miſchiefe, commeth vppon an houſe in the night when all be aſleepe, and ſo taketh them vnprepared and vnprouided, being in bed, and deſtitute of all helpe, they cannot eſcape or ſhift themſelues out of the way. There can be no preuenting of this fearefull and ſuddaine deſtruction, by fore-ſeeing the appointed time, and by determining of the ſeaſon before hand, ſo as we may liue as wee liſt vntill that time: [e] *For as the lightning commeth out of the Eaſt, and is ſeene into the Weſt, ſo ſhal alſo the comming of the ſon of man be.* So then, we may ſee the bleſſed eſtate and condition of all ſuch as wiſely conſider the ſuddain comming of Gods Iudgements, and the falling of men into them as a Bird into a ſnare, being thereby made circumſpect & wiſe, to preuent a miſchiefe before they fall into it. On the other ſide, we may conclude, the curſed and wretched eſtate of all vngodly and wicked men, they are ſuddainly taken as in a net, and horribly conſumed. They fall into the pit, before they dreamed of any daunger. They feele their own miſery to be without redemption, before they woulde ſee it, to preuent it. Happy are they that ſee the plague comming, and do auoide it.

[c] Math. 24,44 46.

[d] Reuel. 16,15

[e] Math. 24,27

Secondly, ſeeing the wrath and vengeance of God are brought ſuddainly and without remedy vppon the vngodly, *Vſe. 2.*

godly, it is our dutie to awake out of ſinne, and to bee watchfull ouer our owne ſoules, we muſt not ſleepe in ſinne, nor giue our ſelues to ſecurity, but be carefull and circumſpect that we be not ſodenly ouertaken. We ought alwaies to be occupied in the workes of godlineſſe, and in the duties of our calling, to performe them as in the ſight of God, to the end, that being alwayes readie, we ſhould not feare his comming. This is the charge that Chriſt giueth vs, to bee alwaies ready, [f] *To haue our loynes girded, and our lights burning: that we may be alwaies accounted as children of the day, and of the light, that is of a blameleſſe conuerſation: Watch therefore, for you know not what houre your maiſter wil come: of this be ſure, that if the good man of the houſe knew at what watch the theefe would come, he would ſurely watch, and not ſuffer his houſe to be digged through.* To this purpoſe doth our Sauiour giue this exhortation, that ſeeing wee know not when the ſon of mã wil come, whither at Euen or midnight, at the Cocke crowing, or in the dawning, [g] *We ſhould watch carefully, and pray continually, leaſt the maiſter of the houſe come ſuddenly, and finde vs ſleeping; that we may bee counted worthy to eſcape all theſe things that ſhall come to paſſe, and that we may ſtand before the ſonne of man.* And that which Chriſt ſpeaketh of the end of the world, muſt bee conſidered of vs touching the end of our owne daies, and muſt teach vs ſo to number vp our times, that wee may apply our hearts vnto wiſedome, that we ſhould haue our loins girt, and as it were our ſtaues in our handes, that euerie houre we may looke for our Lords comming. The Lord would haue vs know his firſt comming, becauſe the knowledge thereof was profitable and neceſſary, [h] and therefore he reproueth the Iewes, that they knew not the time of their viſitation. But his ſecond comming hee hath hid from vs, as vnneceſſary and vnprofitable; nay, as dangerous and hurtfull vnto vs, leaſt we ſhould ſay with the euill ſeruant: My maiſter doth deferre his comming, and thereupon begin to ſmite our fellow-ſeruants, and to eat and drinke with the drunken: wheras the Maiſter of that ſeruant

f Matth. 24, 44 Luke. 12, 35.

g Mar. 13, 35 36, 37. Luke. 21, 36.

h Luk. 12, 45

ſeruant will come in a day when hee thinketh not, and at an houre when he is not ware of, and will cut him off, and giue him his portion with the vnbeleeuers. The ſeruant that knoweth not his Maiſters will, and prepareth not himſelfe, neither doth according to his will, ſhal be beaten with many ſtripes.

Laſtly, ſeeing Gods punniſhments fall vnlooked for, albeit he be patient, let vs not put off from day to day the time of our repentance. It is the exhortation of Chriſt to the Church at *Sardis*, i *Remember how thou haſt receiued and heard, hold faſt, and repent; if therefore thou wilt not watch, I will come on thee as a theefe, and thou ſhalt not know what houre I will come vpon thee.* The Prophet denounceth a grieuous woe to all them k that put away the euill day, that continue ſtill in their wickedneſſe, and thinke that Gods plagues are not at hand. This is the Mother of many euils: when a man neuer conſidereth of the day of his death and diſſolution, and that the day of his appearing is neere, and the time of his anſwearing at hande, he regardeth not what iniuries hee offereth, hee committeth many greeuous ſinnes. So then, the conſideration of the ſuddainneſſe of Gods Iudgements affoordeth, a notable vſe againſt the drowzie ſecuritie and prophanenceſſe of thoſe that mocke and dally with repentaunce, as if it might bee obtained at their owne pleaſure. Theſe men thinke it a vaine thing to trouble themſelues that way, vntill they bee readie to dye, and lye at the verie laſt gaſpe. Theſe men regarde not how they liue, ſo they may haue time to call for pardon, and to cry, Lord haue mercy vppon mee. *But vnderſtand (ô yee fooliſh men,) that not euery one that ſaith, Lorde, Lorde, ſhall enter into the kingdome of heauen, but hee that doth the will of our Father which is in heauen.* l

Vſe. 3.

i Reuel. 3, 3.

k Amo. 6, 3.

l Matth. 7, 21.

The Iudgements of God are threatned to come vpon thee as a Theefe, and to ſweep thee away ſuddenly, thou knoweſt not whither thou ſhalt haue an hour or moment giuen thee to repent. Thou mayeſt bee ſmitten with ſuddaine

ſudden death. When thou riſeſt out of thy bedde, thou knoweſt not whether thou ſhalt lye down againe. When thou lyeſt down in thy bed, thou knoweſt not what may happen vnto thee before it bee day. Let God bee in our firſt thoughtes in the morning: let him bee in our laſt thoughts in the Euening. Let vs remember him riſing, and lying downe. Let vs call our ſelues to an account of our doings euery day, what euill wee haue done, what good we haue left vndone. Let vs continually commend our ſelues, our ſoules, our bodies, our goodes, our Brethren, into Gods handes (as a moſt faithfull keeper) by earneſt and faithfull prayer, and not go into our beds, as the dogge into his kennell, or the ſwine into his ſtye, or the Oxe vnto his ſtall. Boaſt not of to morrow, [m] for thou knoweſt not what a day may bring forth. Thy ſelfe may be dead, thy houſe fired, thy goods ſpoyled, thy children deſtroyed, and a thouſand miſeries be multiplied vppon thee. And if thy daies bee prolonged, the longer thou continueſt in ſinne, the harder thou ſhalt finde it to repent. Thy hart is hardened by cuſtome and continuance. An olde ruinous houſe, the longer it is let run, the more labour, time, and charges it wil require in reedifying and repairing. An old diſeaſe is more hardly cured. The deeper a naile is driuen with the hammer, & the more blowes are giuen it, the harder it is to plucke out againe. He that will not be fit to day, ſhall finde himſelfe leſſe fit to morrow, and his heart euery day leſſe inclined then other to turne vnto God, and more and more hardened. Wherefore, let vs, while it is called to day, repent, and bee reconciled to God, that when his Iudgements come ſuddainely, the deſtroyer may paſſe ouer vs, and we remaine ſafe vnder the ſhadow of the Almighty.

[m] Prou. 27, 1.

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23 *Againe, he vttered his parable, and ſaid; Alas, who ſhall liue when God doth this?*

24 *The Ships alſo ſhal come from the coaſts of Chittim, and ſubdue*

ſubdue Aſſur, and ſhal ſubdue Eber, and he alſo ſhal come to deſtruction.

25 *Then Balaam roſe vp, and went, and returned to his place: and Balak alſo went his way.*

HItherto of the ſpecial propheſies belonging to ſeuerall people, both to the beleeuing *Iewes*, and vnbeleeuing *Gentiles*: for he hath ſpoken of the *Iſraelites*, *Moabites*, *Edomites*, *Amalekites*, and *Kenites*. Now, wee come to the [n] laſt of his Propheſies, appertaining ioyntly and generally to many people: wherein wee muſt conſider three thinges; Firſt, the entrance into it; Secondly, the propheſie it ſelfe; Thirdly, the concluſion of the Hiſtorie. The entrance into it, is not ſet downe ſimply and nakedly, but is garniſhed with an effectuall and rhetoricall exclamation; as it were with an earneſt admiration of the greatneſſe and horrour thereof, *Alas! who ſhall liue when God doth this?* As if he ſhould ſay, O how great and grieuous ſhall thoſe calamities be? The which albeit none of vs that are nowe aliue, ſhall liue to ſee or feele, yet they ſhall moſt certainely come to paſſe, and woe vnto them vpon whom they ſhall fall. The Propheſie it ſelfe followeth, ſetting downe exceeding Iudgements of God againſt great kingdomes and Monarchies of the *Aſſyrians* and *Gracians*. The former Iudgements were againſt particular Nations: theſe are againſt whole Empires. And firſt of all, whereas the *Chaldeans* vnder *Nimrod*, and the *Aſſyrians* vnder *Ninus*, vſurped Dominion ouer whole Countries and Kingdomes: hee ſheweth, that in proceſſe of time, ſhips ſhould come from the ſhore of *Chittim*, that is, the Nauy of the *Grecians*, and the army of the *Seleucians*, which ſhould ſubdue both the *Hebrewes* and the *Aſſyrians*. By *Chittim* in this place, hee meaneth *Cilicia*, (o) which deſcended of *Kittim* one of the poſteritie of *Iauan*, of whom we read in the booke of *Geneſis*. For *Alexander* the great ſetting out a fleet rigged and furniſhed, eſpecially

[n] The ſeuenth propheſy of Balaam.

(o) Gen. 10. 4. Eſay. 23. 1. Ier. 2. 10.

cially by them of *Cyprus*, which is now seuered from the continent of *Cilicia*, and after him the posterity of *Seleucus Nicanor*, wasted *Assyria*, *Iudea*, *Palestina*, and all *Syria*, with perpetuall inrodes and incursions which they made into them, and in the ende subiected them all to themselues. True it is, *Alexander* did rather prosecute his wars by land seruice, then by Sea: yet when the Ambassadors of *Tyre*, (an Iland [c] scituate in the Sea) hadde giuen him a mocke, trusting in the fortification of the place, [d] despising his Lande power, refusing to suffer him to enter into their Cittie, and esteeming themselues worthie rather to ioyne with him as friendes and confederates, then to become his Subiectes and vassals, hee was constrained before hee could do any thing against them, to send for his Shippes from *Cyprus*, whereby hee preuailed more against the *Tyrians*, then by the Peres & Moles that hee builded, as *Quintus Curtius* at large relateth, in his fourth Booke of the Noble actes of *Alexander*. This is it which *Balaam* spake of in this place. The *Assyrians* were vanquished by *Alexander*: the *Hebrewes* which came [e] of *Eber*, were oppressed and vexed by the posteritie of *Seleucus* descending from *Alexander*.

Likewise, when the *Gracians* had ruled their time, and had proudly borne themselues as conquerours of the world, arising of small beginnings, they also perished after a little time, as *Balaam* heere pronounced long before the euent thereof came, [f] and as *Daniel* afterwarde propheſied immediately before the accomplishment thereof, which was effected and brought to passe by the power and puissance of the *Romaines*, which serued them as they before had serued others, and tooke the Empyre and Monarchy from them, as they had taken it from others. Thus we see how all earthly thinges, euen the mightiest estates and greatest Dominions of largest circuit, are subiect to their times and seasons of reuolution, [g] so that in mortall felicities, there can bee no assurance nor perpetuity. For as it is an infallible propertie belon-

c Ezek. 28, 2.

d *Q. Curt. de reb. gest. Alex lib. 4.*

e Gen. 10, 21, and 11, 15, & 14, 13.

f Dan. 2, 34, 45.

g *Guicciard. hist. Ital. lib. 2*

belonging to all humaine thinges, chaunging with that ſwift and violent returne wherewith they did riſe to their exaltation and fulneſſe: ſo theſe great Princes and Potentates, theſe Kingdomes and Empyres riſing with their felicity into humours of pride and ſecurity, and forgetting in their greatneſſe, the great God of Heauen and earth, that did ſet them vp, and ſhewed that he was able to throw them downe (as appeareth moſt euidently in *Alexander*, [g] who would bee called the ſonne of *Iupiter*, and was content to ſuffer men to fall downe flat vpon the ground, and worſhip him:) theſe I ſay, ſaw the declination of their proſperity and great triumphes, thereby ſhewing themſelues more happy to get glorie, then able to keepe it. We ſee therefore in theſe examples, that all Monarchies haue their periods & points of continuance, as it were the center to which they tend, and in which after ſundry mutations and alterations they fullye are accompliſhed.

g Q. Curt. de reb. geſt. Alexan. lib. 4. & 6

Thus much of the Prophecies, both ſpeciall and generall: Now, in the laſt Verſe, *Moſes* handleth the euent both of theſe prophecies, and generally of the vvhole Hiſtorie: *Balaam roſe vppe, departed, and returned*, that is; hee went his way with a purpoſe and intent to returne vnto the place from whence he came, but he ſtayed among the *Midianites*, eirher to expect the yſſue and fruite of his counſell (among whom [h] alſo hee was ſlaine, as appeareth after in this booke) or being hyred of them to do ſome other exploit.

h Num 31, 8.

Thus *Balaam* the Sorcerer is defeated, the ſuperſtitious King is diſappointed, the people of God are eaſed of a deadly enemie; and laſtly, the exceeding mercie of GOD is commended to the Church, ouerturning the practiſes of the wicked, making good the wordes of his owne mouth, and cauſing the inuentions of his enemies to vaniſh into ſmoake, [i] according to the ſaying of *Moſes*, *Deuter.* 23, 5. *They hyred Balaam to curſe thee, neuertheleſſe the Lord thy God woulde not hearken vnto*

i Deut. 23, 5.

vnto him, but turned the curſe to a bleſſing vnto thee, becauſe the Lord thy God loued thee. And the Prophet *Micaiah* calleth vpon the people, [k] to conſider this kindneſſe of God toward them. *Chap. 6. O my people, remember now what Balak King of Moab had deuiſed, and what Balaam the ſonne of Beor anſweared him, that ye may know the righteouſneſſe of the Lorde.* Wee haue heard what great preparations were made, what charges the King defrayed to bring his purpoſe to paſſe, and yet preuaileth nothing againſt the *Iſraelites*: his onely refuge was patience, a cold comfort to reſt in: his onely reuenge was complaint, a weake Weapon to fight withall. Wee haue heard of *Balaams* comming to curſe the people, of his Diuinations, Sacrifices, and propheſies: his chiefeſt wages was the Kings wrath, a colde contentment; his higheſt honour whereto hee was aduanced, was to take his heeles & be gone, a poor preferment. Thus much of the order obſerued in theſe words.

[k] Mich. 6, 5.

Touching the Doctrines that ariſe from this diuiſion, we haue already handled at large ſuch as are heere offered to our conſiderations. When *Balaam*, ſpeaking of great afflictions that ſhall fall vpon ſundry places & people, ſaith; *That God ſhall do this*: [l] he teacheth that God is author of all chaſtenings and punniſhments, there is no euill in the Citty which he hath not done. Beſides, he declareth, that God raiſeth vp [m] one euill man to ſcourge another. Laſtly, he ſetteth downe the manner of Gods [n] puniſhments to be proportionable and anſwereable to the offences and dealings of men. God puniſheth in the ſame kinde as man ſinneth. They that tooke away the Empire from others, haue the Empire taken from themſelues. God dealt with them as they had dealt with others, and cauſed them to perriſh with the ſwoorde, that drew the ſword vppon others. Now, let vs proceede to the handling of other Doctrines, which may be gathered from hence.

[l] Chap. 21, 6.

[m] Chap. 21, 25

[n] Chap. 24, 20

Verſe 24. *The Shippes alſo ſhal come from the coaſtes of Chittim, and ſubdue Aſhur, and ſhall ſubdue Eber, and hee alſo*

ſhall

ſhall come to deſtruction.] In theſe words, as we haue declared in ſetting downe the method and meaning of them, *Balaam* propheſieth of the riſing & falling of great Princes and Empires. They had their heads lifted vp on high, and were aduanced vnto the greateſt honor, but ſuddenly they came tumbling downe, and all their glorie lay in the duſt. From hence we learne, that great men, & mighty Princes ſometimes in greateſt honour, ſuddenly decay and come to nothing, they are in a moment caſt downe, and left deſtitute when they little thinke of it, and come to great extremity. This we ſee verified often in fighting great battels, ſuch as not long afore were in great pomp, in the middeſt of their ſouldiers, men of might and great command, hauing ſtrong Armies, and many chariots, are ſuddenly brought lowe into great miſery, flye for their liues, and are glad of a poore harbor to ſaue their liues, p as we ſee in *Siſera*, in *Saneherib*, and ſundry others. Behold this in proud *Haman*, hee gloried in his fauour with the people, in his greatneſſe with the King, in his grace with the Queene, who bad none to the feaſt but the King and him: he repined, and was euen conſumed with enuie, to ſee one looke vpon him, and not do reuerence vnto him: but on the ſuddaine, q he loſt both honour and life, and was hanged himſelfe on the Gibbet which hee had ſet vp for *Mordecai*, that ſpake good for the King. This we ſee in *Agag* King of the *Amalekites*, he flouriſhed in his kingdome, and his people liued ſecurely in their Cities, but *Saule* came ſuddenly vppon them, ſlew the people, and tooke the King aliue. And when he thought the danger gone, he ſaide merily and pleaſantly, r *Truely the bitterneſſe of death is paſſed*, then did *Samuel* hew him in pieces before the Lord in *Gilgal*. This likewiſe appeareth in *Nebuchadnezzar*, whom *Daniel* compareth vnto a great and ſtrong tree, the height thereof reached vnto heauen, the ſight thereof to the ends of the earth, the boughes therof were faire, and the fruit thereof much, ſ it made a ſhadow vnder it for the beaſts of the field, and the foules of the heauen

o *Doct.* 15. Such as are in greateſt place of honour, many times fall ſuddenly.

p Iudg. 4, 16.

q Eſter. 7, 10.

r 1 Sam. 15, 32

ſ Dan. 4, 18, 19

uen dwelt in the boughes thereof, and all fleſh fed of it, who as he walked in the royall palace of *Babel*, and glori-ed in the worke of his owne hand, ſaying; *Is not this great Babel that I haue built for the houſe of the kingdome by the might of my power, and for the honour of my maieſty?* while the word was in the Kings mouth, this voice came down from hea-uen, *Thy kingdome is departed from thee:* So they droue him from men, they turned him out of his kingdome, they made him eate graſſe as Oxen, and his body was wet with the dew of heauen. This ſuddain alteration in a moment ſometimes befalleth the faithfull ſeruants of God. *Dauid* was made a great man in *Iſrael*, beloued of the Princes, honoured of the King, aduanced to be his ſonne in law, [t] of whom they ſang by courſe in their play, and ſayde, *Saule hath ſlaine his thouſand, and Dauid his ten thouſand*: but on a ſuddaine he was in exile among the wild Goats, and conſtrained to put his life in hazard in a ſtraunge Coun-trey. So *Iob* was one of the greateſt and richeſt men in all the Eaſt, who in the turning of an hande became one of the loweſt and pooreſt, ſo that they mocked and derided him, [u] whoſe Fathers he refuſed to ſet with the Dogges of his flockes; that is, with the meaneſt of his houſe. So then, we ſee it is an ordinary thing in all ages and times, to behold the ſuddain downfals of ſuch as haue had their ſeats lifted vp on high.

[t] 1 Sam. 18, 7.

[u] Iob 30, 1.

Reaſon, 1. Neither can we much maruaile at this chaunge of the places and eſtates of the ſonnes of men, confirmed vnto vs by all experience in the examples of *Pharaoh, Ahithophel, Saule, Siſera, Saneherib, Herod*, and of infinite others in the Actes and Monuments of the Church, ſeeing this falleth not out by chance or fortune, but is the Lords do-ing, and the worke of his right hande. This is the reaſon that *Iob* [x] expreſſeth, *Now I am their ſong, I am their com-mon talke, they abhorre me, and flee farre from me, and ſpare not to ſpit in my face, becauſe that God hath looſed my cord, and hum-bled me.* This *Hannah* in her ſong toucheth, [y] *The Lord ma-keth poore, and maketh rich, bringeth low, and exalteth: hee rai-*

[x] Iob. 30, 9, 10.

[y] 1 Sam. 2, 7, 8

ſeth

ſeth vp the poor out of the duſt, and lifteth vp the Begger from the dunghill, to ſet him among Princes, and to make them inherit the ſeat of glory: for the pillers of the earth are the Lords, and he hath ſet the world vpon them. Where we ſee the Lord lifteth vp, he pulleth and putteth down according to his owne will and pleaſure, who maketh the higheſt Tyde to haue the loweſt ebbe.

Secondly, as he worketh his owne will, ſo he wil humble and abaſe the ſonnes of men to make them knowe themſelues. We thinke our ſelues great men, we wil aſcend aboue the height of the clouds, and exalt our ſelues aboue the Starres, wee lift vp our hearts aboue our Brethren, and will bee like the moſt high: ſo that GOD is conſtrained to bring vs downe to the graue, and lay our honour in the duſt, that we may know wee are but men, whoſe life is but vanity and vexation of ſpirit. We ſhould neuer be humble and lowly in our own eyes, [y] vnleſſe we ſaw how *God caſteth downe the mighty from their ſeats, ſcatereth the proud in the immagination of their hearts, and ſendeth the rich away empty.* Sō then, whether we conſider the prouidence of God, who gouerneth all thinges, ſo that not a Sparrow falleth to the ground without his ordinance, or whether wee conſider that men muſt bee humbled in the feeling of their owne frailty, and in the ſight of their own weakneſſe; in both reſpects we learne, that all change of eſtates is of God, and that there is no aſſurance or certainty in any place how great ſoeuer it be.

Reaſon. 2.

[y] Luke. 1, 52, 53.

The Vſes follow to be obſerued. Firſt, from hence conſider and confeſſe the difference betweene earthly & heauenly honour, betweene the honour of men, and that which is of God. Earthly honor when it is at the higheſt can giue no aſſurance of continuance, nor miniſter peace of conſcience, nor ſatisfie with the benefite of contentment, becauſe it endureth but for a ſeaſon, but the honor which we ſhall enioy after this life with God, is like himſelf. He is vnchangeable and without ſhadow of turning, hee is conſtant and euer like himſelfe, ſo is the honour

Vſe. 1.

[a] Math. 6, 20

and glory which he hath reſerued for vs, [a] *It is laide vp as a treaſure in Heauen, where neither the moth nor canker corrupteth, and where theeues neither digge through nor ſteale.* We ſee what the fauour and frendſhip of men is, we ſee what the higheſt preferment is that men attaine vnto: both they and their aduancement fall as the Summer fruit, and their place knoweth them no more. But the honour which we ſhall finde in heauen, and inioy with the glorious Saints of God in the heauenly habitations, laſteth for euer, and there ſhall be no end thereof. What fooliſh men are wee therefore, and more then fooliſh, that ſo much admyre the vaine glory of the earth, and haue our eyes dazled with the deceitfull beauty of the dignities of this world, and do not conſider the ſtableneſſe of that glory reſerued for vs, which time ſhall not conſume, nor the enemy aboliſh. Hence it is, that the Apoſtle *Iohn* ſaith, (*a*) *Loue not the world, neither the things that are in the world: if any man loue the world, the loue of the father is not in him: and the world paſſeth away with the luſt thereof: but hee that fulfilleth the will of God abideth euer.* All earthly thinges laſt and endure, but for a ſeaſon, men are mortall, riches are vncertain, fauour is vanity, honour is changeable, treaſures are tranſitorie, pleaſures are mutable, profits are corruptible, friends are fading, and oftentimes turne to bee enemies: onely, the Treaſures of heauen, the fauour of God, the pleaſures of eternall glorie, the riches of the worlde to come are immortall, and neuer decay. *For all* [b] *fleſh is as graſſe, and all the glorie of man is as the Flower of the field, the graſſe withereth, and the flower fadeth, but the word of the Lord endureth for euer.* Thus wee ſee, that there is as great difference betweene earthly and heauenly honour, as is betweene heauen and earth.

[a] 1 Iohn 2, 15 17.

[b] 1 Pet. 1, 24.

Vſe. 2.

Secondly, wee muſt learne to vſe this world, as though wee vſed it not, and make it as the hand to helpe vs, and further vs towarde the Kingdome of heauen. The hande is made to ſerue vs, and not wee to ſerue it. Wee muſt learne to place the worlde vnder vs, not aboue vs: wee

muſt

muſt make it ſeruants to vs, not Lords ouer vs; we muſt teach it to obey, not ſuffer it to rule ouer vs, [c] as the Church is deſcribed to be cloathed with the Sunne, but hauing the Moone vnder her feete. For, ſeeing humane thinges are tranſitorie, mutable, and chaungeable, it ſtandeth vs vppon to haue our conuerſation in the Heauens, and to caſt the eyes of our minds toward the eſtate of glory, and the eternall happineſſe prepared fot vs. A pilgrim in a ſtraunge land, hath alwayes his eyes towarde his iourneyes end, and is greatly greeued when he wandereth out of his way. We are pilgrims in this world, and are farre from home, ſo that our hearts ſhould bee fully and wholly ſet on euerlaſting life, and bee grieued when we are hindered from the ſtraight way.

[c] Reuel. 12.

This is the exhortation of the Apoſtle to the *Corinthians*, [d] *This I ſay Brethren, becauſe the time is ſhort, hereafter that they which vſe this world, be as though they vſed it not, and they which buy as though they poſſeſſed not, for the faſhion of this world goeth away.* Many follow it with all greedineſſe, albeit it be full of vanity. But if we eſteeme of heauen, or regard the ſaluation of our ſoules, we ought to bee little affected to the things of this life, neuer ſetting our hearts vpon them, but deſiring to dwell in that houſe where we ſhall abide for euer. Many there are that liue long in this life, and haue beene many dayes vppon the face of the earth, who neuer thinke of the Kingdome of Heauen, nor dreame of another worlde, nor meditate of the life to come, vntill they lye at the laſt gaſpe, and are going the way of all fleſh: which is a moſt wofull and miſerable thing to conſider. Let vs not ſuffer Sathan thus to circumuent vs, and this preſent worlde to abuſe and bewitch vs: the Deuill is a deceiuer, the worlde is but a ſhaddowe, and hath no true and enduring ſubſtance in it. *Abraham* the Father of the faithfull, is commended by the Spirite of God, who beeing called of God, willingly obeyed to goe into the place [e] which afterwarde hee ſhould receiue for an inheritaunce, ſo that

[d] 1 Cor. 7, 29

[e] Heb. 11, 8.

hee departed from his Kindred and Fathers houſe, not knowing whether hee went, and by Faith hee abode in the Lande of *Canaan*, as in a ſtraunge Countrey, and as one that dwelt in Tents. A naturall man would thinke he had made a ſimple chaunge, and bee ready to condemne him for a Foole; but the Scripture giueth this reaſon, as the cauſe that mooued him, (to wit;) euerlaſting life, for he looked for a Citty, hauing a foundation, whoſe builder and maker is God. In compariſon heereof, let vs make little account of this tranſitorie life, or of any the vaine profits, pleaſures, or honours, that may be found in it.

Vſe. 3. Laſtly, ſeeing the eſtate of worldly things, & the condition of worldly men is ſoone changed, let it not grieue vs to ſee euill men exalted and ſet aloft: they holde their poſſeſſions and honour with the greateſt vncertaintie that can bee in their life time, and when they are taken from hence, they can carry nothing with them of all that they poſſeſſe. They are oftentimes depriued ſuddainely of all thinges they deſire, and do moſt of all delight in. Sometimes they are taken away from their goodes; ſometimes their goodes are taken away from them: and ſometimes, albeit neyther they be taken from their goodes, nor their goodes taken from them, yet God in his Iuſtice depriueth them of the comfortable vſe of them, while they doe enioy the poſſeſſion of them. This is the Vſe that the Prophet *Dauid* toucheth. *Pſalme* 49. declaring the vanitie and incertainty of mortal thinges, and the ſuddaine fall of all fleſh, he addeth, [f] *Wherefore ſhould I feare in the euill daies, when iniquity ſhall compaſſe me about as at mine heeles? Be not thou affraid when one is made rich, and when the glorie of his houſe is encreaſed, for he ſhall take nothing away when he dyeth, neither ſhall his pompe deſcend after him.* Wee haue knowne many by our owne obſeruation gone on a ſuddaine, that looked not for any change. We haue ſeene them ſet on high, and ſuddainly they haue come to nothing. Who is [g] ignoraunt that great Trees grow

[f] Pſal. 49, 5, 16

[g] Q. Curt. de reb. geſt. Alex. lib. 7.

grow till they be great, and then be plucked vp from the roote in a moment? It is a foolish thing for a man to climbe aloft, and not consider that the higher hee climbeth, the greater is his fall: to couet the fruite, and not consider the height of the Tree whereon it groweth: wee must take heede, least while wee labour to attaine vnto the top, we fall downe with the boughes which we doe embrace. All thinges are heere turned and tossed with vncertainties, and nothing continueth in one stay or state. There is nothing so sure, that is not in daunger of his Inferiour. The Lyon hath beene sometimes the foode of small beastes: and the rust doth consume the Iron. Let vs therefore like and looke after better things that doe continue: earthly thinges, although wee haue them in greatest aboundance, cannot saue vs in the day of daunger: let vs not trust in them, whose helpe is but vaine.

Verse. 25. [*Then Balaam rose vp, and went, and returned to his place.*] Heere is briefely the conclusion set down, as the euent and yssue, of all the deuises & purposes of *Balak* and *Balaam*, they rose vp and went their way, without doing any thing that they intended. And first touching *Balaam*, we haue often noted, that the marke which he aimed at, was his wages: yet see heere, how coueting an euil couetousnes, and thirsting after mony which he made his God, he is deceiued, and looseth his wages; yea, and his life too at the length, as appeareth [h] afterward in this Booke. Heerby we learne for our instruction, [i] that they which gape after vnlawfull gaine, & the deceitfull wages of wickednes, are oftentimes deceiued of that which they looke for, and find (contrary to their expectation) losse in stead of gain, and hindrance in stead of aduantage. This is confirmed vnto vs by sundry examples in the worde of God. Looke vpon the example of *Achan* recorded in the Booke of *Iosua*, hee thought to enrich himselfe by the wedge of Golde, and the *Babylonish* garment which hee had purloyned, contrary to the commandement of God,

h Num. 31, 8

i *Deut.* 16. Such as couet after an euill couetousnes are oftentimes deceiued.

who woulde haue all those destroyed, not conuerted to
[k] Iosh. 7, 25. the priuate profit of any, [k] but it fell out to his owne de-
struction and the destruction of those that belonged vn-
to him. The like Iudgement came vpon *Gehazi*, he tur-
ned after *Naaman*, and took of him a bribe to enrich him-
[l] 2 King 5, 27 selfe, [l] but the leprosie of *Naaman* did cleaue vnto him, so
that his losse was greater then his gaines. *Ahab* rose vp
[m] 1 King. 21, 16. and tooke possession [m] of *Naboths* Vineyard, which lay
commodiously for him; but withall hee purchased the
wrath of God, the destruction of his person, the ruine of
his house, the losse of his kingdome, the vndooing of all
his posterity. *Iudas* betrayed his Maister, and solde him
[n] Math 25, & 27. for thirty pence, he was carried after his couetousnesse, [n]
and shed Innocent bloud, euen the bloud of the imma-
culate Lambe of God: but how he was enriched heere-
by, the Euangelist declareth, when hee saw that Christ
was condemned, hee repented himselfe, and brought a-
gaine the thirty pieces of Siluer to the High-priestes and
Elders, saying; *I haue sinned, betraying the Innocent blonde.*
Heereunto accordeth *Salomon* in his Prouerbs, who saith;
[o] Prou. 15, 16 [o] *He that is greedy of gaine, troubleth his owne house, but hee*
that hateth gifts, shall liue. Where he teacheth, that such as
increase their riches by hooke and crooke, they care not
how, or gaine by wrongfull meanes, are the causes & oc-
casions of many euils in their estate and family. This ap-
[p] Luk. 12, 20 peareth also by that which was spoken [p] to the rich man
in the Gospell. *Luke. 12. Thou Foole, this night shall they take*
away thy soule from thee, and then whose shal all these be that thou
hast gathered together? All which places of Scripture serue
directly to proue, that such as are giuen to vnlawfull
gaine, and get the goodes of this life wrongfully, are of-
[q] Iude. 11. tentimes deceiued of their hope and [q] expectation, which
made the Apostle *Iude*, speaking of the matter that now
we haue in hand, to cal the hire that *Balaam* sought after,
The deceitfull wages of Balaam.

Reason. 1. The Reasons may easily be discerned of vs, if we con-
sider that God would haue his wisedome and Iustice to
appeare

appeare in croſsing their great carking and caring for theſe tranſitory things. This wee ſee in all the examples before alledged, of *Achan*, *Iudas*, of *Gehazi*, *Ahab*, and of the rich man. For God knoweth [r] *to deliuer the godly out of tentation, and to reſerue the vniuſt vnto the day of Iudgement vnder punſhment.* How can it be therefore, that ſuch as fill their houſes with the riches of iniquity, & with the ſpoils of the righteous ſhould proſper, & bring a bleſsing with them, when as God (which is the God of all righteouſneſſe and trueth) ſhall ſet himſelfe againſt them, and roote out the thinges which they haue wrongfully gotten?

[r] 2 Pet. 2, 9.

Secondly, euery ſinne is deceitfull, and profiteth nothing, whatſoeuer ſhew of profit & commodity it make. This is ſet forth vnto vs in the booke of *Iob*, [s] *I haue ſeene the fooliſh well rooted, and ſuddainly I curſed his habitation: his children ſhall be farre from ſaluation, and they ſhall be deſtroyed in the gate, and none ſhall deliuer them.* This is more largely handled afterward in the ſame Booke, [t] *When wickednesſe was ſweet in his mouth, and he hid it vnder his tongue, and fauoured it, and would not forſake it, but kept it cloſe in his mouth: then his Meate in his bowelles was turned, the gall of Aſpes was in the middeſt of him, he hath deuoured ſubſtance, and he ſhall vomit it, for God ſhall draw it out of his belly.* All ſinne to the naturall man is delightfull and pleaſant, hee findeth it ſweete to his taſt, but it is as ſweet meat that hath poiſon mingled and tempered with it. But as poiſon, though it be ſweet in the mouth, bringeth death and deſtruction with it when it entreth into the body: ſo is it with ſinne, it delighteth in the committing, but it biteth at the latter ending: for God turneth it to deſtruction. Therefore the Apoſtle ſaith, wee ſhould take heed we be not ſeduced and deceiued through the deceitfulneſſe of ſinne. So then, whether we conſider, that God wil euermore haue his wiſedome and Iuſtice appeare, in croſsing the greedy appetites of men, [u] and that all ſin is delightfull in ſhew, but deceitfull in deed: in both reſpects we are moued to embrace

Reaſon. 2,

[s] Iob. 5, 3, 4.

[t] Iob. 20, 12, 13.

[u] Heb. 3, 3.

embrace this as a certaine truth, that such as will be rich, fall into many tentations and snares, and into many foolish and noisome lustes, which drowne men in perdition and destruction.

Vse.1. The Vses are to be thought vpon, that we may apply the Doctrine to our selues. First, we see heere the common Prouerbe truely verified, That couetousnesse brings nothing home. So may it bee saide of all other sinnes, of prophanesse, of contempt of the worde, of abusing the name of God & his Sabaoths, of vncleanesse, of whoredome, of drunkennesse, and of all sinfull pleasures whatsoeuer, which naturall men make their happinesse and felicity; they may delight for a time, and please the carnall desires of naturall men, but they bring an heauie account and reckning in the end. So then, wee may say to all the men of this world, whose portion is in this life, as *Abner* saide in one case, * *Knowest thou not that it will be bitternesse in the latter end?* Wee heard how *Naboths* vineyard was an eye-sore to *Ahab*, and made him enter into vngodly courses and bloudy practises; he destroyed *Naboth* & his children, he seemed to haue made his title strong, & secured his estate: but what brought it in the end? the vtter ruine of his whole house. Euery man can say readily, when a man groweth prodigall and spendeth excessiuely, hee holdeth a right course, and taketh the ready way to bring all to naught, and to fall into decay; yea, is at the doore to be blowne out. But if he be straight and holde fast, if hee get carefully, and labour by all meanes by right or wrong, to encrease in wealth; hee taketh this to bee the pathway to thriftinesse, and the next course to growe in riches; and carnall men (that see nothing but with fleshly eies) are of the same iudgement. This is the common opinion, but it is false & wrongfull. For al such as giue themselues to fraude and oppression, that care not how they store their houses with aboundance, and thereby thinke that neither they nor their posterities shall want, doe exceedingly deceiue themselues, & offer the greatest wrõg

to

* 2 Sam. 2,26

to their children that can be. Such (as we heard out of *Salomon*) trouble their own houſes, and are the greateſt enemies to thoſe they wiſh the greateſt good vnto. To this purpoſe he ſpeaketh in another place, [y] *The treaſures of wickednes profit nothing, but righteouſnes deliuereth frō death.* This the prophet ſetteth down, [z] *Their houſes with their lands and wines ſhall bee turned vnto ſtraungers, for I will ſtretch out mine hand vpon the Inhabitants of the land ſaith the Lord: for from the leaſt of them, euen vnto the greateſt of them, euerie one is giuen vnto couetouſneſſe, and from the Prophet euen vnto the Prieſt they all deale falſely.* And in another place, (a) *Woe vnto him that buildeth his houſe by vnrighteouſneſſe, and his Chambers without equity, &c. Iehoiakim* is threatned, becauſe his eyes and his heart were onely vppon his Couetouſneſſe, to be caſt out without lamentation, and to bee buried as an Aſſe is buried, euen to be drawne without the gates of *Hieruſalem*. To this purpoſe commeth the ſentence of *Salomon*, recorded in the three and twenty Chapter of the Prouerbes, [b] *Trauaile not too much to bee rich, but ceaſe from thy wiſedome: wilt thou caſt thine eyes vpon it, which is nothing? For riches taketh her to her wings, and flyeth into the heauen.* Thus hee ſheweth the vanity and vnprofitableneſſe of riches, and that we ſhould not trauell to hoorde vppe heapes thereof to our owne confuſion, as many worldly minded men do.

y Prou. 10, 2.

z Ier. 6, 11, 12 13.

a Ier. 22, 13.

b Pro. 23, 4, 5

Secondly, it is our duty to walke plainly and ſincerely, to bee true *Iſraelites* indeede, in whome is no guile: ſo we haue hope of ſounde comfort in the workes of our handes, that wee ſhall take vppon vs whatſoeuer the ſucceſſe be. This is it which *Salomon* teacheth, (c) *Hee that walketh vprightly, walketh boldly, but hee that peruerteth his waies ſhall be known.* It is a gracious thing for a man alwaies to haue a good cauſe, and a good conſcience. Such a one feareth none euill, but aſſureth himſelfe of the protection of the Lorde. But ſuch as commit wickedneſſe without care or conſcience ſhalbe troubled with inward fears, and chaſtned with outward puniſhments. All men deſire to

Vſe. 2.

c Pro. 10, 9.

to auoide perils and dangers, to liue safely, and without feare of euill, but al men do not take the right course, nor vse the right meanes to attaine their end. None thinke themselues in greater safety, then such as giue themselues to craft and deceitfull dealing, to filthinesse and vncleannesse, to hypocrisie and dissimulation, and to all excesse of wickednesse. But these men wander wide out of the way, and know not the place where safety dwelleth. For none are further from safety and security then these are, [b] who when they shall say, *Peace and safety, then shal come vpon them suddaine destruction.* Looke vpon the examples of the old world drowned with the floude, of *Sodom* consumed with fire, of *Dathan* and *Abiram* couered and swallowed with the earth, of *Herod* smitten of the Angell, and sundry other wicked persons, who haue felt the truth of this, whose steppes if we follow, we must looke to feele their ends. It is hee that feareth God, and walketh vprightly, that is, bolde as a Lyon, and goeth safely in his wayes: he hath this comfort, which the other want, that God will keepe and defend him, that he will be his protector and deliuerer: and therefore in al assurance is able to say, [c] *Though I should walke through the valley of the shadow of death, I wil feare none euil.* Againe, *the Lord is my light and my saluation, whom shal I feare? The Lorde is the strength of my life, of whō shal I be affraide* for they know the infallible promise, *Cal vpon mee in the day of trouble, and I wil deliuer thee.* This serueth to reproue al such, as giue or receiue deceitfull wages, with a supposed assurance of good successe, when that which they go about, is against God and the rule of righteousnesse. Thus the High-priests dealt with *Iudas*, they gaue, and he tooke money, to betray into the hands of sinners, the Lord of life: but the curse of God fell vppon the one and the others. So the Elders tooke counsell, and offered [d] large mony to the souldiers to say, that the Disciples came by night and stole away the body of Iesus. But if we depend vpon God for his blessing, and would haue him to prosper vs in our enterprises, we must

b 1 Thes. 5. 3.

c Psal. 23, 4, & 27, 1, & 50, 15

d Math. 28, 12 13.

must not turne into these by-paths, but keepe the straight way that leadeth to life, which howsoeuer fewest enter into it, shall bring vs to eternall life.

Vse 3.

Lastly, seeing such are deceiued of their hope, that gape after vnlawfull gaine, let vs learne to auoide couetousnesse, and bee content with such thinges as God giueth and knoweth to bee necessary and sufficient for vs. This is it which the Apostle teacheth, g *Godlinesse is great gaine, if a man be content with that hee hath, for we brought nothing into the world, and it is certaine wee can carry nothing out: therefore when wee haue foode and raiment, let vs therewith be content.* This is the touch-stone to try our hearts whether we be couetous or not. Who is it, if he be demanded; nay conuinced to his face, will confesse hee is couetous? although he circumuent his Brother, and defraude him in buying and bargaining, though he long and lust after his Neighbors goods, though he liue by miserable fraud and oppression, though he grinde the faces of the poore, and care not how or which way he get, yet who is it, but will stiffely & stoutly deny that he is couetous? Seeing then, euery one is ashamed to bee accounted couetous, and no man will father that which he doth beget & bring forth, nor confesse that which all the world seeth he doth notoriously practise, let vs come to the rule, how wee may try him. The Workeman hath his Rule and square to try his worke. God hath left vs the leuell of the law, and hath set downe markes to examine and proue euery mans worke. The rule to try our affection is, h our contentednesse with our estate, and a quiet resting in that portion which God hath allotted vnto vs. Thou sayest, thou art not couetous, and thinkest thy selfe extreamly wronged, to be charged with so foule a crime: but art thou contentented with those things which thou hast? Doest thou beleeue the diuision of Gods gifts befallen to thee to be the best measure, and most profitable for thee; yea, all-sufficient vnto thee? Then thou art void of couetousnes: but if thou do not thinke thine owne portion sufficient, it

g 1 Tim. 6, 6, 8

h Phil. 4, 11.

Obiecton. it is certaine thou wilt be craning and coueting after an other mans. But (will ſome ſay) I am a poore man, and in poor eſtate, I haue little wealth, and great want, I haue ſmall meanes to liue, and many children to prouide for, how can I be content, or how can I think that I haue ſufficient? Anſwere. I anſwere, if thou feare God, and haue godlineſſe in thine hart, thou haſt enough, thou canſt not want that i Heb. 13, 4, 5 which is ſufficient. Thou haſt the promiſe of God, i that hee will not leaue thee, nor forſake thee. His worde is a k 1 Tim. 4, 8. ſufficient aſſurance for all thinges needfull. *Godlineſſe is* k *profitable vnto all thinges, which hath the promiſe of the life preſent, and of that which is to come.* God commandeth that our conuerſation ſhould be without couetouſneſſe. The rule to try our practiſe & obedience is, to be contented with our owne eſtate. The way and meanes to work in vs contentedneſſe, is godlineſſe: for it maketh a man contented with that he hath. So farre as a man is godly, ſo farre he is content with his outward condition. Let vs therefore labour to plant godlineſſe in our hearts, and to ſtore them with the true feare of God, which will bring with it contentedneſſe, and ſufficiency in euery eſtate.

[*And Balak alſo went his way.*] *Balak* and *Balaam* laide a plot to curſe the people of God, but they are diſappointed, and part company one from another. *Balaam* returned to his people, that is; he purpoſed to returne, for hee left *Balaam* with a full intent to go home, but he was ſtaied by the way, where he periſhed among the *Midianites*. *Balak*, hope failing him, he goeth his way, and nothing is done of the one or the other. This euent betweene them teacheth, l that the deuiſes of euill men come to nothing. God diſappointeth the policies and purpoſes of the vngodly intended againſt the Church: ſo that how cunningly ſoeuer they are contriued, he bloweth them away as duſt with the winde, and he melteth them as wax with the fire. Many reſt in vaine hope, and put confidence in deceitfull thinges. *Eſau* promiſed vnto himſelfe a time of his Fathers death, and of weeping for him, and then he

l *Doct.* 17. The deuiſes of euill men againſt the church come to nothing.

he would be auenged for the [m] byrth-right and blesſing of his Brother, but his expectation was made fruſtrate, & the bleſsing tooke place. The *Egiptians* had a purpoſe to kill all the males of the *Iſraelites*, that all hope of yſſue from them might decay, [n] but ſee how wide they ſhot, and how farre they miſſed: God encreaſed them exceedingly, and they were conſtrained to driue them out enriched with the ſpoiles of *Egipt*. The enemies of Chriſt ſay in the pride of their hearts, [o] *Let vs breake their bandes, and caſt their cords from vs, yet he that ſitteth in the Heauens, laugheth them to ſcorne, and giueth to his ſonne the Heathen, for a poſſeſsion.*

[m] Gen. 27, 41

[n] Exod. 1, 12.

[o] Pſal. 2, 3.

Heereunto commeth the ſaying of the prophet, [p] *Behold, he ſhal trauaile with wickednesse, for hee hath conceiued miſchiefe, but he ſhal bring forth a lie: he hath made a pit and digged it, and is fallen into the pit that hee made: his miſchiefe ſhall returne vpon his owne head, and his cruelty ſhall fall vpon his owne pate.* When Chriſt had preached the Goſpel at *Nazareth*, they were filled with ſuch wrath againſt him, that they roſe vp, and thruſt him out of the Citty, and led him euen vnto the top of the hill, whereon their Cittie was built, [q] that they might caſt him downe headlong, but he paſſed through the midſt of them, and went his way. The like example we finde, *Ioh. 7.* the Scribes & phariſies being gathered together in a counſel, where the death of Chriſt was practiſed, God raiſed vp one to ſpeake in his cauſe, one of their owne bench, that ſate in the counſell & conſiſtory with them, [r] ſo that they brake vp in a rage without doing any thing. Great matters were purpoſed, but nothing determined: mighty men and rulers were aſſembled, but nothing could be concluded. So we reade in the *Acts* of the Apoſtles, that certaine Iewes made an aſſembly, and bounde themſelues with a curſſe, ſaying; [s] *That they woulde neither eate nor drinke, till they had killed Paule:* but they were diſappointed, and their purpoſe (though cloſely contriued) was vtterly diſanulled. Al theſe teſtimonies come directly to this point, teaching that

[p] Pſal. 7, 14.

[q] Luke. 4, 30

[r] Iohn 7, 53.

[s] Acts. 23, 12

that the hope and confidence of the wicked commeth to naught, ſo that albeit they comfort themſelues in euill, & moſt vainely conceiue high thinges, yet the yſſue is euill and fooliſh.

Reaſon, 1. The Reaſons will make this truth more apparent. Firſt, if we conſider this eſſentiall property of God, that hee is full of Iuſtice, hee will rewarde and recompence as our workes are. If we reſt in vaine and wicked practiſes, hee will not wink at them or hold his peace, but throw down that which we built vp, and he wil diſappoint that which we hope for. This the Prophet *Dauid* handleth at large. *Pſal.* 62. where he reproueth his aduerſaries for deuiſing and practiſing of euill againſt him, [r] and ſheweth that all their deuiſes ſhal profit them nothing, but be the meanes to bring them ſuddainly and ſpeedily to deſtruction, *The children of men are vanity, the chiefe men are lyers, to lay them vpon a ballance, they are altogether lighter then vanity. Truſt not in oppreſſion, nor in robbery, be not vaine, if riches encreaſe, ſet not your hearts vpon them, for thou rewardeſt euery one according to his workes.* If their expectation were alwayes ſatisfied, and deſires accompliſhed, Gods Iuſtice ſhould bee impaired and called into queſtion, ſo that the croſsing of their hopes, diſcouereth and reuealeth him to bee a iuſt and righteous God.

r Pſal. 62, 3, 11 12.

Reaſon. 2. Secondly, the expectation of the wicked is vanity, becauſe they can giue no comfort or aſſurance. No man is able to aſſure himſelf of life, or of any thing elſe: or what man can redeeme the life of his Brother, to keepe it from the graue? If then wee cannot ſecure life, either to our ſelues, or to our brethren: much leſſe can we other thinges. So the Prophet reaſoneth, *They truſt in their goods, and boaſt themſelues in the multitude of their riches: yet a man can by no meanes redeeme his brother, he cannot giue his ranſom to God.* So then, whether we conſider the Iuſtice of God, or the vanity of man, we do plainely ſee, ſeeing God is iuſt, and man vaine, that the attempts of wicked men muſt of neceſsity be voide and come to nothing.

[f] Pſal. 49, 6, 7

The

Vſe, 1.

The Vſes are next to be conſidered, as they ariſe from this Doctrin. And firſt, we may conclude from hence the vnhappy and wretched eſtate of them that haue onely eyes of fleſh to reſt on things which they ſee with theyr fooliſh and fleſhly eyes. If we regard and receiue onely preſent bleſsings, they are of little account, and of ſmall moment. If then we waite on lying vanities, and forſake God our ſtrength and our ſaluation, we are vnhappy and moſt miſerable. This doth the Prophet preach vnto vs, t *Thus ſaith the Lord, Curſed is the man that truſteth in man, and maketh Fleſh his arme, and withdraweth his heart from the Lord.* And the Prophet rendereth the reaſon heereof in the words following, *He ſhal be like the heath in the wildernes, & ſhal not ſee when any good commeth, but ſhal inhabit the parched places in the wilderneſſe, in a ſalt land, and not inhabited:* wherby the Prophet meaneth, that ſuch are like the vnfruitfull trees, or the parched and barren wilderneſſe, their hope that relye vpon men, is fruſtrate, God himſelfe will fight againſt them, ſo that they ſhall neuer haue good ſucceſſe. As the heate of the Sunne conſumeth and dryeth vp the moyſture of the trees, and the graſſe of the fielde, ſo that albeit they haue rootes and leaues, yet are without fruit; ſo doth God diſappoint the vngodly, and maketh all his hope wither away, like the Corne, which being green in the blade, is blaſted in the eare, or as the graſſe on the houſe tops, u which periſheth before it be ripe, and readie to be cut down, whereof the Mower filleth not his hand, neither the gleaner his lap. Wherein the Prophet compareth the wicked to hay or graſſe, meaning that they ſhall be of no long continuance, but preſently come to deſtruction, though they bee lifted vp for a time very high, as the graſſe that groweth on houſes, incontinently withereth, becauſe it wanteth ſtrength of roote, and depth of earth to giue moyſture, and ſupply nouriſhment vnto it; yea, the prophet goeth further, to note out the wretchednes of their eſtate, becauſe ſuch haue not the benefit of the Churches prayers, when he ſaith; neither they which go,

t Ier. 17, 5, 6, 7

u Pſal. 129, 6, 7, 8.

go by ſay, the bleſsing of the Lord bee with you; noting heereby that it is a great curſe and Iudgement of GOD vppon vs, to want the good wiſhes or godly Prayers of the Church. On the other ſide, wee may ſee the happie and bleſſed condition of the godly, that make God their Lorde, that make him their ſtrength and their ſaluation, that truſt in him for their defence. This the Prophet toucheth in the [u] place before recited, *Bleſſed is the man that truſteth in the Lord, and whoſe hope the Lord is.* He is a tower, that can neuer be ſcaled; a Citty, that can neuer be conquered; a Buckler, that can neuer be broken; a ſhielde, that can neuer be cracked; a Rock, that can neuer be entred; a Fortreſſe and hold, that can neuer be ſurprized; ſo that he which truſteth in him ſhall be as a Tree that is planted by the water, which ſpreadeth out her rootes by the Riuer, and ſhall not feele when the heate commeth, but her leafe ſhall bee greene, and ſhall not care for the yeare of drough, neither ſhall ceaſe from yeelding fruit. Such as haue their hope in God, ſhall neuer be deceiued or diſappointed; they may feele the heate of trouble and perſecution, but they ſhal not be ſcorched and conſumed with it. They are ſo ſeaſoned & moiſtned with his grace, that they ſhall want no good thing, [x] and whatſoeuer he ſhall do, ſhall proſper.

[u] Ier. 17, 7, 8.

[x] Pſal. 1, 3.

Vſe. 2.

Secondly, ſeeing all wicked deuiſes of wicked men, ſhall be diſappointed; we learne that no wiſedome, be it neuer ſo deepe, no vnderſtanding, be it neuer ſo politick, no counſell be it neuer ſo prudent, no ſubtilty be it neuer ſo hidden, ſhall ouerthrow the purpoſe of God, or preuaile againſt his truth, or hinder the execution of his wil. For his infinite wiſedome is able to ouer-reach and ouermatch all the wiſedom that is in the creatures, and to preuent whatſoeuer deuiſes they haue ſet a broach. This is it which *Salomon* teacheth, [y] *Many deuiſes are in a mans hart, but the counſel of the Lord ſhal ſtand.* So ſaith the Prophet, [z] *The Lord breaketh the counſell of the heathen, and bringeth to naught the deuiſes of the people.* Man doth purpoſe, but God doth

[y] Pro. 19, 21.
[z] Pſal. 33, 10.

doth diſpoſe. Many heape vp riches, but God bringeth them to pouerty: they hope to enioy their treaſures many yeares, but their daies are broken off in the middeſt of their courſe. Some ſeeke to hinder the courſe of the Goſpel, and vtterly to root out the truth, but they are deceiued of their expectation, and themſelues are pulled vp by the roots. Others ſeek to preuaile, but are ouercom. Howſoeuer the wiſemen of this world ſtudy to reſiſt the wil of God, yet it muſt bee accompliſhed. Therefore *Salomon* ſaith, [b] *There is neither wiſedome, nor vnderſtanding, nor counſell againſt the Lord: his counſell ſhall remaine for euer, and the thoughts of his hart throughout all ages.* There is no wit or wiſdome of man can take place againſt him. True it is, men are growne crafty and cunning, they can diue deepe to hide their counſels, and couer two faces vnder one hood, yet all things are naked and open before him, with whom we haue to do, hee will defeat their purpoſes, and they ſhal know they oppoſe themſelues againſt him, and fight againſt heauen.

[b] Pro. 21, 30, Pſal. 33, 11.

Thirdly, let vs not relye on vaine thinges, for [illegible]n all our expectation ſhall be in vaine. Who is ſo ſimple, that to ſtay him vp from danger, would reſt on the webbe of a Spider, or the ſtaffe of a reede, or the ſtrength of a ruſh? Al the deuiſes of men, the power of princes, the corage of horſes, the helpe of creatures, are as a broken weapon, of a rotten piller vnprofitable to defend vs, and vnſeruiceable to deliuer vs. This the Prophet teacheth vs, [c] *Put not your truſt in Princes, nor in the ſonne of man, for there is no helpe in him: his breath departeth, and he returneth to his earth, then his thoughts periſh: bleſſed is he that hath the God of Iaacob for his help, whoſe help is in the Lord his God, which made heauen and earth, the ſea and al that therein is.* We are prone by nature to put our truſt in creatures, rather then in God the creator: he forbiddeth al vain confidence in them, that God may haue the ſole and whole praiſe. Where we ſee the Prophet yeeldeth ſundry ſounde and ſubſtantiall reaſons not to haue any affiance in men, howe great ſoeuer their

Vſe. 3.

[c] Pſal. 146, 3, 4, 5.

places, and how high ſoeuer their authority bee: for they are not able of themſelues, to helpe themſelues, or others that are in diſtreſſe. Beſides, the ſhortneſſe and vncertainty of their life is ſuch, that ſuddenly death commeth, and the breath departeth, and ſo the hope which men repoſe in them periſheth. This is the breuity and vanity of mans life, that all which he thought vppon, and deuiſed in his immaginations, come to nothing. Hence it is, that the Prophet *Dauid* exhorteth, not [d] to truſt in oppreſſion, nor in goods gotten by vnlawfull meanes: if riches encreaſe, wee muſt not delight in them, leaſt our harts be ſtolne away from the hope of better things, or be puffed vp in pride aboue meaſure, againſt our Brethren, through the aboundance of outward bleſsings. *Some truſt [e] in Chariots, and ſome in horſes, but we wil remember the name of the Lord our God: they are brought downe and fallen, but we are riſen and ſtand vpright.*

[d] Pſal. 62, 10.

[e] Pſal. 20, 7, 8.

Vſe. 4. Fourthly, when wee ſee the enemies conſpire againſt the Church, let vs from this conſideration of the vaine hope and confidence of the wicked, take occaſion to cõfort our ſelues, and to cheare vp our hearts: their hope hangeth on the Spyders web, and all their expectation ſhal turn into ſmoake. Let them gather themſelues together on heapes, and take crafty counſel one with another, he that ruleth in heauen ſhall ſcorne at their inuentions, & fruſtrate them of their hope and miſchieuous purpoſes. This is the aſſured comfort that the prophet giueth in this reſpect, [f] *Bee not thou affraide when one is made rich, and when the glory of his houſe is increaſed, for hee ſhall take nothing away when he dyeth, neither ſhal his pompe deſcend after him*: & though he ſhould come to the age of his fathers, and liue as long as the moſt aged, yet this life muſt haue an ende. Thus doth our Sauiour ſet foorth the vaine confidence of the rich mã, flattring his own ſoul glorying in his goods, liuing in all delight, taking his paſtime, and promiſing to himſelfe a long life, [g] *O foole, this night wil they fetch away thy ſoule from thee.* But he that reſteth vppon God, is ſure to build

[f] Pſal. 49, 16.

[g] Luk. 12, 20.

build vpon a ſure rock, that in all ſtormes & tempeſts ſhal ſtand vnmoueable. This meditation will ſtay our faith, & comfort our hope, when we ſee the great plottings, and wonderfull confidence of wicked men. For why ſhoulde we fear ſuch enemies? or be diſmayed either in regard of our diſtreſſed & weak eſtate, or in reſpect of that flouriſhing eſtate of others, as thogh we were in danger to be ouercome? they reſt on lying vanities, & therefore wo vnto them. This ſerueth to terrifie them, to conſider the ſlippery ground whereon they ſtand, and the deceitful foundation whereon they build: for whilſt they determine to conſpire againſt other, they confound themſelues; whilſt they compaſſe to deſtroy the church, they deceiue themſelues; whilſt they promiſe to thēſelues to work out great matters, they are vtterly diſapointed of their purpoſes; & whilſt they ſhew themſelues to be enemies to gods people, God manifeſteth himſelfe to be an enimy vnto them.

Laſtly, ſeeing all euill inuentions and deuiſes of the deuill are diſappointed, let vs not ſtande in feare of any attempts made againſt vs by his Imps & inſtruments. The enemies of the church had hyred a Sorcerer and conjurer to waſt and weaken them, yet wee ſee his enchantments and diuinations are defeated, & come to nothing. Heerby we learne what to thinke of Witchcraft and Sorcery, and of Sorcerers and Witches, of whome worldly and carnall men, voyde of true godlineſſe, and the true feare of Gods name, doe ſtand ſo much in feare of. Thus it appeareth, to be a ſimple diſtinction, of the more ſimple people, making ſome to bee good witches, and ſome to be euill witches; not onely becauſe all witchcraft is wicked, and the inuention of the deuill, but becauſe ſuch as they account the beſt are bad; yea, the worſt of al, drawing the people from God, and cauſing them to runne a whoring after the deuill. For, as well they may make ſome good deuils, and ſome euill deuils (as ſome prattle of white deuils, and blacke deuils) as make ſome witches good, and others euill: whereas all ſorcery (vnder what *Vſe. 5.*

colour and pretence ſoeuer bee vſed) is abhominable in the ſight of God; and all Sorcerers (how ſoeuer they be eſteemed of in the worlde) are hated and abhorred of him.

True it is, the common ſort of carnall men, and of the ignorant multitude imagine them to be the very plagues of the earth, that they deſtroy mens goods, torment their bodies, take away their liues, lame their cattle, bring all calamity vppon them, and that none can bee in ſafetie ſo long as they remaine. Hence it is, that men ſtand in feare of them, and are affraid to diſpleaſe them: they dare not deny them any thing: they are as carefull to pleaſe them, as to pleaſe their parents. And yet if we aright conſider of the matter, we ſhall finde that they are more affrayde of them, then hurt by them. The holy Scripture hath deliuered full and perfect Doctrine, what to holde concerning Witches. It [h] teacheth that there are witches, and that they ſhould not be ſuffered to liue, but bee put to death. But we obſerue and marke for what cauſes and crimes they are to be taken away from the earth: not becauſe they raiſe Tempeſts in the Ayre, or hurt Corne on the ground, and fruite vpon the Trees, not becauſe they ſend their ſpirits to make men lame, to kill their Children, to deſtroy their Cattle: they are neuer charged with thoſe things, and among all thoſe that haue beene plagued and tormented by euill ſpirits, the Holy-ghoſt neuer layeth it vppon Witches. The reaſons why they ſhould be put to death, are, becauſe they haue a league & familiarity with deuils, which are the enimies of God, and becauſe they ſeduce the people, and draw them into errour, to run after diuels, and diuelliſh practiſes. Wee muſt know that all affliction laide vpon our bodyes, our goods and children, [i] is of God. His prouidence ruleth all, ſo that not a ſparrow falleth to the ground, without the will of our heauenly father. Our ſins prouoke him to chaſtice and afflict vs. God giueth the deuil leaue to correct and ſcourge vs for our ſins. When he hath obtained leaue

[h] Deut. 18,10, 11;

[i] Amo. 3,6.

leaue of God, hee coueteth to doe it in ſuch ſort as may further his kingdome, and draw the worlde into errour. When he hath receiued power to afflict men and beaſtes with bodily harmes, he wil do it by and by, but he is cunning and crafty, he wil do it to his moſt gaine and aduantage. He could do it, and would do it without witches & ſorcerers, yet he vſeth them to ſet a colour and couer vpon his matters. For vſing them as his inſtruments, he bringeth them to beleeue that they doe many harmes ſent by him, and they confeſſe ſo much ſomtimes, whereas indeed they are deceiued themſelues, and do deceiue others. And from hence proceed & yſſue ſundry abhominations. The people are ſet on worke how to deuiſe to be ſafe againſt the witch: then there is running to wizards, to learne to withſtand hir fury, to expel hir ſpirit, to outwitch and ouercome hir familiar: he procureth many to vſe wicked and blaſphemous charmes, to abuſe the bleſſed name of God, and to prophane and pollute his moſt ſacred word: heerby the innocent are oftentimes accuſed, & innocent bloud is ſhed, which procureth the wrath of God againſt the land. Al theſe miſchiefes that are wrought, are ſet a broach by ſuch as are called cunning men and cunning women: they are thought to do much good, and to help many people, but of all other they doe greateſt harme in ſeducing the people, [k] and ought to dye the death. Such witches as haue familiar ſpirits are thought to do harme to mankind, and to beaſts, and do not, becauſe the deuil at the appointment of God executeth it, and he beareth many in hand that he doth it at the requeſt and inſtigation of the witch; but theſe, which ſeeme in outwarde appearance to do good, do harme indeed, leading men into the depth of ſinne, and drowning men deeper in condemnation. But wee [l] muſt learne and allow theſe principles ſetting downe the vanitie of this Science. Firſt, there is no more hurt done, nor no leſſe hurt done then would bee, if there were no Witches. Secondly, the Deuill cannot kill man or beaſt at his pleaſure, to

[k] Exod. 22, 18 compared with ch.

[l] Rules to be obſerued touching witchcraft.

gratifie a Witch. Thirdly, the ſending of the Deuill by a Witch cannot giue him any power and commiſsion to do any thing. Fourthly, he is more forward and readie to doe euill, then the Witch can bee, and therefore it were peeuiſh and prepoſterous to immagine that the leſſe forward vnto wickedneſſe ſhould ſet on him, and procure him to euil, that is more forward: ſo that the witch doth not prouoke forward the deuill, but the deuill bearing ſway in her heart, ſetteth her on. Fiftly, the deuill is the commander, the witch is but his ſeruant: he ruleth with power in the children of diſobedience, and is the God of the worlde: ſhee by the righteous Iudgement of God is ſeruant and ſubiect vnto him. Can any then bee ſo ſilly & ſimple to beleeue that the leſſe can giue power vnto the greater, the weaker to the ſtronger? Laſtly, as the deuill cannot hurt a poore Fly, before he haue power graunted vnto him by a greater power then his owne, ſo when hee hath liberty, is he ſo ſottiſh that hee will not execute his power, vnleſſe ſome Witch or Sorcerer ſend him? So then, wee conclude, that Witches, Sorcerers, and Enchanters, are the Bond-ſlaues of Satan, and haue themſelues no power to do, or to authorize him to doe any thing. But whenſoeuer God giueth him power to afflict, as the executioner of his vengeance, he vſeth them as his Inſtruments, not to receiue helpe by them, but only for a colour, that he may draw multitudes into ſinne, and carry them headlong into condemnation. Let vs not therefore ſtand in feare of any Sorcerers, but of GOD, from whom all chaſticements come, whether ſuch as hee inflicteth with his owne hand, or ſuch as hee giueth the Deuill power to lay vppon men, [m] as we ſee in the Hiſtorie of *Iob*: and therefore, they ſhoulde humble vs, and bring vs vnto true repentance.

[m] Iob. 1, & 2.

The vngodly looke no further then to the Witch, they fret againſt her, they neuer looke vp to God, nor conſider the cauſe why the Deuill hath power ouer them, they ſeeke not to appeaſe Gods wrath. But the godly ſeeke to take

take away the cauſe, that they may remoue the effects. If our ſinnes haue prouoked God, and the enemy touch our bodies or goods, we muſt fall downe before his Throne, humble our ſelues in Prayer, entreat the Lord to turne away his diſpleaſure, ſtand faſt in faith and patience, and waite vpon God for our deliuerance. If we endure tentation, [n] *Wee are bleſſed, and ſhall bee crowned with the Crowne of life.* And thus much touching the vaine attempt of *Balaams* ſorcerie.

[n] Iames 1, 12

CHAP. 25.

1 *NOw, whilſt Iſrael abode in Shittim, the people began to commit whoredom with the daughters of Moab.*

2 *Which called the people vnto the Sacrifice of their Gods, and the people ate, and bowed downe to their Gods.*

3 *And Iſrael coupled himſelfe vnto Baal-Peor: wherefore the wrath of the Lord was kindled againſt Iſrael.*

4 *And the Lord ſayde vnto Moſes, Take all the heades of this people, [a] and hang vp to the Lord before this Sun, that the indignation of the Lords wrath may be turned from Iſrael.*

[a] 2 Sam. 21, 6.

5 *Then Moſes ſaide to the Iudges of Iſrael, Euery one ſlay his men that were ioyned vnto Baal-Peor.*

6 *And behold, one of the children of Iſrael came, and brought vnto his Brethren a Midianitiſh woman in the ſight of Moſes, and in the ſight of all the congregation of the children of Iſrael, who wept before the doore of the Tabernacle of the congregation.*

VVE heard in the laſt Verſe of the former Chapter, how *Balaam* aroſe and went his way from *Balak*

Balak the King of *Moab*. A man woulde now in reaſon ſuppoſe, that the danger were paſt, and the ſtorme clean ouerblowne after his departure, and the *Iſraelitet* wholly ſet at liberty. But euen as a piece of Ordinance being diſcharged, it is too late and in vaine to wiſh it may not hurt where it lighteth: ſo *Balaam* had put that in the heade of *Balak*, before he departed and tooke his farewell, which was a ſnare to the people of God, whereby it came to paſſe, that he hurt more being abſent, then he could hurt preſent, and wounded them being further off, whom hee could not ſtrike neere at hand. For he annoyed thē with this counſell, that could not touch them with his coniuring, and ſowed that ſeed whereof ſprung vp ſo plentifull an harueſt, that albeit he were gone, yet his aduiſe remained, and caſt forth ſuch a ſtinking breath and filthy ſauour, as ſmelled rankly in the Noſtrils of God, and infected greatly the people againſt whom it was plotted and contriued. Now, we haue noted before[b] that this was the crafty and diuelliſh deuice of this Sorcerer, when he ſaw he could not curſe and bewitch them, to entice them to whoredom, to eat of things ſacrificed to Idols[c] reproued by the Apoſtle, and after to worſhip their falſe Gods, and the Idols of their own inuention. *Balaam* knew that gods fauour was a ſure defence againſt all inuaſion of enemies: he knew that ſinne leaueth vs naked of Gods protection, and bringeth in the flouds of his vengeance vpon vs. This wicked wretch knew that they could not be plagued and brought vnder, vnleſſe their God were offended with them, whoſe fauour and friendſhip is a wall of braſſe, and as armour of proofe, that no weapon can pierce it, no engine can batter it, no force can make a breach to enter vpon it. But when we ſinne againſt him, we are ſtripped of our armour,[d] and are left open to all violence. This is ſuch a principle[e] as was not vnknowne to the vnbeleeuers. And thus did *Balaam* teach *Balak* to lay a ſtumbling block before *Iſrael*, to prouoke and entice them to ſin againſt God, by ſetting before them the beautiful women.

b Chap. 24, 14

c 1 Cor. 10, 14

d Ezod. 32, 25.
e Iudith. 5, 20 21.

women which might allure them to fornication, & draw them to Idolatry, by inuiting them to their Idoll feasts, & bringing thē into their Idol-temples, which thing we see heere to come to passe. For the children of *Israel* did commit fornication with the daughters of *Moab*, they went to their sacrifices, [f] worshipped *Baal Peor*, did eate the sacrifices of the dead, and prouoked God with their owne inuentions, as the Psalmist teacheth.

[f] Psal. 106, 28 29.

In the former part of this Booke we haue seene howe through famine and wearinesse, and want of waters, they fell to murmuring impatiently and vnthankfully against God: Now, hauing passed ouer all these disaduantages and discommodities, and beeing entred into part of the Countrey, where some of the Tribes had their habitation, [g] *Possessing Cities that they builded not, Fields that they sowed not, Vineyards that they planted not, and houses that they filled not, they fall from God through lustes and pleasures, committing bodily and spirituall fornication with the daughters of Moab.* Thus they are ouercome by allurements and enticements of voluptuousnesse & sensuality, which could not be subdued by war or witchcraft, according to the receiued opinion, [h] It is harder to ouercome prosperitie, then aduersity; and pleasure then sorrow. Indeed we are compassed about with many tentations, & the subtle serpent layeth baits before vs of al sorts; some on the right hand, and other on the left hand: yet none are more dangerous or deceitful, then such as come masking vnder the vizard of honor, pleasure, profit, & preferment, as we see in *Dauid*, in *Sampson*, in *Salomon*, in *Lot*, in *Noah*, & in the *Israelites* in this place, al which were caught with these hooks. Wherfore *Moses* hauing already set downe what outward dangers they had ouerpassed, threatning their ruine, & working together to stop their passage into the land of *Canaan*: now, he declareth an inward dāger greater then the former, arising from thēselues, & setled in their own bowels, euen their own sins against the first and second table, which had consumed them in the wildernesse, vnlesse God

[g] Deut. 6, 10, 11.

[h] *Difficilius est voluptatem vincere, quàm dolorem.*

God in mercie had beene appeaſed towarde them at the interceſsion of *Moſes*, and the execution of *Phinehas*. Such is our weakneſſe in all our wayes, and thus we halt in our obedience: ſo that our ſtrength is to confeſſe our owne frailty, and a ſtep toward perfection, is to acknowledge our owne imperfection.

Hauing therefore in the Chapters going before, conſidered the entrance into this Hiſtory, as alſo the Hiſtory it ſelfe of *Balak* and *Balaam*: let vs now heare the end and concluſion of all in this Chapter, wherein we are to conſider three things. Firſt, the ſinne of the Iſraelites committed againſt God. Secondly, the reconciliation and attonement whereby his wrath is pacified. Thirdly, the commandement and decree of God againſt the *Midianites*, through whom the ſcandall and offence came. Touching the firſt point deliuered in this diuiſion, which is, the ſinne of the people; the ſpirit of God ſetteth downe both the circumſtances and ſubſtance thereof. For firſt, it is deſcribed by the time when it was committed, by the place where it was committed, and by the means or maner howe it was committed. The time and place were, while the Iſraelites reſted and remained in the plaine of *Moab* at *Shittim*, [h] which is the two and forty manſion, and the laſt place where they pitched their Tentes in the wilderneſſe, as appeareth in the three and thirty Chapter of this Booke of *Numbers*: which ſerueth to encreaſe the greatneſſe of their ſinne, in that beeing now brought by the prouidence and mighty hand of God to the frontiers and confines of the land of promiſe, they doe ſhamefully and ſhameleſly fall from him. The manner and occaſion of their ſinne was, in that the *Moabites* and *Midianites*, (Brethren in euill) combined together both to one purpoſe, by *Balaams* counſell made their Daughters common, to entice and allure the *Iſraelites*, beeing no doubt adorned with whoriſh attyre, and decked in all wanton and laſciuious maner, fit to bring them to their lure and loue, or rather luſt, and ſo to worke their ouerthrow, [i] as we

h Num. 33, 50

i Prou. 5, 4, and 6, 24, 25, and 7, 10, 11, & 9, 13, 14, 15

we see *Salomon* describing the Harlot, painteth her out in her colours and cunning, that she may bee well knowne, and better detested. Thus much of the circumstances of their sinne.

Touching the substance of their sinnes, we are to obserue both their wicked facts, and their obstinate contumacy, and setled continuance in their sinne. Their facts or actions are noted to be these three. First, bodily fornication and vncleanesse, condemned in the seauenth Commandement, defiling the hoast, hindering true sanctification, and estranging them from God, who is a God of purity and holinesse, and who commanded them to be holy, as he is holy. Secondly, Idolatry which is spiritual fornication, forbidden in the first commandement, which prohibiteth vs to haue, to acknowledge, and worshippe straunge Gods. This is vtterly to renounce our faith to God the Husband of his Church, [k] to defile the mariage couenant, and to deny that true Religion into which wee are entred. Thirdly, they coupled themselues to *Baal-Peor*, that is; to the Image of *Baal*, which was adored and worshipped [l] in Mount-*Peor*, where no doubt the Idoll had some Shrine or Chappell erected for his seruice, [m] in like manner as the Papists do call her the Lady of *Laureto*, which is worshipped in that place. With this filthy & detestable Idoll they ioyned themselues, and worshipped it with Diuine worshipp, and consequently renounced the worshipp of the true God, being made one bodie with the Idolaters. For when once his worshipp is mingled and corrupted, the true God is turned into an Idoll, such worshipp is Idolatry and abhomination in his sight: for (as the Prophet [n] saith) *If God be God, follow him: if Baal be God, follow him.* Now, in setting downe these sinnes, marke how the Israelites fell into them by steppes and degrees. If the *Moabitish* women had at the first tempted them to worshipp *Baal*, and had said vnto them, Come let vs go serue strange Gods, no doubt they would haue detested and abhorred so great wickednesse. But Satan is

k Hosea. 2, 19 Ezek. 16, 8.

l Numb. 23, 32

m *Turcel. lib. 4. cap. 14 & lib. 5. cap. vlt.*

n 1 King. 18, 21

is a more expert and cunning workeman, and his Instruments are more subtle and wise in their generation. Therfore, first they call them to their feastes and banquets, to eate of the meats and delicates that they had prepared, & afterward they draw them to idolatry, which for the most part hath fornication a companion with it, as we shall see heereafter further opened vnto vs.

The next point is their obstinacie and continuance in the dregges of their sinnes, ioyned with shamelesnesse & hardnesse of heart. But because all stubbornesse and contumacie presupposeth of necessity, both reproofe & chastisement, *Moses* setteth downe the obseruation of this course and order. For first, the chiefe heads of that people, which fell to commit Idolatry and fornication, were apprehended and executed before the going downe of the Sunne, to pacify the wrath of the Lorde, least if that wickednesse had remained vnpunished, the whole body of the people should be defiled. Thus God declareth, ° *That with him is no respect of persons, but as he that doth righteously is accepted of him, so he that prouoketh him, sinneth against his owne soule.* The higher the place of men is, the greater is their sinne, who hurt more by their example, then by their offence. Thus the chiefe in the offence, are also the chiefe in the punnishment. After this, hanging vp of the heads of this rebellion, he chargeth the Iudges and Officers of the people, that had kept themselues pure and vndefiled, to kill all those with the sword, that had sinned against the Lord, which belonged to their charge & iurisdiction, according to the ordinance of God, P and order that he had established, appointing them to bee Rulers ouer thousands, Rulers ouer hundreds, Rulers ouer fifties, and Rulers ouer tens. Thus the wrath of God was appeased, the rest of the multitude were spared, and the plague ceased, which was begun in the hoast, as appeareth in the words following.

° Acts. 10,34 35.

P Exod. 18.25

Now, albeit these were most liuely arguments of the wrath and indignation of God, yet the Israelites continued

tinued with an high hand, and a proud heart to prouoke the moſt high to his face, ſo that one not of the leaſt or loweſt, but of the principall and chiefeſt among them, brought an whoriſh woman into the hoaſt to deſpight God, his people, his Religion. This man thought it not ſufficient to go out of his Tent to thoſe ſtrange women, r but brought one of them openly without ſhame into the campe, before his Brethren, before *Moſes*, and the other Magiſtrates; yea, to fill vp the meaſure of his abhominations, to the doore of the Tabernacle of the congregation, thereby blaſpheming God, reproaching his Religion, enticing his Brethren, inſulting ouer *Moſes*, and the whole aſſembly, that cried vnto God for mercie to ſtay his Iudgement, and to ſpare his people. Loe, ſuch was the impudency of this *Zimri*, that notwithſtanding the tumults and hurly burlies in the hoaſt, yet hee is not moued to repentance, either with the puniſhment inflicted vpon the malefactors, or by the plague of GOD raging among his brethren, or by the teares and ſupplications of the godly, intreating for pardon, and lying proſtrate at the doore of the Tabernacle: but in the middeſt of all theſe Iudgements, neither fearing God, nor reuerencing man, he ſeeketh to ſatisfie his luſt in the ſight of the Sun, and in the open view of all his brethren, euen of the whole hoaſt.

r Verſe. 14.

Verſe. 1. [*Now, whilſt Iſrael abode in Sittim.*] Before we come to ſpeake of the ſinne of the people, it ſhall not be amiſſe to conſider the occaſion whereby they fell into ſinne. We haue heard how *Balaam* being hired to curſſe Iſraell, could not: for God ſtayed and reſtrained him, who was greedy of the wages of iniquity. Wherefore, he counſelled *Balak* to bring the people to deſtruction, by procuring them to fall into ſome ſinne. Thus hee laide a ſtumbling-blocke before the children of *Iſrael*, & thereby did drawe them to ſpirituall and carnall fornication. For whatſoeuer the *Iſraelites* heere committed, they did through the counſell and procurement of *Balaam*. From hence

[r] *Doct. 1.* It is a note of false Teachers to lay stumbling blockes before men.

hence we learne. [r] that it is a particular note of false teachers, and false Doctrines, to set stumbling blockes before men, to draw them to vncleanneſſe and wickednes, either against the first or second Table, or both. I say, false teachers, which are the Instruments of Satan (whom he hath thrust into the Church) haue this speciall care to bring the seruants of God into wickednes, to draw them to Idolatry, and to destroy their faith. To this purpose

[t] Deut. 13, 1.

Moses teacheth, *Deut. 13.* that false Prophets [t] shall set before them this end, to entice the children of GOD to serue false Gods, but true Idols. Thus the Prophet *Ezekiell*

[u] Ezek. 13, 19

noteth, [u] that they made Gods worde to serue their bellies, and taught carnall liberty, sowing pillowes vnder euery arme hole, polluting the name of God, for an handfull of Barley, and for a piece of bread, slaying the soules of them that should not dye, giuing life to the souls that should not liue, crying peace, where God proclaimeth open warre, and lying to the people that heare

[x] Math. 5, 22

their lies. The Scribes and Pharisies corrupted the [x] law by false Interpretations and expositions, as appeareth in the Doctrine of Christ, reducing the Law, to the true meaning of the Law-giuer. So the Apostle declareth, that those rauening Woolues, which should creepe into the

[y] Acts. 20, 29

Church of God, [y] purpose to make hauocke of the people of God, *I know this, that after my departing, shall greeuous Wolues enter in among you, not sparing the flocke.* The Apostle

[z] 2 Thes. 2, 7

Paule propheſying of the comming of Antichrist, [z] calleth the Doctrine of Antichrist, *The Mystery of iniquitie.* It is the common practise of the Iesuites and Seminarie Priests, scattered heere and there in the Lande, to bring the people to Idolatry. By all these Testimonies it is euident, that the end of all false teachers and deceiuers, is to subuert their Disciples, and to ouerthrowe the faith of Gods children.

Reason. 1,

The Reasons of this truth are manifest. First, from the counsell of God: for albeit no wickednes be in the most high, yet it is his wisedome and power to draw good out of

of euill, as he did light out of darknes; that ſo they which are his, may be tried, that their faith may be proued, their loue to God and the trueth manifeſted, and his children alwayes exerciſed, that they may be made the more carefull and watchfull, and ſo finde by experience, how they can ſtand out vnto the end of their dayes in all holy obedience. This reaſon is laide open in the thirteenth Chapter of *Deuteronomy*, where the Doctrine hath his confirmation, (a) *If there ariſe among you a Prophet, or a dreamer of Dreames, and giue thee a ſigne or wonder, thou ſhalt not hearken to the words of the Prophet, for the Lord your God proueth you, to know whether ye loue the Lord your God with all your heart, and with all your ſoule.* And the Apoſtle teaching that GOD hath appointed that Hereſies ſhall bee in the Church, [b] annexeth this reaſon, that the faith of Gods children, ſeated in the heart, may be made manifeſt, *There muſt bee euen Hæreſies among you, that they which are among you, might be knowne.*

a Deut. 13, 3.

b 1 Cor 11.

Another Reaſon, is in the malice of thoſe wicked men themſelues. For this is the Nature of the deuill, and the property of diuelliſh men, and the cruelty of them both; they carry a continual hatred to the truth, and the profeſſors of it, they ſeeke to make a ſpiritual ſlaughter and hauocke of the flocke of Chriſt. Therefore, the Apoſtle exhorting the Elders of *Epheſus*, propheſieth, that greeuous Wolues ſhould rage againſt the Sheepe of Chriſt, [c] *yea, of their owne ſelues ſhould men ariſe, ſpeaking peruerſe things, to draw Diſciples after them.* All Wolues do account & finde by experience, the blood of Lambes to bee ſweeter then the blood of all other beaſts, & therefore they are Sheepbiters, rather then Hog-biters, or Dog-biters. The prophane and Heathen are in the power and poſſeſſion of Satan already, hee hath made ſure of them: his chiefeſt labour and endeuour is, to circumuent & ſubuert the ſeruants of God. So his Inſtruments do hate the faithfull, (as the Wolfe doth the ſheepe:) the Lambs are milde, peaceable, and ſimple: the Wolfe, bloudy, beaſtly, and cruell,

Reaſon. 2.

c Acts. 20, 30

cruell, and therefore no maruaile, if they ſeeke to ſuppreſſe the truth, (c) & to ouerthrow the ſeruants of God, which are the profeſſors and maintainers of the truth. So then, whether we do conſider the ordinance of God, or the malice of the wicked ſeducers; in both reſpectes wee may gather, that falſe Teachers bend themſelues to ſeek the ſubuerſion and corruption of the ſeruants of God.

c 2 Tim. 3, 8.

Vſe, 1. Now, let vs apply this Doctrine to our ſeuerall Vſes. Firſt, we may aſſure our owne hearts of this, that ſo long as this world continueth, the Church ſhal neuer be without vncleane beaſtes to aſſault it; either Heretiques, or falſe ſeducers, or hyrelings, that regard the fleeze more then the Sheepe, the dignity more then the duty, the profit more then the labour. Some are cruell and ſauage Wolues, not ſparing to deuoure the flocke by open violence. Some are cunning and crafty Foxes, vndermining the faith of the faithfull. Many vnſtable people, that are euer learning, and neuer attaining to the knowledge of the truth, are greatly offended becauſe of the vanitie and variety that is in mens opinions; aud heereupon they cry out they knowe not what way to take, they know not what Doctrine to receiue, they doe not know in ſuch diuerſities what to beleeue. This ſcandall is heerby remooued, and this Objection anſwered. For ſeeing we learne that the end of Wolues and ſeducers is to bee occupyed about Gods people to ruine them, it followeth that the Church of Chriſt vpon earth, ſhall alwayes haue ſome of theſe Wolues and falſe Teachers, carrying a ſhew of lawfull Paſtors, but indeede are rauening Wolues. Wolues ſhall alwayes be in the Church of one ſort or other, ſuch as teach falſe Doctrine, or perſecute Gods ſeruants, or louing the hyre more then the ſweat or heate of the day, and the wages better then the worke, and the gaines rather then the paines and labour. Chriſt our Sauiour, [d] when the Phariſies had ſpoken againſt him, and ſought both by perſwaſion and excommunication to lead away the people, to make the faithful wiſe againſt their practiſes,

d Iohn 7, 47, and 8, 13, & 9, 16, 24.

ctiſes, e declareth his Office and perſon in a parable, wherein he compareth Gods choſen, to Sheepe, and himſelfe to a Shepheard: by this occaſion hee aduertiſeth them of three ſorts of Teachers, which meddle with the flocke of God; the firſt, is a Shepheard; the ſecond, an Hyreling; the thirde, a Theefe and a Robber. Chriſt alſo teſtifyeth, f that there ſhall be falſe Chriſts, and falſe Prophets in the Church, that ſhall deceiue if it were poſſible, the elect of God.

e Iohn 10,14, 30.

f Math. 24,24

So then, wee are not to wonder at it, as at a ſtraunge thing, when we ſee diuerſity of Iudgements, and contrariety of opinions, g nor by and by to ſay, Alas! what ſhal we do that are ſimple? There are great Doctors of one ſide, and as great Doctors of the other ſide: I will neuer be ſetled in Religion, till all bee agreed. This is a notable illuſion of the Deuill, and a ſubtle deluſion, whereby vnder a great ſhew of Wiſedome, hee draweth many to deſtruction. For theſe men thinke they ſpeake diſcreetly and wiſely, and yet they ſpeake moſt ignorantly and fooliſhly. For wilt thou not reſolue of thy Religion, vntill there bee a generall agreement and a full accorde of all partes? Then thou wilt neuer be ſetled nor reſolued? thou wilt neuer bee of any Religion, inaſmuch as thou ſhalt neuer ſee that perfect concorde which thou ſuppoſeſt and ſurmiſeſt. Where the good Husband-man ſoweth his good ſeed, h the enuious man wil ſow his darnel.

g A notable ſubtilly of the deuill to ſeduce men.

h Math. 13,25

Hence it commeth to paſſe, that in the Church there haue alwayes beene Teachers againſt Teachers, Prophets againſt Prophets, Apoſtles againſt Apoſtles, Preachers againſt Preachers. For as God raiſed vp his Prophets, ſo hath the Deuill his falſe Prophets; as Chriſt choſe his Apoſtles, ſo the deuil called his falſe Apoſtles; as God hath his Church, ſo the deuil hath his Chappell; and as God hath two or three gathered together in his name, the deuill wil haue twenty gathered together in his name. Whē GOD ſent *Moſes* and *Aaron* to worke myracles in the ſight of *Pharaoh*, to warrant his calling, and to bring his

people out of the land of Egypt; the deuill had his two Miniſters, *Iannes* and *Iambres* that withſtood *Moſes* and *Aaron*, deluding the Egyptians, and hardening *Pharaoh* in his euill. When *Ieremy* had in the name of God, denounced captiuitie to be brought vpon the people, and determined the time to be fiftie yeares: the deuil prouoked *Hananiah* a falſe Prophet, to ſpeak in the preſence of all the people, [k] that within two years, the veſſels of the Lords houſe ſhall be reſtored, the yoake of *Nebuchadnezzar* broken, and ſuch as were carried away, be deliuered out of captiuitie. When *Michaiah* propheſied the ouerthrow of *Ahab*, and the ſcattering of Iſraell vppon the Mountaines, [l] as Sheepe that had no Shepheard: the Deuill beſtirred himſelfe, and went out as a falſe Spirit in the mouth of all his Prophets. Heere wee ſee Prophets teaching againſt prophets, and the ſeruants of God ſet againſt the ſeruants of the deuill. This is it which the Apoſtle *Peter* witneſſeth, [m] *There were falſe Prophets alſo among the people, euen as there ſhall bee falſe Teachers amongeſt you; which priuily ſhall bring in damnable Hæreſies, euen denying the Lorde that hath bought them, and bring vppon themſelues ſwifte damnation: and many ſhall followe their deſtructions, by whome the way of trueth ſhall bee euill ſpoken off.*

k Ier.28,3,11

l 2 King. 22, 17, 22.

m 2Pet.2,1,2.

True it is, it is a great tentation, when we beholde ſuch difference and oppoſition. *Moſes* and *Aaron* ſawe the Enchaunters counterfaite the ſignes and miracles which they wrought by the finger of God: yet did they not diſtruſt their calling, nor cry out againſt God. A man woulde thinke *Moſes* and the Magicians to bee of equall power and authoritie, and one to bee eſteemed as much as the other. Thus the vngodly ſhall alwayes finde ſomething to delude them, and to holde them in blindneſſe. Such as will not beleeue the trueth, ſhall be fedde with Dreames, [n] and bee deceyued with lyes. Notwithſtanding, as the rod of *Moſes* deuoured the Charmers rod, ſo the truth ſhall ouercome errours, and the

n 2 Theſ.2,10

the light of the Sunne ſhall aboliſh the darkeneſſe of the night. This the Apoſtle *Paule* alledgeth, to comfort *Timothy*, and in his perſon encourageth all the ſeruaunts of God, and Miniſters of his worde, [n] ſhewing, *That hee will prouide that his trueth ſhall not alwayes bee oppreſſed, though it bee ſuppreſſed for a ſeaſon, yet in the end it ſhall preuaile.* God will make it to bee receiued and entertained, when Sathan and his Inſtruments ſhall bee confounded. Albeit *Iannes* and *Iambres* with-ſtoode *Moſes*, and reſiſted the truth, yet their madneſſe was made manifeſt to all. Thus then, wee haue two [o] manner of comforts, when wee ſee the trueth not receyued, but reſiſted; not beleeued, but contradicted; Firſt, becauſe the Lorde vſeth vs no otherwiſe then hee hath vſed his Church at all times, and in all ages.

[n] 2 Tim. 3,8.

[o] Two comforts when we ſee the truth of God gainſayed.

Moſes and the Prophets had continuall warre made againſt them, Chriſt and his Apoſtles were gaineſayed and with-ſtoode: therefore, let vs take it patiently at this day, if wee ſuffer and ſuſtaine the like meaſure at the handes of wicked and vngodly men. For wee muſt not looke that our condition ſhould bee better then of *Moſes* and the Prophets: or what reaſon haue wee to expect a priuiledge or prerogatiue aboue them? Secondly, the ende ſhall alwayes bee good, and the yſſue bleſſed, though it greeue vs to fight, and the trueth ſometimes ſeeme to bee in daunger; yea, to be vtterly aboliſhed, let vs waite Gods leyſure, and conſider, that howſoeuer it may bee ſmothered with the cloudy Myſtes and darkeneſſe of the night, yet it ſhall preuaile and breake foorth as the light, in the open ſight of all men that haue ſpirituall eyes to looke vppon it. Seeing therefore, the truth of God ſhyning brightly, hath alwayes beene reſiſted, and that the true Prophets of GOD haue beene withſtoode, ſo as they coulde neuer ſerue God quietly through the malice of Sathan, who continually goeth about to ſtoppe the courſe of ſounde Doctrine; let vs not bee offen-

ded with false opinions, it hath beene so from the beginning, and will continue so vnto the ending of the worlde, but rather labour to haue our hearts established in the trueth, that wee bee not carried about
p 1 Thes 5,21. with euery blast, as the waues of the Sea, p and try all thinges, holding fast that which is good. Wee must not refuse and reiect the trueth of God, because the father of lies seeketh to hinder the free passage of it, by broaching lyes among the people. It is an euident signe that the trueth is among vs, because Satan sweateth so much against it, and labouteth to poyson it with his own inuentions.

Vse. 2. Secondly, seeing false Teachers are thrust vppon the Church, to drawe it into errour and false-hoode, this sheweth the great necessitie of the Ministerie of the worde, not onely to ingender true knowledge of Religion and obedience to GOD, but also to continue men in the Faith, and to prepare them against Heresies and false opinions. And surely the mercie of God heerein is great vnto vs, in commaunding the santification of the Sabaoth (a duty so much neglected of Mayster and seruant) whereby wee are charged to rest from our labours, to assemble together in one plare, and to attend vppon the Ministery of the word. For howe many among our selues, and else where, do neuer so much as thinke of God, or of Religion; do neuer heare of the daunger of sinne, of the necessitie of grace, of the reformation of their life, but on the Lords day? If there were not a set day appointed for these purposes, and a solemne time of assembling our selues determined: the greatest sort would become as rude and vnreformed as the Barbarians, or the wilde Irish. If then, wee would be directed in the truth, and supported from fal-
q Mal. 2, 7. ling into errour, wee must q submit our selues vnto the Ministery of the worde, and bee content to bee guided by the ordinance of GOD. This is it which our Sauiour speaketh, reprooving the Saduces, who denyed the

the resurrection, [r] *Are ye not therefore deceiued, because yee know not the Scripture, nor the power of God?* It is daungerous to rest, where there is no bread to sustaine the bodie, and to preserue life. It is daungerous to dwell in a Cittie assaulted by enemies, hauing no Watchman to giue warning of their approach. It is dangerous to haue a flocke of Sheepe compassed about with Woolues, hauing no Shepherd to attend vpon them, and to looke vnto them. But of all daungers it is the greatest, to liue where the Bread of Gods worde is not broken, where the sounde of Gods Siluer Trumpet is not heard, and where Gods flocke is not ledde in greene pastures. The worde is a Pearle of all Pearles, which a wise Marchant would purchase at a great price, rather then liue without it. Where the preaching of the worde ceaseth, [s] the people perish. Where the blinde [t] leade the blinde, both fall into the ditch. Where the Watch-man bloweth not [u] the Trumpet, and the people is not warned, both the Watch-man and the people are taken away in their sinnes. Where the [x] Salte of Gods worde doeth not season the people with holy and wholesome Doctrine, they rot and putrifye in their corruptions. As then wee would bee free from errour, and not bee carried away with false Doctrine: so it is required of vs to be carefull in vsing the meanes that may bring vs to the trueth, and keepe vs from the pathes of false-hoode. And it shall bee a vaine thing for any man to immagine himselfe to bee able or likely to keepe himselfe pure and vndefiled from errour and Heresie, so long as wee despise the ordinarie way that is allotted and appointed to preserue vs, from falling into false opinions.

[r] Mark. 12, 24

[s] Pro. 29, 18.
[t] Math. 15, 14
[u] Ezek. 33, 6.
[x] Math. 5, 13

Thirdly, seeing it is a note of a false teacher, to lay stumbling blockes before men, to draw them to euill, and to intice them to wickednesse; by this rule it will euidently appeare, that Popish Religion, is a most wicked religion, and the Teachers thereof false Prophets. The Religion

Vse. 3.

maintained in the Church of *Rome*, eſtabliſhed in the *Trent* counſell, and defended by the ſworne vaſſals of the Pope, hath cancelled and diſanulled the whole Law of God, [y] it hath abrogated and repealed either directly or indirectly, either expreſſely, or by conſequent, eyther plainly, or in effect, al the commaundements of the morall Law, which God hath left to be a rule of righteouſneſſe, to remaine in full ſtrength, power, and vertue for euer. This will eaſily appeare vnto vs, if wee enter into the particular conſideration of both the Tables. The firſt commandement, chargeth vs to haue and to hold the true God onely for our God, and to cleaue vnto him with ful purpoſe of heart. But the Church of *Rome* reſteth not in this one God; they teach vs to make and acknowledge moe Gods. They make the Pope to be God, which tytle both in plaine words is aſcribed, and in power attributed vnto him. For touching the name whereby he is named, the Canoniſts call him, *Our Lord God the Pope.* Others call him [z] the ſupreame God on earth; a viſible God, the ſpouſe of the Church, the corner-ſtone of the Church, the heade of the Church, the Lyon of the Tribe of *Iuda*, the light of the world, the King of Kings, and the Prince of the Church. Againe, they aduance the Saints departed into the honour of Gods, praying vnto them, and making them to heare our Prayers, to know our hearts, to vnderſtand our thoughts, and to merit for vs at the hands of God, which none can do, but the ſonne of God. They doe notoriouſly make the bleſſed Virgin, the Mother of Chriſt to be as God, and in expreſſe words call her (*a*) a Goddeſſe; yea, they do in effect equall her with Chriſt, and aſcribe as much to her, as vnto him. As Chriſt is called our Lord, ſo they call her our Lady; he our King, ſhe our Queene; he Mediator, ſhe our Mediatreſſe; he like vs in al things ſinne onely excepted, ſo ſhe, deuoid of ſin: he the onely meanes whereby we muſt be ſaued, ſhee our life, our ioy, our hope, our helpe, our comfort, our ſtay in troubles. Laſtly, to fill vp the meaſure of their ſin, they make

y The church of Rome repealeth the whole morall law of both Tables.

I.

z *Epiſt. dedicat. ante princip. dict. Bella. prof. de pont. Rom.*

a *In officio beat. Mariæ.*

make the wooden crosse as a God, they cal it, the ground of our saluation, and salute it by the name of their onely hope.

The second Commandement requireth, that we worship the true God purely according to his word, and forbiddeth all false and forged worship of the true *Iehouah*. The Church of *Rome* directly ouerturneth the intent and end of this law by their Imagery, they teach it to be lawfull to make Images of the true God, & to worship them with Religious worship. 2.

The third commandement prescribeth vnto vs to giue all honor and glory to God that is due to his great name. The Church of *Rome* teach men to giue this glory to some things else; they holde that the people are to bee barred from the free vse of the Scripture, and allow to sweare by Saints, Angels, Crosse, Rood, and such like. 3.

The fourth commandement appointeth the sanctification of the Sabaoth. The Church of *Rome* keepe the daies of Saints more duly and strictly, more solemnly and precisely then the Lords day, and abrogate the liberty of the sixe dayes. 4.

The fift commandement establisheth the seuerall degrees amongst men. The Church of *Rome* challenge an immunity from their Cleargy, and a freedome from answearing before Magistrates, and appearing before the secular power: they deny that their holy Father oweth subiection to Princes or Emperors: they teach he hath power [b] to depose Princes, and to discharge their subiectes from their allegiance, and may dispose of all kingdoms at his pleasure; Lastly, they free children from the obedience of their parents, [c] and allow them to enter into Cloysters and Monasteries, without their counsell and consent. 5.

[b] *Bellar. de pontif. Ro. lib. 5. cap. 6.*

[c] *Bella. de Monach. lib. 2: cap. 36.*

The sixt commandement, bindeth vppe our hearts and hands from all cruelty, and willeth vs to preserue life, and shew forth the fruites of mercie. The Church of *Rome*, open wide gaps for the free committing of murther, and shedding 6.

shedding of bloud. They giue Pardons; nay, promises of Heauen to destroy and poyson Princes: they appoint sanctuaries and priuiledged places for wilfull murtherers [d] contrary to the Law of God, who would haue such pulled from his Altar, and no Religious place to giue them succour or protection. And concerning the murthering of soules, a great part of their Doctrine leadeth the high way to it, and giueth them a deadly wound.

d Exod. 21, 1. 1 King. 2, 31

7. The seauenth Commandement condemneth al impurity and vncleanneſse of soul and body, and commandeth vs to possesse our vessells in holinesse and honour. The Church of *Rome* shaketh the foundation of this commandement, and crosseth the purpose of God therein, by forbidding marriage, by accounting it an vncleane life, by establishing vowes of single life, [e] by tollerating and defending the Stewes, by giuing liberty for Incest, by allowing the Brother to marry his Brothers wife, the Vncle to marry his Neece; and lastly, by forbidding such degrees as God hath not restrained, to open a way for the Popes dispensations.

e *Hard. confutat. of the Apology. Parsons confut. of Iob. Nichols.*

8. The eight commandement chargeth vs with the goods of our neighbour. The Church of *Rome* teach it to be lawfull to make sale of mens soules out of Purgatorie, [f] and as cunning, nay couzening Marchants, they sell all things at offer and proffer: they sell Crosses, Images, and Prayers: they sell the remission of sinnes, and the Kingdom of heauen for money; yea, they rob men of their inheritance, defeating and defrauding their posterity, to maintaine their ydle bellies.

f The common practise of the Pope.

9. The ninth commandement forbiddeth all false witnes bearing. The Church of *Rome* do beare false witnesse against God, falsifying the Canon of the Scriptures, and make God speake that which hee hath not spoken: they teach, that neyther faith, nor promise, nor Oath must be kept with Heretiques, they [g] maintaine and practise the Doctrine of Equiuocation, of mentall euasion, and secret reseruation to themselues of an hidden sence, contrary to the

g See the examinations of the priests and Iesuites.

the common vnderſtanding of the ſame wordes, thereby ouerthrowing all equity, and the courſe of Iuſtice among men.

The tenth commandement reſtraineth the motions of the minde, and commaundeth a pure heart towarde our neighbour. The Church of *Rome* teacheth, that the Motions without conſent, are no ſins at all; ſo that they expreſſely repeale this commaundement, and euidently declare, they neuer vnderſtoode the meaning of it. Notwithſtanding, theſe are thoſe Teachers, that boaſt themſelues to bee the ſucceſſors of the Apoſtles, and to haue the onely right calling, yet wee ſee how corrupt they are in Doctrine, glorying in the naked name of the Church, and ouer-turning the foundation whereon it is builded. 10.

Laſtly, ſeeing falſe Teachers deſtroy the faith, it teacheth ſundry duties, both to the Paſtors & people committed to their charge. Firſt of all, it putteth the Miniſters in minde to looke to their flocks, and to take heed to them that they be not ſeduced. We are all of vs naturally inclined to falſehood and error, and loue darknes better then light, that ſo we may walke at liberty, and not be controled. But our danger is greater by reaſon of falſe ſeducers, which are deceitfull workemen, and the Inſtruments of the ſubtle Serpent, by whom they are inſpired. This duty, being ſo neceſſary in regarde of the common danger of the Church, is diuers times vrged by Chriſt and his Apoſtles. Chriſt warneth his Diſciples to bee watchfull, [h] becauſe of falſe Teachers that ſhuld ariſe in the laſt daies. The Apoſtle *Iude* teſtifyeth that he gaue diligent heed to write vnto them [i] of the common faith, which was once giuen vnto the Saintes, becauſe there were certaine vngodly men crept in, which turned the grace of God into wantonneſſe, and denyed God the onely Lorde, and our Lord Ieſus Chriſt. *Vſe.* 4. h Math 24, 24 i Iude. 3, 4.

The Apoſtle *Paul*, exhorting the Elders of *Epheſus*, propounding vnto them his owne example, and foretelling the

the daunger that hung ouer their heades (to wit;) that their faith should bee assaulted, and their zeale tryed by false Teachers springing vp from among themselues, [k] saith; *Take heed vnto your selues, and to all the flocke whereof the Holy-ghost hath made you Ouer-seers, to feede the Church of God which he hath purchased with his owne bloud, watch therefore, and remember, that by the space of three yeares, I ceased not to warne euery one night and day with teares.* So the same Apostle chargeth *Timothy* before God, & before the Lord Iesus Christ [l] *Which shall iudge the quicke and deade at his appearing, and in his kingdome, to preach the worde in season, and out of season, because the time will come, when they will not suffer wholesome Doctrine, but hauing their eares itching, shall after their owne lusts get them an heape of Teachers, turning from the truth, and giuing heede to Fables.* Secondly, this serueth to instruct the people of God to be throughly furnished & well prepared against such seducers, that they may bee able to stand out against them, and to resist them stedfast in the faith. We shall be fitted to beare out this triall, if we be carefull to vnderstand the acceptable will of God, and if we be able to weild the sword of the spirit, which is the word of God. Our Sauiour teacheth his Disciples to [m] *Beware of false Teachers, which come in Sheepes cloathing, but inwardly are rauening Wolues.* This is the vse which the Apostle *Iude* maketh, [n] where making mention that seducers were entred secretly and subtilly among them, he moued them to striue and contend for the common faith taught by his Ministery. *If we would know how this should be, let vs haue our faith stablished in the grace of God, and our harts setled in the truth.* Faith is a precious Iewell, the Iewell of Iewels: it must then bee kept well and warily. If a man haue a Pearl of great price cómitted vnto him, he wil not let it lye about commonly and carelesly for euery one to pilfer or purloyne, but keepe it vnder locke and key, that it may be preserued safe and sure. True Religion builded vpon the foundation of the prophets and Apostles, is such a Pearle, it must be kept with watch and warde, or else it will

k Acts.20,28, 29.

l 2 Tim.4,2,3

m Math. 7, 15

n Iude. 4.

will bee ſtolne and taken from vs. It is ſuch a Iewell, as when a man hath found it, he will ſell all that hee hath to keepe and retaine it.

[*The people began to commit whoredome with the Daughters of Moab.*] Wee haue heard before the Author of that ſtumbling-blocke, which was laide before the feete of the people of God, to cauſe them to fall, to wit; *Balaam*, from him the counſell came, by him the net was made & by *Balak* it was ſpread to intrap them. Now, we ſee what they committed, and wherein they offended. So ſoon as the plot is deuiſed, and the counſell followed, by and by the Iſraelites are taken in the ſnare. They banquet with the *Moabites* in the Idoll feaſts, and ſo fall into fornication. Theſe are tentations on the right hand, delights to the fleſh, and enticements to pleaſures. The Doctrine ariſing from hence is this, [o] that tentations from pleaſures and delights, are of all other moſt dangerous, and more effectuall to preuaile ouer vs, then ſuch tentations as ſtand on the left hand, to wit; croſſes and aduerſities. Indeed we are aſſailed on euery ſide; on the left hande, by pouerty, ſhame, contempt, perſecutions, and ſuch like, which cauſe many to hang downe their heads, to caſt away their confidence, to renounce the faith, and to depart out of the field without ſtriking a ſtroke: but ſuch as preſent themſelues at our right hande; as riches, power, honour, glory, preferment, profit, pleaſure, which dazle the eyes, and entangle the heart with the delights thereof, theſe are moſt cunning engines and Inſtruments, vſed or rather abuſed by Sathan to our deſtruction. This was the laſt tentation, as moſt auaileable in it ſelfe, that the deuill vſed againſt our Sauiour Chriſt, [p] ſhewing and offering vnto him the kingdoms of the world, and the glory thereof. Faire promiſes of high preferment preuailed with *Euah* [q] to eate of the forbidden fruite. He gaue *Dauid* the foile by vnchaſtitie, and *Noah* by drunkenneſſe: *Salomon* by Idolatry, and *Hezekiah* by proſperity, when he could not ſhake them by croſſes and perſecutions. Gold and

o *Doct.* 2. Tentations by pleaſures are moſt dangerous.

p Math. 4, 8.

q Gen. 3, 6.

and Siluer haue opened the gates of the Citty, when the force of the Canon shot could not. This is that which the prophet *Dauid* meaneth, when he saith, [r] *I said in my prosperitie, I shal neuer be remoued.* The Church of God was neuer so ouertaken with aduersity, as with abundance and prosperity: and more are brought to condemnation by riches, pleasures, and worldly lusts, then by pouerty and persecution. So that we must acknowledge how dangerous and deceitfull the baites of carnall pleasures are vnto the flesh.

[r] Psal. 30, 6.

Reason, 1: The Reasons to enforce this doctrine, are diuers. First, prosperity puffeth vp, not onely the wicked, but also the godly, and stealeth away the hart of man, before he feele the danger, and can thinke vpon that which will follow. Pleasures make vs forget God and our selues, both seducing worldlings, and such as remember not God all their life long, & ouertaking the faithfull (which haue walked in the feare of God) when they haue all things at will, so as they haue not known themselues any more. When *Salomon* was olde, [s] his wiues by flattery turned away his heart. So did *Dalilah* the heart of *Sampson*, [t] who was made so weake and impotent by the looke of a woman, that he yeilded himselfe to her lure or lust most reprochfully, and brought himselfe into extreame bondage and slauery through her enticements.

[s] 1 King. 11, 4
[t] Iudg. 14, & 15.

Reason. 2. Secondly, carnall pleasures and riches are deceitfull, they appeare otherwise then they are. They are like to a baite that couereth a deadly hooke, they are like the greene grasse, in which lurketh and lyeth a Serpent, ready to sting vs vnto death: they are like some cunning couering, that hideth a deepe pit prepared to swallow vs. This is the reason vsed by the Apostle, shewing [u] *That they which will be rich, fal into tentations and snares, and into foolish and noysome lustes.* *Salomon* speaking of falling into whoredome, saith; [x] *The lippes of a straunge woman drop as an Hony-combe, and her mouth is softer then Oyle, when as her end is as biter as Wormwood, and as sharp as a two edged sword: her*

[u] 1 Tim. 6, 9, 17.
[x] Prou. 7, 21, and 5, 3.

her pathes lead to the graue, and her wayes tend to hell, by this meanes ſhe catcheth fooles, and bringeth them to the ſtockes, as an Oxe to the ſlaughter. Seeing therefore, pleaſures ſteale away the heart, and deceiue by the glittering ſhew, pretending that outwardly, which they doe not performe truely, wee may conclude, that they are daungerous baites and occaſions laid before vs, to draw vs into euill.

Vſe. 1. The Vſes followe to bee conſidered of vs. Firſt, let vs learne from hence to confeſſe, that proſperity is a ſlippery eſtate, and howſoeuer it bee much deſired and admyred, yet it is full of great daungers, and hedged in with diuers difficulties. This is not knowne nor vnderſtoode of the men of this worlde. True it is, when God ſendeth Famine, or Warre, or Peſtilence, and infectious diſeaſes, all men can ſay, Alas, theſe are harde and heauie times, terrible and troubleſome ſeaſons, we are alwayes in daunger of death. But wee muſt remember, when wee haue ſtore of foode, when wee liue at eaſe, and all of vs bee at peace, when God deliuereth vs from diſeaſes, wee muſt not bee ſecure, and fall aſleepe in ſuch proſperitie, but conſider that wee are ſet in ſlipperie places. This the Apoſtle *Paule* teacheth. 2. *Tim.* 3. where hee ſaith, y *In the laſt dayes ſhal come perilous times: for men ſhall be louers of themſelues, prowde, couetous, boaſters, louers of pleaſures, more then louers of God, hauing a ſhew of godlines, but denying the power therof.* He ſpeaketh of rough and grieuous times, yet he neither nameth nor meaneth plague, peſtilence, famin, ſword, or ſuch like calamities. But he telleth of things more dangerous, though we take our ſelues to be free & far from all danger. We account no times z tedious & troubleſom, but when we liue in feare of death, or feele our bellies pinched, or els are croſſed in the thinges of this life. Alas (ſaith one) how hard are theſe times, we ſuffer pouerty, penury, & great miſery! O wofull and wretched times (ſaith another,) the plague is in ſuch a place, it is come neere our dwellings, wee may looke euery day for it to ſweepe vs away; how ſhall wee doe in theſe

y 2 Tim. 3,1,

z What times are moſt dangerous.

these extreamities, or whether shall we turne our heades from these troubles? Neuertheleſſe we muſt know, that a man may be free from all theſe diſtreſſes, and yet liue in the greateſt dangers. We may haue peace and plenty; we may enioy health and liberty; wee may abound in riches and proſperity, and yet be poſſeſſed and compaſſed about with a thouſand plagues more fearefull, more deadly, & more dangerous then the Peſtilence, ſword, and famine, which trouble vs ſo much, and bring vs to our wits ende. Let vs take heed of our corrupt iudgement of the times, and learne more to feare men that liue in proſperitie, then ſuch as ſinke downe in aduerſity, inaſmuch as their tentations are more ſtrong & effectual. Proſperity, eaſe, peace, and riches, haue turned through our corruption, to be the peſts and poiſon of the Church. This the Wiſe man teacheth, (a) *Eaſe ſlayeth the fooliſh, and the proſperity of Fooles deſtroyeth them.* It is therfore a great mercie of God, whē he teacheth his children to ſtand vpright in this ſlippery way, and that they make them not their bane, which are giuen them as a bleſſing. He ſetteth before their eyes the daily changes of all things vnder the Sunne, and aſſureth them that nothing continueth in one eſtate: he frameth them to the contempt of the worlde, and ſetleth their hearts to deſire no more, then their moſt wiſe and prouident Father thinketh meete for them. He teacheth them that the moſt beautiful flowers do fade, and loſe the glory which for a time they had. They ſee riches to be vncertaine and deceitful, health to be changeable, our friends and acquaintance ſubiect to death, and all humain things to be tranſitory, vaine, & ſoone flitting away. By all theſe Meditations, it pleaſeth God to ſtay vp his people, that they fall not from him in their proſperity.

a Prou. 1, 32.

Vſe. 2. Secondly, ſeeing the pleaſures of this life become ſnares and tentations vnto vs, it ſhould teach vs to vſe patience vnder the croſſe, and wiſely to beare all the afflictions that God ſeeth good to lay vpon vs. Wee ſee by experience, that peace and plenty haue done the Church more harme

harme then warres and bloudy perſecutions: not that Gods bleſſings are hurtful and pernicious of themſelues, but by reaſon of our corrupt nature, which is readie to turne his bleſſings into curſes, and his great mercies into ſo many plagues. This we ſee in the example of the *Sodomites*, they dwelled in a fruitfull ſoyle, like [b] the Garden of *Eden* (which God planted, and therein placed our firſt parents) but they became exceeding ſinners, and abuſed the bleſsings of God to their owne confuſion. How farre proſperity and abundance make vs to forget God, conſider in the examples of [c] *Nebuchadnezzar*, [d] *Herod*, *Haman*, and ſundry others. *Iob* feared, that his ſonnes in their feaſting and banquetting, [e] had blaſphemed God. It appeareth in the parable of the rich man, that made a feaſt, and ſent out his Meſſengers to inuite his gueſts, that they refuſed to come, and pretended ſundry excuſes, [f] One had hyred a Farme, another had bought fiue yoake of Oxen, another had married a wife, he could not come: whereby our Sauiour ſheweth, what cauſes commonly they are that withdraw and withhold men mindes from obeying Gods word, and embracing the goſpel, to wit; the cares of the world, the commodities of this life, the deceitfulneſſe of riches, the pleaſures of the fleſh, and the ſtudy of earthly things: theſe were ſuch ranke Thornes, that they choked all heauenly Meditations, & hindred the growth of ſpirituall graces: theſe brought a fogginеſſe vppon the ſoul, & wrought in them a forgetfulneſſe of God. Wherfore, let vs not murmure and repine vnder the croſſe, but ſtoope downe vnder his mighty hande, who ſendeth his correction for our good, [g] that we ſhould not periſh, and be condemned with the world. Hee doth not take pleaſure and paſtime in puniſhing of vs, but as a louing father he reſpecteth onely our benefit. He hath many wayes to deliuer vs, and promiſeth that our afflictions ſhall not be aboue our ſtrength, but haue a good end, and an happie iſſue. We muſt be content with the Lords doinges, and know that he will ſanctifie the afflictions of our bodies, to the

[b] Gen. 13, 10

[c] Dan 4. 27.
[d] Acts. 12. 22
[e] Iob. 1, 5.

[f] Luke. 14, 19

[g] Heb. 12, 7.
Pſal. 119. 71.
1 Cor. 11, 31.

the comfort of our soules, whilst those that flow in earthly blessings, and abound in outward prosperitie, do forget God that made them, and run on in the pride of their hearts to vnthankefulnesse against God.

Vse. 3. Thirdly, let vs not bee deceiued with sinfull pleasures, when the baite is offered, and the net pitched before vs, to take vs with the hooke, and to catch vs in the snare: but be carefull to reiect and refuse whatsoeuer tempteth vs vnto euill. Pleasures are of two sorts; some are simply vnlawfull, and not to be vsed at all, beeing directly contrary to the word of God. Such are the pleasures that carnall men take in eating, till they surfet, and in drinking, till they are drunken; such are the pleasures that Whoremungers take in adultry, fornication, and vncleanesse. Others are of themselues indifferent, and in their owne Nature neither good nor euill, but according as they are vsed, as Hunting, Hawking, and other lawfull recreations; and euen these, when they take vp all our thoughts, and thrust out better things out of the doores, are [h] called Thornes in the parable of the sower, as wel as vnlawfull pleasures. There is nothing doth so much choke the word of God, as the pleasures of the flesh; nothing causeth vs so soone to forget it; nothing maketh vs so soone weary, and loath to heare it, as the desire to followe and pursue after our delights; so that it standeth vs vpon, to cut them vppe, and to pull them out of the ground of our hearts. Wee see men will not suffer Bryars and bushes to spring vp where their Corne shoulde grow, much more is it required of vs, to rid our hearts of all occasions and allurements vnto sinne. The Faith of *Moses* is commended, that he refused to bee called the sonne of *Pharaohs* Daughter, and chose rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinne for a season, esteeming the rebuke of Christ greater riches, then the treasures of Egypt, for hee had respect vnto the recompence of the reward. Let vs therefore shake off al pleasures of sinne, not onely such as are in themselues vngodly

[h] Luke. 8, 14

[i] Heb. 11, 24, 25.

godly and vnlawful, but all other whatſoeuer, when they become clogs and incumberances vnto vs, and hinder vs in the duties of our callings. Many indeede are drawne and driuen from the worde by trouble and perſecution: but many moe [k] fall away by peace and proſperity, by riches, wealth, and pleaſures, which (when men are delighted and drunken with them) are much more dangerous enimies, then affliction & aduerſity. We ſee many by experience, who in the dayes of tribulation, haue not giuen ouer their holde, but endured ſlaunders, reuilings, impriſonment, hunger, and thirſt in a neceſſitous eſtate; yet haue beene ouercome with peace, drowned with ſenſuality, and lulled a ſleepe in carnall ſecuritie. Euen as a company of Marriners, ſo long as they are in daunger of drowning, through violence of windes, and rage of the Tempeſt, and working of the Sea, do watch and looke about them, follow their calling, and keepe the Shippe from ſinking, but when all is ſafe and quiet, do fall out among themſelues, or delight in quaffing, and care not which end go forward; ſo is it with vs, that liue in theſe daies of peace & quietneſſe, we remember not what God hath done for vs, neither are led forward by his Mercies, vnto obedience. We cannot deny but that our bleſsings haue beene many and great, [l] but (as *Moſes* complaineth) *He that ſhould haue beene vpright when he waxed fat, ſpurned with his heele.* For it may bee truely ſaide of vs which is ſpoken againſt Iſraell; we are fat, wee are groſſe, wee are laden with fatneſſe, and therefore haue wee forſaken the Lord, and haue not regarded the ſtrong God of our ſaluation: Thus like fooliſh people and vnwiſe, haue wee rewarded the Lorde for his goodneſſe, and recompenced the kindneſſe that wee haue receyued at his handes.

k proſperity is is more dangerous then aduerſity.

l Deut. 32, 15

Laſtly, ſeeing pleaſures become tentations vnto vs, it is our duty to pray continually to God, that we bee not ouertaken with them. We liue in the dayes of peace, we dwell quietly in our houſes, we taſt not the bitterneſſe of

Vſe. 4.

affliction, as our Neighbors haue done round about vs; let vs take heed we fall not into pride and preſumption, and ſo by the iuſt Iudgement of God, for our vnthankfulneſſe, be deliuered ouer as bond-ſlaues to the deuil. This is it which is offered to our conſiderations in the ſixt and
l Math. 6, 13. laſt petition of the Lords prayer, [l] where we pray, not to be led into tentation, but to be deliuered from euill. It is not the meaning of Chriſt in theſe words, that we ſhould deſire of God to be wholly freed from tentations, but we craue his grace, and the power of his ſpirite, to ſuſtaine and vphold vs, that we be not ouercome, and yeeld vnto them, that we may ſtand ſtedfaſt in our obedience, that we may not be puffed vp with proſperity, nor deiected or caſt downe with aduerſity. This made the Wiſe-man ſay
m Pro 30, 8, 9 vnto God in his beſt Meditations, [m] *Giue me not riches but feede me with foode conuenient for me, leaſt being full, I lie, & ſay, Who is the Lord?* He prayeth in that place, not only againſt inconuenient want, and hurtfull pouerty, but againſt inconuenient wealth, hurtfull ſtore, and ouerflowing and ſuperfluous aboundance, leaſt his heart ſhould bee lifted vp, and ſo he turne from the commaundements of God. So then, when we liue vnder plentifulneſſe of outwarde bleſſings, when we enioy health, wealth, peace, and ſufficiency of all things for this preſent life, are we free from dangers? Haue we no neede to watch? Or may wee bee ſecure? Surely, if we will iudge aright, and meaſure our caſes, either by the right line of Gods holy law, or by our owne Chriſtian experience, we ſhall find our perill to be the greater, when we haue ſuch ſtrong allurements, and deceiueable prouocations, to ſet our delight vppon this world, then when wee are holden vnder afflictions. For then Satan as a ſubtle enemy, craftily windeth in with vs, and worketh vppon our hearts by occaſion of theſe bleſſings of God beſtowed vpon vs. For as the parching heat of the Sunne, will ſooner make a man caſt away his cloak then the boyſterous and bluſtering winds: ſo the gracious dayes of peace ſhining vpon vs, will ſooner cauſe vs

to

to caſt off our confidence, then the ſtormes and tempeſts that beate vpon vs. *Moſes* charged the people of Iſrael, when they were brought into the land of Promiſe, flowwing with Milke and Honey, [n] to beware, leaſt they forgat the Lord which brought them out of the Lande of *Egipt*. Whilſt *Dauid* wandered in the Wilderneſſe, was hunted out of holes by *Saule*, into which hee was glad to creepe to hide himſelfe, and was trained vp in the ſchoole of afflictions, [o] hee comforted himſelfe in the Lorde his God, he made him his rock and refuge, he asked counſel of him, and followed his direction: but when he had reſt from enemies ſafety from dangers, deliuerance from troubles. comfort from ſorrowes, and freedome from afflictions, he fell into horrible ſinnes, both in the matter of *Vriah*, and in numbering of the people. When *Hezekiah* fell ſicke, and receiued a meſſage that the ſickneſſe was in it ſelfe vnto death, [p] he turned his face to the wall, he prayed to the Lord, and beſought the lord to remember, how he had walked before him in the truth, and with a perfect hart: but after that God had remẽbred him according to his Prayer, [q] he forgat the Lord incontinently: ſo ſoone as he was releaſed and reſtored, and was puffed vp with ambition and vaine-glory, when he ſhewed to the Meſſengers of the King of *Babel*, the riches of his kingdome, the houſe of his Armour, the greatneſſe of his Treaſure, and the aboundaunce of his Spices and precious Oyntments. When the rich man in the Goſpell was willed to ſell all that he had, and giue it to the poore, and thereby tryed whether he loued the Lord better then riches, hee went away heauy and ſorrowfull: whereupon our Sauiour [r] deliuereth this warning, to teach vs wiſedome, *Verily I ſay vnto you, that a rich man ſhall hardly enter into the kingdome of Heauen*. He doth not deny the rich man entrance, or ſhut the doore againſt him; but he layeth before him his danger, and telleth vs how hardly he ſhall enter. He neuer ſaide in the Goſpell: How hardly ſhall the poore man enter into the kingdome of heauen? He neuer ſaide,

[n] Deut. 6, 12,

[o] 1 Sam. 30, 6.

[p] Eſai. 38, 2,

[q] 2 Kin. 20, 13

[r] Math. 19, 23

how hardly ſhall he that is perſecuted, impriſoned, reuiled, afflicted, and tormented, enter into the kingdom of heauen? But he warneth him that liueth in abundance, to looke to his footing that he doe not ſlide, and to take heed to his heart, that it be not lifted vp. So then, to conclude; when the light of Gods countenance doth ſhine in our dwellings; when hee filleth our houſes with ſtore, giueth as an ample portion of wealth and poſſeſsions; when he furniſheth our Table, and maketh our cuppe to run ouer, let vs bleſſe the name of the Lord for our plenty which hee hath giuen vs: let vs not be high-minded, and truſt in vncertaine Riches, but in the liuing God, which giueth vs aboundantly all things to enioy, which heart can wiſh, or tongue can craue, or hande can receyue.

Verſe. 2. [*Which called the people to the Sacrifice of their Gods.*] The purpoſe of the *Moabites* and *Midianites* was to draw the people into ſinne, and by ſinne to bring vpon them the Iudgements of God. No doubt they had heard how God had waſted them in the wilderneſſe, [t] and their carkaſſes were conſumed by ſundry plagues that brake in vpon them, by the violence of fire, by the edge of the ſworde, by the opening of the earth, by the ſtinging of Serpents, by infection of the peſtilence, and by ſundry other meanes whereby God puniſhed their ſins. Now theſe enimies do ſo thirſt after the death and deſtruction of the Church, that they proſtitute their Daughters, and make them common, to obtaine and effect the intents of theyr hearts. They regard not the honour and eſtimation of their Children, neyther care to make their Daughters Whores, ſo the people of GOD might bee diminiſhed in number, and weakened in power, and ſo become a prey vnto their teeth. Heereby we learne, [u] that the malice of the enemies of the Church is inſatiable, they will ſpare nothing to accompliſh their purpoſes, nothing is ſo deare vnto them, which they are not readie to forſake, and to forgoe, to ſatisfye their deſire, and

[t] Num, 14. 29

[u] *Doct.* 3. The malice of the churches enimies is inſatiable.

and quench their thirſt. This wee ſee in the example of *Haman*, a bloudy enemy againſt the church,[x] who to obtaine the ſlaughter of the Saints of God, promiſed to pay ten thouſand talents to be brought into the Kings exchequer, to recompence the Kings loſſe which he ſhould bee at, by the deſtruction of the Iewes his ſubiects. Now, we muſt vnderſtand that he meaneth to pay this money out of his owne coffers, and that he would buy their bloud at the kings hand at that price, & not to raiſe it of the ſpoile of the Iewes that ſhoulde bee ſlaine: both[y] becauſe the goods of the *Iewes* are granted as a prey to ſuch as would ſpoile them, to encourage men to deſtroy them without pitty or compaſſion, as Captaines that beſiedge a Cittie, promiſe the pillage of it as a booty to the ſouldiers; and becauſe it had bin no great matter for the ſubiect to offer to his Prince a ſum of mony of the ſpoiles of his own ſubiects, for then he ſhould promiſe and pay no more, then was his owne already, ſo that he offereth to ſatisfye this great ſum of his owne purſe. The like affection we ſee in *Herodias*, and her daughter. When *Herod* on his birthday cald for the wantō Damſel to dance[z] before him, who ſo pleaſed him, that he promiſed with an oath, that he wold giue hir whatſoeuer ſhe ſhould aske, euen to the halfe of his kingdom. A great promiſe, of a great reward: but ſuch was their malice againſt *Iohn*, that when they had conſulted together, they preferred *Iohns* heade, before *Herods* hyre, and the halfe of his kingdome. Such was the hatred that the Scribes and Phariſies bare to Chriſt our Sauiour, that they (*a*) hyred *Iudas* for thirty pence, to betray his Maiſter, & the ſouldiers with a large ſum of mony, to ſay, *That his Diſciples came by night, and ſtale away his bodie out of the Sepulchre while they ſlept.* *Herod*, to eſtabliſh his Kingdome, and ſecure his eſtate, ſlew all the male children, from two yeares olde and vnder, that hee might make away the *Meſſiah*, neyther ſpared hee (as[b] ſome ſuppoſe) his owne Sonne, but amongſt the reſt put him to death, to be ſure that Chriſt ſhould be diſpatched.

[x] Eſter. 3, 9.

[y] Eſter. 3, 13.

[z] Math. 14, 8.

[a] Matth. 26, 15 and 28, 12.

[b] *Macrob. Saturnal. lib. 2.*

Whereby it plainely appeareth; that howsoeuer the enemies of the Church be greedy as Woolues, and couetous as the Horse-leech, [b] that hath two Daughters, which euermore cry, *Bring, bring*: yet they are carried with such a feruent desire of reuenge, and with such mortall hatred against the truth, that they regarde not what they loose or lauish, so that they may gorge and glut themselues with innocent bloud.

[b] Pro. 30, 15

Reason. 1. The Reasons remaine to be considered. This will euidently be perceiued, and easily be granted, if wee marke by what spirit such are led (to wit;) not by the spirite of God, who is gracious and mercifull, but by the spirite of the Deuill, who was a man-slayer from the beginning. This our Sauiour testifieth against the Pharisies, who went about to kill him, becausse hee had tolde them the truth, *Ye are of your* [c] *Father the deuill, and the lustes of your Father ye will do: he hath beene a murtherer from the beginning, and abode not in the truth, because there is no truth in him.* So long therfore as the deuill is a roaring Lyon, a subtle serpent, a cruell Draggon, and false accuser of the Brethren, so long will he frame his Imps and Instruments to be like vnto him, and to resemble him in malice and mischiefe. He is the [d] God of this world, that ruleth in the hearts of the men of this world; and as the godly are framed vnto the Image of God in holinesse and righteousnesse, so the vngodly are fashioned vnto the Image of the Deuill, in wretchednesse, and all wickednesse.

[c] Iohn 8, 44.

[d] 2. Cor. 4, 4.

Reason. 2. Secondly, there is no feare of God before their eyes, or sparke of grace within their hearts. *The feare of God is the* [e] *beginning of wisdome, and preserueth our pathes from euill.* It is the Mother of all Vertues, & the Nurse that feedeth and cherrisheth the other graces of Gods spirite. It bringeth vs into the presence of God, and resolueth vs that God seeth all our wayes. But where the feare of God is banished, and the heart hardened to a Reprobate sence, men will not feare to commit any wickednesse, and to breake out into any outragiousnesse. This was it which

[e] Pro. 1, 7.

Abraham

Abraham considered, [f] *Surely the feare of God is not in this place, therefore they will slay me for my wiues sake.* So the Prophet *Dauid* toucheth this as the chiefe reason of all the rage and rigour of the Churches enemies, that they imagined mischiefe vppon their bed, and forged deceite with their toong, [g] *Wickednes saith to the wicked man (euen in mine hart) that there is no feare of God before his eyes.* Likewise, the Apostle declaring that their throate is an open sepulchre, their feete swift to shed bloud, destruction and calamity in their wayes, maketh this one principall cause, [h] *The feare of God is not before their eyes.* Seing therefore, they are possessed with the spirit of the Deuil, and destitute of the feare of God; we see that euill men, will spare no euill meanes to worke out their deuises, and there is no wickednesse, which they will refuse, or make conscience of, to bring their purposes about; plotting mischiefe vppon mischiefe, and adding one iniquity vnto another.

f Gen. 20, 11.

g Psal. 36, 1, 4

h Rom. 3, 18.

The Vses follow to bee obserued. First, seeing they spare no meanes, be they neuer so malicious; wee learne, that there is no hatred like to that hatred which is for religion. The quarrel for Religion hath set [i] Brother against Brother, Father against Sonne; yea, the Husband against the wife. No neerenesse of Kinred, no aliance by Marriage, no coniunction of bloud, can knit togither those that are sundred and diuided in the profession of faith, in the worship of God, in the Doctrine of saluation and eternal life. This is it which Christ our Sauiour fore-sheweth to his Disciples, and forewarneth to the faithfull, [k] *The Brother shall betray the Brother to death, and the Father the sonne: the children shall rise against the Parents, and cause them to die, and ye shall be hated of all men for my names sake.* This hath beene from the beginning of the worlde, as appeareth in the Booke of *Genesis*, where the Lord saith, [l] *I will put enmitie betweene thee and the woman, and betweene thy seed, and hir seed: he shall breake thine head, and thou shalt bruise his heele.* This is a note to discerne the true Church from the false: The true Church is gentle and mercifull: the false Church is cruell

Vse. 1.

i Sleid. hist. lib. 17.

k Math. 10, 21 22.

l Gen. 3. 15.

cruell and ſtained with bloud. The Prophet propheſieth that the [m] *Wolf ſhall dwel with the Lambe, and the Leoparde ſhal lye with the Kid, the Calfe and the Lyon ſhal reſt together, & the little child ſhal play vpon the hole of the Aſpe: then ſhal none hurt nor deſtroy in al the Mountaine of his holineſſe.* This doth notably decipher and bewray the Church of *Rome* to bee no true Church of God, but a Baſtard broode and generation [n] of *Iſmaelites*, who alwayes perſecute them that are borne after the ſpirite, and delight in ſhedding the bloude of the Saints. Wherein wee ſee, that *Rome* is no changeling, but holdeth her olde wont. For as the firſt founders thereof were nouriſhed by a Wolfe, ſo the offſpring of that people, haue the hearts of Wolues, vnſatiable of bloud, greedy of Dominion, and raueners of Riches. And as the Milke was, which firſt they ſucked, ſo was their practiſe wherein they delighted. For this Cittie was firſt founded in bloude and parricide (as Saint *Auſtin* [o] obſerueth) when *Romulus* made ſlaughter of his Brother *Rhemus*, to ſettle the kingdome in his owne perſon. And as this Citty was builded with bloud, [p] and the foundation of the wals beſtained with moſt cruel and vnnaturall murther, ſo it was eſtabliſhed with the diſhoneſting of Maydes, and rauiſhment of Virgins allured thither [q] vnder the pretence of ſports and playes, and increaſed by continuall ſlaughters and effuſion of bloud, to that height and greatnes vnto which it is mounted & aſcended. And as it was with the City it ſelf, ſo was it with the Papacy, for the foundation of that Sea was layde in bloud, [r] when *Phocas* ſlew his naturall Liege-Lord and Emperour. Hence it is, that the Apoſtle *Iohn* ſayth, [ſ] *I ſaw the Woman drunken with the bloude of Saintes, and with the bloude of the Martyrs of Ieſus: in her was founde the bloude of the Prophets, and of the Saints, and of all that were ſlaine vppon the earth.*

If we could ſtand to try and examine the practiſes and proceedings of the Sea of *Rome* from time to time, it were not hard to diſcouer ſundry abhominable and barbarous maſſacres

m Eſai. 11, 6, 9.

n Gal. 4, 29.

o *Auguſt. de ciuit. dei lib. 15. cap. 5.*

p *Iuſtin. hyſtor. lib. 28.*

q *Liui. doc. 1. lib. 1.*

r *Guil. Stamphurdius.*

ſ Reuel. 17, 6 and 18, 24.

maſſacres committed by them. One ſhal ſerue in ſtead of all the reſt (to wit;) the Gun-powder Treaſon, in the freſh remembrance of all, which in no ſucceeding Ages is euer to be forgotten. For theſe *Romaniſtes* perceyuing [t] themſelues vnable to preuaile and ſet vppe their kingdome of darkeneſſe by open violence, being perſwaded by fiery *Iebuſites*, and reſolued by murtherous Maſſe-Prieſts; conceiued ſuch an horrible Treaſon, as cannot be matched by any former preſident, neither is founde deſcribed in any Hiſtory, new or old; which was, to blow vp with fire and Gun-powder, the houſe of Parliament, to conſume the King, the Queene, the Prince, the Honourable Counſellors, the reuerend Prelates, the faythfull Nobles, the graue Iudges, the worthy Knights, and the ſelected Burgeſſes of the Realme; together, with all that attended vppon that high Court. And not content to reſt heerein, as in their vtmoſt drift, they had a further proiect, to deſtroy the Kinges Royall Lynage, to ſubuert true Religion, to maſſacre the profeſſors of it, to deliuer their Countrey, as a prey, into the handes of ſtraungers, and to ſet all thinges in an vprore and combuſtion; yea, their inuention and intention was ſo cruell and inhumaine, that they woulde not haue ſpared their owne friende, nor reſpected the men of their owne Religion.

[t] The Gun-powder treaſon.

The verie Infidels among the Heathen, by the light of Nature, condemned it as a barbarous and ſauage ſaying; [u] *Pereant amici, dum vnà inimici intereidant*; that is; Wee are content our Friendes ſhoulde fall, ſo that our Foes may dye withall. And vnto the ſame purpoſe, another, ignorant of God and his trueth, ſpeaketh, [x] It is the part of wiſe and diſcreete men, to pardon the offences of their friends; but of beaſtly and barbarous men to make away their friends with their enemies. But this curſed crew were more vnnatural then vnbeleeuers, more vnmerciful then tygers, more outragious then the beaſts of the forreſt. Theſe are the proper notes of that Church: theſe

[u] *Cicer. orat. pro Deiotaro.*

[x] *Halicar. de Rom. antiq. lib. 5.*

theſe are the goodly badges of that Religion: theſe are the meritorious workes, of ſuch as would bee accounted the onely Catholiques in the world: by theſe markes we ſhal know them, by theſe fruits we ſhal diſcerne them.

Vſe. 2. Secondly, ſeeing the enemies ſpare no coſt, and refuſe no paines to ruine the Church; it behoueth vs to be wiſe as Serpents, to beware of their deuiſes, and not to beleeue their faire promiſes, but to be watchfull and ſtande vpon our guard. The eſtate of the godly is dangerous, the purpoſe of the enemy is miſchieuous, our deliuerance is onely from God, who is able to go beyond them, and to preuent them. The enemies of our faith and profeſsion, account nothing ſo deare and precious vnto them, which they will not willingly ſpend to deſtroy our Religion, & to hinder our ſaluation. Their rage is ſo fierce, and their reuenge ſo great, that they are content to be liberall, yea bountifull, yea prodigall, euen to waſt their wealth, and to conſume their ſubſtance, rather then bee diſappointed of their enterprize. Therefore it ſtandeth vs vppon, to look warily to our ſelues, and to haue an eye vnto them, that they do not ſuddenly ſurprize vs, and work our confuſion. This is the y vſe which Chriſt teacheth vs. *Behold, I ſend you as Sheepe in the midſt of Wolues: bee ye therefore wiſe as Serpents, and Innocent as Doues.* This is to bee marked of vs, and to be practiſed by vs. Our enemies are not ſimple and ſottiſh, that they ſhould be contemned, but deepe in counſell, prudent in enterpriſing, wary in proceeding, politique in preuenting, and ſuddaine in executing what they haue deuiſed. They are for the moſt part wiſer in their generations, then the children of light. Wee are light of credit, ready to beleeue new reconciled friends, forward to truſt faire promiſes, and apt to reſt on ſhewes and pretences of a good meaning. This hath bred greater miſchiefe to the Church, then open violence. Their ſubtilty hath cut deeper, and preuailed further then the ſword. If we then ſhall be found ſleeping, when they are watchfull, or careleſſe when they are prepared, or naked when

y Math. 10, 16

when they are armed, or ſecure when they are buſily imployed; we muſt looke for no pitty at their hands, where wee finde no piety, but [z] conſider that *The mercies of the wicked are tokens of their cruelty, and their bowels of compaſſion, are the wayes of deſtruction.* [x] Pro. 12, 10.

Vſe. 3.

Laſtly, ſeeing they ſpare no coſt to worke our confuſion, it is our duty to pray vnto God to be deliuered from ſuch vngodly and vnreaſonable men. If once we fall into their ſnares, wee muſt neuer looke to eſcape. Wee muſt watch and pray, that we fal not into the traines and traps which they make daily to ſurpriſe vs. Hence it is, that the Apoſtle ſaith, [y] *Pray for vs, that that the word of the Lord may haue a free paſſage, and that we may be deliuered from vnreaſonable and euil men, for all men haue not faith.* We are not able to free and deliuer our ſelues, nor to match our aduerſaries in deepe deuiſes, who make conſcience of nothing. All our hope and truſt muſt bee in GOD, who will catch the wiſe in their owne craft, and confounde them in their owne deuiſes. Hee will turne them into the pit which they haue digged, and take them in the ſnares which they haue prepared for others. As they regarde not to fill vp the meaſure of their iniquity, and adde ſin vnto ſin; ſo God will bring their workes to light, and fill the cup of vengeance vnto them to drinke. Let vs therefore abſtaine from their wayes, and not giue liberty vnto our ſelues to follow them in euill, no not a little: but call vpon God in the dayes [z] of our trouble, who will deliuer vs out of our diſtreſſe. This we ſee practiſed by the Iſraelites, when they were vexed and ſore tormented by the *Ammonites*, (*a*) they cryed vnto the Lord, ſaying; *We haue ſinned againſt thee, euen becauſe we haue forſaken our owne God, and haue ſerued Baalim: doe thou vnto vs whatſoeuer pleaſeth thee, onely we pray thee to deliuer vs this day.* When *Dauid*, after his numbering of the people had the choiſe giuen vnto him of three Iudgements, whether hee woulde haue brought vpon him the want of Breade, or the ſworde of the enemy, or the plague of Peſtilence: he ſaid, [b] *I am in*

[y] 2 Theſ. 3, 2

[z] Pſal. 50, 15.

[a] Iudg. 10, 10 15.

[b] 2 Sam. 24, 14

in a wonderfull ſtraight, let vs fall now into the hand of the Lord, (for his mercies are great) and let mee not fall into the hande of man. When one tolde *Iehoſhaphat* that a great multitude came againſt him out of *Aram*, [c] he ſet himſelfe to ſeeke the Lord, he asked counſell of him, he proclaimed a faſt, he acknowledgeth his owne weakeneſſe, hee dependeth vppon Gods power, and prayeth to bee deliuered from them that ſought his deſtruction. When *Hezekiah* ſaw the enemy come to beſiedge *Hieruſalem*, and perceyued his purpoſe to fight againſt it, he put on Sackcloth, and came into the houſe of the Lorde, [d] hee receiued the blaſphemous Letters of the King of *Aſſur*, reuiling the Lord, defying his people, and diſgracing them both: hee ſpreade them before the Lorde, and prayed earneſtly vnto him to ſaue them out of the handes of their enemies, that all the Kingdomes of the earth might know, that the Lord is onely God. So it ſtandeth vs vppon, to flye vnto God, and to call vppon him to preſerue vs from our enemies; and then it ſhal come to paſſe, that he which was an arme of defence vnto them, will bee our helper in due time, euen in affliction, who neuer fayleth thoſe that put their truſt in him.

c 2 Chro. 20, 6

d 2 King. 19, 14, 15.

[*The people ate, and bowed downe to their Gods.*] Heere wee ſee another ſinne of the Iſraelites laide before vs; they fal from one euill into another, from the breach of the firſt Table, into the breach of the ſecond. Such as made no conſcience to eate meate in the Idolles Temple, and to bow downe to ſtraunge Gods, no maruaile if they followed ſtraunge fleſh, and fell into the ſinne of fornication. From hence ariſeth this trueth, [e] that all ſuch as are impure and corrupt in the worſhip of God, are commonly lewde in their outward dealing, and looſe in their behauiour toward men. Spirituall and bodily fornication, doe vſually go together; Idolatry and Adultery, doe ordinarily followe one another: as in this place, we ſee the people Sacrificed to their Goddes, and committed whoredome.

[e] *Doct. 4.* Such as are impure in religion, are vnrighteous in conuerſation.

This

This the Prophet *Hoſea* expreſſeth at large, Chapt. 4. *There is no know'ledge of God in the Land.* And what followeth heereof? g *By ſwearing and lying, and by killing and ſtealing, and whoring they breake out, and bloud toucheth bloude.* Thus the Prophet, or rather the Lorde by the Prophet vpbraideth the people, h *How ſhoulde I ſpare thee for this? Thy Children haue forſaken mee, and ſworne by them that are no Godes: though I fed them to the full, yet they committed Adultery, and aſſembled themſelues by companies in the Harlots houſes.* The Apoſtle *Paule* declareth, that the Heathen, which knew not God, i were full of all vnrighteouſneſſe, fornication, wickedneſſe, couetouſneſſe, maliciouſneſſe, enuy, murther, debate, deceite: they were ſlaunderers of men, haters of God, dooers of wrong, inuenters of euill thinges, diſobeyers of Parents, breakers of Couenants, deſtitute of naturall affections, and voyde of all mercie. And the ſame Apoſtle writing to the *Epheſians*, affirmeth, k *That the Gentiles, hauing their minds vaine, and their cogitations darkned, and beeing themſelues ſtraungers from the life of God, through the ignorance that was in them, and the hardneſſe of their heart, became paſt feeling, giuing themſelues vnto wantonneſſe, to worke all vncleanneſſe with greedineſſe.*

This the Apoſtle *Iohn* noteth in the *Nicolaitans*, l who maintained the Doctrine of *Balaam*, counſelling *Balak* to lay a ſtumbling blocke before the children of Iſraell, perſwading to eate of the thinges Sacrificed to Idolles, and alluring vnto fornication. This hee reprooueth in the falſe Propheteſſe (whome for her lewde qualities, hee calleth *Iezabell*) who deceyued the ſeruauntes of GOD, to make them commit fornication, and to eate meates that were Sacrificed vnto Idolles. Thus it fareth with the Nations that know not God, they are ignoraunt of the dutyes which are due vnto men.

The Turkes, that haue ſeated their Empire in the Eaſt, and made a mixture of all Religions, to the ende they might

g Hoſ. 4, 1, 2.

h Ier. 5, 7, & 7, 9, 10.

i Rom. 1, 29.

k Eph. 4, 18.

l Reuel. 2, 14, 20.

might draw some of all sorts vnto themselues, do professe and practise most abhominable vices, euen by the Doctrine of their *Alcoron*: where that false Prophet *Mahomet* aloweth [n] a man to haue foure wiues, and to keepe fifteene Concubines: he forbiddeth any to be accused of adultery, vnder foure witnesses, and accounteth those most holy men, which accompany with beastes. The Church of *Rome*, defiling the worship of God by detestable Idolatry, as grosse as the Heathen committed, and in some part exceeding all the Idolatry of the Heathen, in that they worship a breaden God: maintaine filthynesse and vncleannesse sundry wayes; First, in the tolleration of the Stewes [o] flat against the commandement of God, *There shall be no whore of the Daughters of Israel, neither shall there be an whore-keeper among the sonnes of Israel.* This tolleration, is a flat occasion to many young men and women, that otherwise might abstaine from this kind of wickednesse. And what monstrous impiety is this, when father and Sonne, Brother and Brother, Vnckle and Nephew, shall come to one and the same Harlot, one before or after the other? Secondly, they deny marriage as an vnholy thing to their holy Cleargy, and thereby open a gappe to all kind of pollutions, contrary to the expresse word of God, [p] that a Bysshop should be the husband of one wife, and that marriage is left free, and accounted honourable in all, and the bed vndefiled. Thirdly, not to stande further in ripping vp these enormities in this place, [q] their Law alloweth, the marriage of any persons beyonde the fourth degree, wherby in some cases followeth incest. All these testimonies and examples being thus laid together, doe teach vs, that corruption of maners, and lewdnesse of life, do alwaies accompany defects and dehlinges in the true Religion.

n *Alcor. ch.* 41. *and* 23.

o Deut 23 17.

p 1 Tim. 3. 2, and Heb. 13, 4

q *Greg. de consang. cap.* 9.

Reason. 1. Let vs come to consider the causes, to make it more plaine and euident vnto vs. First, such is the Iudgement and Iustice of God, punnishing one sinne with another, giuing such as make no conscience to know or acknowledge

led ge God into a Reprobate ſence, and appointing them to be veſſels of ſhame and diſhonour. This is the reaſon which the [r] Apoſtle directly handleth. *They turned the truth of God into a lye, ſeruing the creature, and forſaking the Creator, which is bleſſed for euer, Amen: for this cauſe God gaue them vp vnto vile affections, for euen their women did change the naturall vſe, into that which is againſt nature, and likewiſe alſo, the men left the naturall vſe of the woman, and burned in their luſt one toward another, and man with man wrought filthineſſe, and receiued in themſelues ſuch recompence of their error, as was meet.* Where we ſee, the Apoſtle charging the Gentiles [f] with turning the glory of the incorruptible God, to the ſimilitude of the Image of a corruptible man, and ſo regarded not to ſerue him, declareth, that God gaue them vppe to their hearts luſtes, and deliuered them vp into a Reprobate minde, ſo that they committed vncleanneſſe, they defiled their owne bodies betweene themſelues, and did thoſe things which are not conuenient. So the ſame Apoſtle in another place teacheth, [t] *That God ſhall ſend them ſtrong deluſions, that they ſhould beleeue lyes, that all they might be damned which beleeued not the truth, but had pleaſure in vnrighteouſneſſe.* This dealing is righteous in God, beeing a punniſhment for ſin, howſoeuer it be wicked in the committers.

[r] Rom. 1, 25, 26.

[f] Rom: 1, 23, 24, 28.

[t] 2 Theſ. 2, 11 12.

Secondly, the firſt Table containeth the great & chiefe Commaundements, [u] and the ſecond is like vnto it. So then, all prophaneſſe is as a bitter and poyſoned root, infecting far and neere: and as a Tree that ouerſhadoweth all good Herbes, that they cannot grow vp or proſper. Our Sauiour Chriſt, making the ſumme of the firſt Table to conſiſt in louing God with all our heart, with all our ſoule, and with all out mind, calleth this the firſt and the great Commaundement as the fountaine and foundation of the other. So the Apoſtle *Iohn*, making the loue to God and to men, neceſſarily to concurre and accompany one another, ſaith; [x] *If any man ſay, I loue God, and yet hate his Brother, he is a lyar: for how can he that loueth not his brother whom*

Reaſon. 2.

[u] Math. 22, 38

[x] 1 Iohn 4, 20

whom he hath ſeen, loue God, whō he hath not ſeene? And hence it commeth to paſſe, that where men haue not the feare of God, and the knowledge of his name, they become odious and abhominable in all their doings.

Reaſon, 3. Thirdly, the diuell ruleth and worketh in ſuch as make no care to knowe God, but walke according vnto the courſe of this world, in ſuperſtition, and in Idolatry. The Apoſtle ſheweth this to be the cauſe, why they had their conuerſation in times paſt, in the luſts of the fleſh, and in the fulfilling of the will of the fleſh, and of the mind, and were by Nature the children of wrath, as well as others,[y] *Becauſe they were ruled by the Prince that ruleth in the ayre, the ſpirit that worketh in all the children of diſobedience.* Wherefore laying before our eyes theſe three conſiderations; the iuſt iudgement of God, the prehimenence of the firſt Table, and the rule of the deuil in the vngodly; ſo that no good thing can come from them: in all theſe reſpects we conclude the truth of the former Doctrine, that where prophaneſſe aboundeth, there alſo abound all the fruites of vnrighteouſneſſe.

y Eph. 2, 2, 3.

Vſe. 1. Let vs now proceede to the Vſes, and ſee how manie wayes we may profitably apply this to our ſelues. Firſt, we learne from hence, that we may iuſtly feare all iniurious, vniuſt, and vncleane dealing, and looke for fraude and oppreſsion, where there is no true Religion eſtabliſhed and profeſſed. When *Abraham* [z] went downe into Egypt with his wife, and afterward ſoiourned in the land of *Gerar* among the *Philiſtims*, where was no true knowledge of the true God, hee thought thus with himſelfe: *Surely the feare of God is not in this place, and they will ſlay mee for my wiues ſake*; and thereby was mooued to denie the protection of his wife, and to ſay ſhe was his Sister. This is to be expected and looked for from all ſuch places and perſons, that haue in them no Religion of Chriſt, no godlines of life, no feare of God: we muſt prepare our ſelues to endure all hard and wrongfull dealing at their handes. Wee ſee this in the example of the (a) *Sodomites* towarde

z Gen. 12, 12 and 20, 11.

a Gen. 19. 9 Iudg. 19, 22

Lot:

Lot: and in the Inhabitants of *Gibeah* towarde the *Leuite* and his wife. For where the feare of God ruleth not, there is no vertue, no truth, no mercy, no honesty, no sobriety, no conscience. They refraine not violence, but rush into all wickednesse. We see then, what holdeth out, and letteth in the floud of vngodlinesse into a place, be it kingdome, Citty, house, family, or particular person: If the feare of God be there, the wall is strong, the bank is sure, the waues of an euill life cannot ouerflow. If it bee not there, nothing is so horrible and vnnaturall, but it will enter, and it shal not be entertained. Happy is that place, and blessed that person, where this feare is: and cursed, where this wanteth. For as the banke doth keep the water from ouer-flowing: so doth the feare of God, in man or woman, hold out the flouds & inundations of sin, that it ouer-spreadeth not, as otherwise it would. A notable proofe of this appeareth in the Midwiues mentioned in the Book of *Exodus*, when *Pharaoh* commanded them to kil euery malechild that was born of the *Israelitish* women, what was it that kept out this most cruell murther from hart and hand, but this reuerent feare of God, more then of man, and of his commandement, more then of the decree of the King, [b] for so saith the Scripture, *The Midwiues feared God, and therefore did not as the King had charged them*? This feare made *Ioseph*, that he durst not sin against his Maister: when he was tempted, nor against his Brethren by whom hee had beene iniuried. This feare is the [d] *Beginning of Wisedome, and a good vnderstanding haue all they that do thereafter, the praise of it indureth for euer.*

[b] Exod. 1, 17

[c] Gen. 39, 9, and 50. 19.

[d] Psal. 111, 10

Secondly, we see that they which make no conscience to serue God, and to performe the parts of his worship in the exercises of Religion, can performe aright no duties to men, in any sincerity or simplicity. Such as haue no religion in them, are giuen ouer to all licentiousnesse, they are alwayes iustly to be doubted, worthily to be suspected, and hardly to be trusted, we are not to look for good dealing to come from them for conscience sake, more

Vse. 2.

then by conſtraint or neceſsity, or for the praiſe or applauſe of the world. For how can any man ſuppoſe, that that ſonne will be dutifull to a ſtranger, that is rebellious and diſobedient to his naturall father? or that the ſeruant will be true and truſty to another, who hath playde the Theefe and falſe Varlet to his own Maſter? *God is our father, the Lord is our maiſter, if any man haue no care to ſerue him, to obey him, to feare him; how can it bee expected, that he ſhoulde deale vprightly with men, and diſcharge a good conſcience toward them?* There are no duties of the ſecond Table accepted, where obedience to the firſt Table is not performed. So then, no truſt is to be giuen, no truth to be looked for of ſuch as are Idolaters, and haue no Religion at al in them. The Prophet *Micah* complaining of the prophaneſſe of the Iewes, that the good were periſhed out of the lande, and the righteous from among men, ſaith; *The beſt of thē is as a Briar, and the moſt righteous of them is a thorny hedge,* [f] *Truſt ye not a friend, neither put ye confidence in a Counſellour, keepe the doores of thy mouth from her that lyeth in thy boſome: for the Sonne reuileth the Father, the Daughter riſeth vp againſt her Mother, the Daughter in Law, againſt her Mother in law, and a mans enemies are the men of his owne houſe.* This place is applyed by our Sauiour Chriſt againſt ſuch, as ſhall hate the Goſpell: to truſt ſuch to farre, though neuer ſo neere vs in the fleſh, will bring repentance when it is too late.

[e] Mal. 1, 6.

[f] Mich. 7, 5.

Vſe.3. Laſtly, ſeeing prophaneſſe in Religion, bringeth looſeneſſe and licentiouſneſſe of life, wee learne, that the beſt way to bring a people to be obedient, and well ordered for their outward carriage, is to work in them the knowledge of religion. If we would haue children in their places to be dutifull, ſeruants to be truſty, and both of them to bee ſubiect to ſuch as are ſet ouer them, behold heere the ready way, and the right courſe that is to bee taken with them; we muſt plant in them the feare of the Lord. It is a common complaint to cry out of the iniquities of times, and to inueigh againſt the ſtubborneneſſe of children, and vnfaithfulneſſe of ſeruants: but in the meane

ſeaſon,

ſeaſon we do not conſider, where the cauſe lyeth, & how it is to be amended and redreſſed. The chiefe and principall occaſion of all Houſholde diſorder is, the want of Chriſtian inſtruction. Youth are like vnto the Potters clay, fit to bee framed into any faſhion: or like the ſoft waxe, that is ready to receiue any impreſsion. If they bee ſuffered to run on without godly education, and to waxe ripe in ſinne, as they grow ſtrong in age, they will ſooner breake like the olde tree, then bend like a tender twig. *Abraham* is commended by the mouth of God for this care, [g] he had an excellent family, a bleſſed *Iſaac*, an obedient wife, and truſty ſeruants: euery one knew his duty, euery one was found faithfull in his calling. How dutifull *Iſaac* was, appeareth in the preparation that *Abraham* [h] made to offer him vp as a burnt offering to God, according to the commandement of God, which was a great triall of a great faith, by a great worke: he did not rebell and reſiſt his father, but ſuffered himſelfe willingly to be bound, quietly to be laide vpon the Altar, and patiently made himſelfe ready to endure the ſtroke of the knife. How obedient *Sarah* was, is notably ſhewed heerein, in that *Abraham* hauing receiued an expreſſe commaundement to go out of his Countrey, from his Kindred, and from his Fathers houſe [i] vnto a Land which God would ſhew him; ſhee waited not for a ſpeciall calling to warrant her, nor asked counſell of her corrupt affections, but followed him whether ſoeuer he went, and was as a comfortable companion with him in all his afflictions. Hence it is, that the Apoſtle *Peter* ſetteth her forth as a worthie patterne for all women to looke vpon, [k] *After this maner in times paſt, did the holy women (which truſted in God) attyre themſelues, and were ſubiect to their husbandes: as Sarah obeyed Abraham, and called him, Sir, whoſe Daughters yee are, whiles ye do well, not being afraide of any terrour.* And touching the truſtineſſe of his ſeruants, we may ſee it by their readines to arme themſelues, and hazard their liues to recouer *Lot* that was taken priſoner, and by the imployment of the

g Gen. 18, 19

h Gen. 22, 9.

i Gen. 12, 1.

k 1 Pet 3, 6.

l Gen. 14, 14, and 24, 2.

Steward of his houſe to fetch a wife for his ſonne *Iſaac*, whoſe deuotion towarde God, whoſe loue towarde his Maiſter, whoſe faithfulneſſe toward *Iſaac*, whoſe conſcience in his place is plainly reuealed in the worde of God. The like wee might profitably obſerue in *Cornelius*, he feared God with all his [m] houſhold, and therefore when he was willed by the Angell to ſend for *Peter*, whereby hee might bee further inſtructed with his family, he had a faithful ſouldier whom he imployed in this waighty and neceſſary buſineſſe. This was the care of the good and godly Kings of *Iudah*, *Dauid*, *Iehoſophat*, *Hezekiah*, *Ioſiah*, & ſome others: the firſt thing which they obſerued, was, the reformation of Religion, the eſtabliſhment of Gods worſhip, and the ſending forth of the *Leuites* to teach the people. If theſe meanes of inſtruction were vſed in *Ireland*, *Wales*, and other places throughout the land (for there is want heereof euery where) if this way were taken in priuate families by the gouernors therof: the people would not be ſo tumultuous, ſeditious, and rebellious, and ſeruants would not ſo breake out into ſwearing, lying, ſtealing, ſtubbornneſſe, and all vnfaithfulneſſe. We ſhoulde not haue Magiſtrates ſo continually troubled, nor our priſons ſo much filled, nor execution ſo often done vpon malefactors. For if we did prouide to haue them taught the feare of God, we ſhould finde them more dutiful and ſeruiceable in their callings. But how can we looke that they ſhould be faithfull to vs, when they are vnfaithfull to God? Or how ſhould they feare vs, when they are ignorant of the feare of the Lord? Or how ſhould they bee obedient to vs for conſcience ſake, when they make no conſcience of diſobedience vnto God? This ſerueth to reproue all thoſe that puniſh ſeuerely the tranſgreſsions of the ſecond Table, and the treſpaſſes done vnto themſelues, but are looſe and negligent in puniſhing the breaches of the firſt table. Theſe men begin at the wrong end. A Phiſition that would cure a diſeaſe, muſt firſt take away the cauſe. He that would dry vp any ſtreame or running water,

[m] Acts. 10, 7.

water, muſt ſtop the head and fountaine. So the onely remedy and right order to purge the commonwealth & family of treaſons, murders, thefts, and ſuch like enormities, is to be ſharpe and ſeuere againſt Idolatry, blaſphemie, contempt of true Religion, and of the ſeruice of God. So then, let vs in our places endeuour, that they which are cõmitted vnto vs, may know the acceptable wil of God, and haue it taught among them: this wil do them in ſoul and body the greateſt good, this will make them moſt painfull and profitable to our ſelues, and leaue a bleſsing behinde it. For as they grow in godlineſſe, ſo they will encreaſe in faithfulneſſe.

Verſe. 3. [*And Iſraell coupled himſelfe to Baal-Peor.*] We haue already ſeene the ſinnes into which the Iſraelites did fall: now, let vs conſider the occaſion heere offered vnto vs, whereby they were drawne into this ſpirituall & bodily fornication, [n] *They coupled themſelues to Baal-Peor*, they frequented the company of the *Midianitiſh* women, and vſed the familiarity of euill perſons, and ſo were brought not onely to allow of their ſinnes, but to fall into ſinne themſelues. This teacheth vs this trueth, [o] that it is dangerous to the Church, to haue fellowſhippe with the wicked. We are alwayes in danger of falling into euill, the deuill is euer at hand readie to tempt, the world to allure, the fleſh to entice: but our eſtate is more daungerous, when we ioyne with wicked men, and growe in a league with them. This appeareth in the people of Iſraell, who dwelt among the *Canaanites*, [p] *They tooke their Daughters to bee their wiues, and gaue their daughters to their ſonnes, and ſerued their Gods.*

This is it which is remembered in the Pſalme, *They deſtroyed not the people, as the Lorde had commaunded them, but were mingled amongſt the Heathen*, [q] *and learned their workes, and ſerued their Idols, which were their ruine.* Heereunto commeth the exhortation of the Apoſtle, [r] *Bee not companions with them*, And the Apoſtle *Iohn* ſetteth down, [s] *If there come any vnto you, and bring not this doctrine,*

[n] Pſal. 106, 28

[o] *Doct. 6.* It is dangerous to the church to haue fellowſhip with the wicked.

[p] Iudg. 3, 5, 6

[q] Pſal. 106, 35

[r] Eph 5, 7, 11

[s] 2 Ioh. 10, 11

receiue him not to house, neither bid him, God speed: for hee that biddeth him God speede, is partaker of his euill deedes. By these consents of the word of God, it is made a cleere thing, that there must be no familiarity & friendship vsed with wicked and corrupt men, in regard of the great daunger thereof, that commeth to our soules.

Reason. 1. This will yet better appeare, if we marke the Reasons whereby it is confirmed. First, the godly and vngodly differ as things most opposite, as fire and water, as heauen and hell. It is vnpossible to make an agreement between things that are so flatly contrary one to the other. It is a vaine thing to attempt a reconciliation betweene extreamities. This reason the Apostle vrgeth, [t] *Bee not vnequally yoaked with the Infidels: for what fellowship hath righteousnesse with vnrighteousnesse? Or what communion hath light with darkenesse? And what concorde hath Christ with Belial? Or what part hath the beleeuer with the Infidell? And what agreement hath the Temple of God with Idols?* This opposition being so great, should be effectuall to draw vs to shake off wholly, and reiect vtterly, the company and society of the vngodly.

t 2 Cor. 6, 14

Reason. 2. Secondly, the godly are sooner corrupted, then the vngodly are gained. Nay, one wicked man will sooner seduce an hundred, in regard of the proneness of our Nature to wickednesse, and our vntowardnesse to the fruites of godlinesse, then an hundered good men shall win one wicked man from his wicked wayes. We see this in *Salomon:* was he not [u] excellent in wisedome, beloued of his God, & renowned aboue the Kings of Israel? he thought to haue conuerted his wiues, but his wiues peruerted him, [x] and turned his heart after their Gods. This we see in *Nehemiah*, who reprouing the Israelites after their returne from captiuity for ioyning with the Idolaters, presseth vnto them the example of *Salomon*: Did not *Salomon* the King of Israell sinne by these things, yet among many Nations there was no King like him: for he was beloued of his God, and God made him King ouer Israel, yet strange

u Neh. 13, 26

x 1 King. 11, 2

ſtrange women cauſed him to ſinne. To this purpoſe the Apoſtle compareth ſinne y to a leauen, whoſe Nature is, in ſhort time, to leauen the whole lumpe. Euil men can teach vs no good, but much hurt commeth to vs by their infection. Whiles the *Iſraelites* liued in Egypt, they learned many Egyptian trickes, and practiſed their faſhions in worſhipping the Calfe. And common experience ſheweth, that they draw vanity and corruption vnto themſelues, that vſe the company of vaine and corrupt men, according to the ſaying of the Apoſtle, *Be not deceiued, z euill words corrupt good maners.* So then, whether we conſider that in nature is no agreement betweene godlineſſe and vngodlineſſe, and that the godly are oftentimes infected with it, as with a filthy leproſie, and contagious diſeaſe: in both reſpects we conclude, that it is very dangerous to follow the company, and delight in the fellowſhip of the vngodly.

y 1 Cor. 5, 6.

z 1 Cor. 15, 33

Vſe. 1.

It remaineth to handle the Vſes of this Doctrine. Firſt, if wicked company be dangerous, much more is wickedneſſe it ſelfe dangerous. For wherefore are we to auoyde them, but for their wickedneſſe ſake? We muſt not hate their perſons, but abhorre their impieties. When the Apoſtle *Paule* had exhorted the *Epheſians* to be no companions with carnall men, he addeth; (*a*) *Haue no fellowſhip with the vnfruitfull workes of darkeneſſe, but euen reproue them rather.* If thē ſuch ſocieties are to be forſaken, much more the workes of darkneſſe whereby we are corrupted? For as wee are greatly to affect, and earneſtly to deſire the ſweet fellowſhip of the godly, for their godlineſſe and goodneſſe ſake, that wee may learne to follow them: ſo on the other ſide, we are to ſhun the euil company of euil men, leaſt we learne their wayes. True it is, if we ſhould abſtaine altogether from the acquaintance and familiarity of Fornicators, Idolaters, Extortioners, Railers, Drunkards, and ſuch like, b *We muſt go out of the world.* But albeit wee cannot wholly auoide them, yet wee muſt not thruſt our ſelues into them, nor delight in them, but be grieued

a Eph. 5, 11.

b 1 Cor. 6, 10

grieued at them, and ſo ſoone as we can wind our ſelues out of them. Wee ſhall learne no good by their ſocietie.

[e] Prou. 13,20 Therefore *Salomon* ſaith, *He that walketh with the wiſe, ſhall be the wiſer: but a cõpanion of fooles ſhal learn fooliſhneſſe.* Now, albeit we cannot at al times forſake the familiarity of the vnfaithfull, yet we muſt euer abandon & abiure their vnfaithfulneſſe and vngodlineſſe: wee cannot euer refuſe their company, but we muſt euermore renounce their impiety. Let vs take heed we embrace none of their ſinnes. He that ſtandeth furtheſt from a raging flame, is freeſt & furtheſt off from burning; hee that walketh a great diſtance from the banke of the Riuer, is ſafeſt from drowning. He that commeth not neere places of infection, is ſureſt to eſcape the danger. And as we are to beware of all their ſinnes, ſo eſpecially it behoooueth vs to bee ſuſpicious and fearefull of thoſe ſinnes, to which wee knowe our ſelues moſt prone and enclined. For they do moſt of all delight vs, and they are they which will ſooneſt ouerturne vs, and bring vpon vs deſtruction of ſoule and bodie.

Vſe. 2. Secondly, ſeeing we muſt not be familiar with the vngodly, it ſerueth to reproue and condemne all ſuch as are companions with prophane men. The ſhrowding of our ſelues into ſuch company, argueth a conformitie in affections, howſoeuer wee would haue it thought to be otherwiſe. We ſee in the courſe of Nature, that like wil to like, and Byrdes of a feather, will flye and flocke together. And if they be not yet made like vnto them, and corrupted by them, it is greatly to bee feared, they will bee allured and enticed. *Ieboſhaphat* was reproued for his friendſhippe and alliance with [e] *Ahab*, and in the end it was the ruine of his owne houſe. The Prophet came

[d] 2 Chro. 19,2 vnto him, and ſayde, [d] *Wouldeſt thou helpe the wicked, and loue them that hate the Lord? Therefore for this thing the wrath of the Lord is vpon thee.*

Happy is their eſtate, whoſe abode is continually a-

[e] Pſal. 65, 3. mongſt Gods people, as the Prophet ſaith, [e] *Bleſſed is hee whom*

whom thou chooſeſt, and cauſeſt to come to thee: he ſhall dwel in thy Courts, & we ſhal be ſatisfied with the pleaſures of thine houſe, euen of thine holy Temple. On the other ſide, wee muſt confeſſe it to be a wofull and heauy condition, to indure the company of the wicked. It is a part of our greefe & ſorrow, to be in their ſociety, being alwayes ioyned with ſin and to the diſhonour of God. This made the prophet cry out with great perplexity, f while hee liued amongſt the vngodly, and to acknowledge his caſe to be pittifull and miſerable, *Woe is me, that I remaine in Meſech, and dwell in the Tents of Kedar.* There is nothing that more diſcouereth what lyeth in the heart, then the companie with whom we ordinarily reſort, and the places to which wee commonly reſort. The heart of man is deceitfull, and the ſecret corners of it are paſt finding out: but the company which wee vſe ſhall try what is in it. If the heart he ſet vppon goodneſſe, wee will not delight in thoſe that are inclined to lewdneſſe. The Prophet *Dauid* teſtifieth heerby, the vprightneſſe of his heart, that g all his delight was in the Saints. And in another place, *I am a companion of all them that feare thee, and keepe thy Precepts.* Againe he ſaith, *I haue not haunted with vaine perſons, neither kept company with the diſſemblers: I haue hated the Aſſembly of the euill, and haue not accompanied with the wicked.* Such therefore, as make themſelues merrie with lewde company, and can laugh moſt hartily at their ſinnes, declare that they haue corrupt and ſinnefull hearts, and haue not yet giuen them vnto God.

f Pſal. 120, 5

g Pſal. 16, 3, and 119, 63, & 16.

Thirdly, we muſt learne in regard of the danger of euil company, to caſt out euery foule ſpirit out of our ſocieties. Wee haue heard much of ſome places, that haue beene haunted with euill ſpirits. And indeede it is moſt true: for there are fewe places or Pariſhes, that are not frequented and peſtered with many euill ſpirits. There is no houſe or family almoſt to bee found, that doeth not holde and houlſter ſome euill ſpirit. In the Family of *Adam*, was *Caine*: in the Familie of *Noah*, was *Ham*;

Vſe 3.

Ham; in the family of *Abraham* was *Ishmael*, in the family of *Isaac*, was *Esau*: in the family of *Dauid*, was *Absolon*: and these were foule spirits. The children of God, that desire to direct their wayes aright, and to haue their families purged from grosse corruptions, [h] (as *Iacob* cleansed his house from Idolatry) cannot so sanctifie and reforme them, but some vncleane spirit or other, wil winde in himselfe, infecting and infesting the family with his presence, and corrupting the rest by his example, & poysoning them by his euill suggestions. *Achan* must bee found out, [i] vnlesse wee would haue the whole hoast of God to be discomfited: *Ionah* must be cast out [k] into the sea, vnlesse we would haue the Ship drowned. It was an expresse commandement of God giuen vnto *Abraham*, [l] *To cast out the bond-woman and her sonne, because he should not be heire of the inheritãce with Isaac.* It was an expresse charge giuen to the Church by the Apostle, [m] *To purge away from among themselues that wicked man, and to deliuer him vnto Satan for the destruction of the Flesh, that the spirit might bee saued in the day of the Lord Iesus.* To these commaundements and precepts ioyne the practise of the Propbet *Dauid*, where he promiseth to God how hee will order his family, [n] *I will do wisely in the perfect way till thou commest to mee: I will walke in the vprightnesse of my heart, in the midst of mine house: there shal no deceitfull person dwel within mine house: hee that telleth lyes shal not remain in my sight: betimes wil I destroy al the wicked of the land, that I may cut off al the workers of iniquitie from the Cittie of the Lord.* Wee see heereby, whome wee should entertaine in our houses, and suffer to dwell vnder our roofe, to wit; the godly: for he saith, *Mine eies shalbe vpon the faithful of the land, that they may dwel with me: he that walketh in a perfect way, he shal serue me*: and therefore wee must keepe none such as are sturdie and stubborne, that are incorrigible, and scorne to serue the Lord. Many there are that make a mocke of all Religion, and despise all meanes that can be taken for amendment; these are a burden to the family, and must be cast out. We see in

h Gen. 35, 2.
i Iosh. 7, 11.
k Ion. 1, 12.
l Gen. 21, 10
m 1 Cor. 5, 13
n Psal. 101, 2, 7

in the body, when Nature hath any euill and vnprofitable humours that oppresse the stomacke, it is forced to cast them out, for the preseruation of the health of other parts: so should it be with vs, when wee perceiue the family greatly endangered by obstinate and obdurate persons, [o] it should vomit them out as raw and vndigested humors, by timely ejection, least the whole heade waxe heauy, and the whole bodie sickely, and so the vital parts languish.

o Leuit 18, 25

Vse. 4.

Lastly, seeing it is dangerous for vs to haue fellowship with the wicked, let vs auoyde their company, and flye their society, as from an infectious and contagious disease. This is that vse which the Scripture maketh in sundry places. The Prophet *Ieremy* teacheth this, [p] *We would haue cured Babel, but she could not be healed: forsake her, & let vs go euery one into his Countrey, for her iudgement is come vppe vnto heauen, and is lifted vp to the clouds.* Heereunto accordeth the exhortation of the Apostle, when he had shewed that there is no concord and agreement betweene Christ and *Belial*, he addeth; *Wherefore come out from among them, and seperate your selues, saith the Lord, and touch none vncleane thing, and I wil receiue you: and I wil be a Father vnto you, and ye shall be my Sonnes and Daughters, saith the Lord Almighty.* We must all know, that sinne is of an infectious Nature, no disease so infectious, no sickenesse so dangerous. In the time of plague and Pestilence, the Physitians giue these rules and receits, as directions to be followed of such as would be free from danger: [r] first, that men flye with all speed; secondly, that they flie farre enough; lastly, that they returne slowly. When the aire is once infected dangerously, no remedy can bee deuised to secure vs. These Rules are to be applyed of vs as carefully in regard of the welfare of the soul, as we are willing to practise thē in regard of the health of the body. The plague that breaketh out into a sore, and runneth full of corruption, is no more contagious and venemous, then the wicked are: neither doth it more annoy the ayre then the wicked infect those places,

p Ier. 51, 9.

q 2 Cor. 6, 17

r *Citò: longè: tardè.*

places wherin they are, and thoſe perſons with whome they liue. This the Prophet *Dauid* did ſee and confeſſe, which cauſed him at ſundry times to complaine, [f] *Away from mee ye wicked, for I will keepe the commaundements of my God.* For we muſt conſider, how hard it is to auoyd ſinne when occaſion is at hande, and opportunity tempteth to ſinne. It is eaſier for the bird to paſſe by the net, then to breake the net: ſo it is eaſier for a man to auoyde tentations, then to ouercome tentations. It is a great deale eaſier to auoide their company, then to ſtand vpright in their company. *Peter* thought himſelfe a ſtrong man, [t] and auouched with great boldneſſe, that hee woulde rather dye, then deny his Maiſter, but yet warming himſelfe at *Caiaphas* fire, and thruſting himſelfe into euil company, was ouercome by a ſilly Damſell, to do that which he neuer thought, euen to renounce and forſweare his Lorde and Maiſter. Hee had made a notable confeſſion of his faith, he had acknowledged Chriſt to be the ſonne of the liuing God. *Mat.* 16, 16. and that hee had the wordes of eternall life. *Iohn* 6, 68. yet the company of euil perſons failed him. Are we better then hee? or are wee ſtronger then hee? or haue wee a greater priuiledge from falling then hee? This ſerueth to checke the folly and raſhneſſe of thoſe that haunt wicked company, and drunken Alehouſes, and yet ſay, we are in no daunger, we will looke to our wayes that we offend not, wee can leaue ſuch places when we liſt. This is to checke to the worde, and to giue Gods ſpirit the lye, who in euery place warneth vs of our weakneſſe. This preſumption is the certaine forerunner of a fall. The firſt ſtep that bringeth vs downe, is to be puffed vp in the opinion of our owne ſtrength, as *Salomon* ſaith, [u] *Pride goeth before deſtruction, and an high minde before the fall.*

[f] Pſal: 119, 115

[t] Math: 26, 35

[u] Pro. 16, 18.

Likewiſe, the Apoſtle putteth vs in remembrance heerof, where remembering the manifolde downefals of the people of Iſraell, conſumed by the Peſtilence, ſtung by the Serpents, and deſtroyed by the Angell, hee maketh this

this vſe, x *Wherefore, let him that thinketh hee ſtandeth, take heed leaſt he fall.* It is a part of the armour, wherewith the ſeruants of God are armed, and made able to ſtand in time of tentation, to feare themſelues, and to acknowledge their owne weakeneſſe: for thereby they are made more warie and circumſpect to looke to their wayes, that they offend not. So it is the beginning of our ruine, and the firſt degree by which we fall, to thruſt our ſelues into places of danger, and yet thinke we haue a ſure footing. For what calling haue we to goe into ſuch places? Or what warrant can we haue to be protected of GOD, while wee wander out of our calling? So long as wee walke in the wayes that God hath ſet vs in, wee haue a promiſe of his protection, and wee haue comfort in the doing of our duties: but when we paſſe the boundes and limits of our particular vocations, wee haue GOD no longer to bee our defender, but we lye open as a prey to the enemie, to wounde vs to death, and to worke our confuſion.

x 1 Cor. 10, 12.

[*Wherefore the wrath of the Lord was kindled againſt Iſrael.*] We haue ſeene before the ſinne of the people: Now, let heare alſo the puniſhment. Their ſinne was pleaſaunt in the beginning but it was bitter in the ending, verifying the ſaying of the Wiſe man, y *There is a way that ſeemeth right vnto a man, but the yſſues thereof are the wayes of death.* Hence it is, that *Moſes* ſheweth in this place, howe the wrath of the Lorde was kindled againſt Iſraell, ſo ſoone as they fell into fornication. So then, Fornicators and Adulterers are heere remembered to bee great ſinners, and very hurtfull and noyſome vnto the people of God. Fsom hence wee learne, z that Adulterers and vncleane perſons, draw vppon themſelues and others, fearefull Iudgements of God. (I ſay) no ſinne is more ſtrong and auayleable, to call downe the plagues and punniſhments of Almighty God vpon a people and company, or vppon particular perſons, then fornication and vncleanneſſe. This was the chiefe ſinne among others, that brought the

y Prou. 16. 25.

z *Doct.* 6. Fornication calleth downe great plagues and iudgments

a Gen. 6, 1, & 19, 25.

the floud vpon the whole (*a*) earth, & deſtroyed all mankind. What was it that cauſed the Lord to raine downe fire and brimſtone vpon *Sodome* and *Gomorrha*, & to ouerthrow the Cities of the plain, and the inhabitants thereof, and all that grew vpon the earth: but their filthy and vnnaturall luſt, which was growne ſo outragious, that the ſauour thereof aſcended vp to heauen, and the crie of their ſinnes pierced the eares of God? When *Abimelech* did in ignorance onely, purpoſe and intend the committing of it,

b Gen. 20, 3, 17.

[b] a plague came vpon him and all his kingdom.

c Iudg 18, & 19.

This vncleanneſſe (as appeareth in the Booke of *Iudges*) had almoſt conſumed [c] the whole Tribe of *Beniamin*, a few of them onely reſerued. We ſee this in the ſonnes of *Eli*, as in a glaſſe, they were wicked men, and knew not the Lord, they cauſed the people to abhorre the offering

d 1 Sam. 2, 22

of the Lord, [d] and lay with the women, that aſſembled at the doore of the Tabernacle of the congregation: therefore God at the length found them out in their ſins, when they diſcended into the battell and periſhed. Looke vpon the example of *Dauid*, and behold what a fire it kindled in his houſe, it brought vppon his head, through the iuſt iudgement of God (who puniſheth ſinne with ſinne) the ſword of the enemy, the rauiſhing of his Wiues, the deflouring of his daughter, the death of his childe, the murther of *Ammon*, the treaſon of *Abſolon*, the reuolting of his Counſellers and Captaines, and ſundry other conſpiracies, inſurrections, and calamities that fel vpon him. This is that which the Prophet *Nathan* told him from the mouth of the Lord,

e 1 Sam. 12, 11

[e] *Becauſe thou haſt deſpiſed me, and taken the wife of Vriah the Hittite to be thy wife, behold I will raiſe vp euill againſt thee, out of thine owne houſe, and will take thy wiues before thine eyes, and giue them vnto thy neighbour, and he ſhall lye with thy wiues in the ſight of this Sunne, for thou diddeſt it ſecretly, but I will do this thing before all Iſrael, & before the Sun.* All theſe examples, as ſo many witneſſes, doe giue Teſtimony to this truth, which now we deale withall,

f Heb. 13, 3.

[f] verifiing the ſaying of the Apoſtle, *Marriage is honourable among*

mong all, and the bed vndefiled: but whoremongers and adulterers God will iudge.

The Reaſons are now a litle to be ſtood vpon, to make the Doctrine ſinke deeper into our hearts, and to gaine our affections to ſubſcribe vnto it. Firſt, all vncleanneſſe bringeth with it a certaine curſe, whereſoeuer it goeth, and by whomſoeuer it be committed. This is it which *Iob* affirmeth, g *It is a wickednesse and iniquitie to be condemned; yea, this is a fire that shall deuoure to destruction, and which shall roote out all mine increase: what portion should I haue of God frō aboue, and what inheritance of the almighty, if I should suffer my eies to wander after strange women.* Reaſon. 1. g Iob. 31, 12.

Secondly, it is greater then other ſinnes of the ſecond Table, that are ſharpely and ſeuerely puniſhed. The wiſe man teacheth, that it is a more greeuous ſinne then theft. It is a peruerting of all right, and an ouer-turning of all equity among men. If a man rob another of his goodes, he ſhall be puniſhed. A theefe ſhall be rebuked at euerie mans hand, he ſhall be exclaimed vpon, and men wil ſpit in his face, and yet adultery is more then a ſimple robbery. For thereby other men are robbed, not of their goods and ſubſtance, but of their honor and honeſty; yea, they rob not onely thoſe that are borne, but thoſe alſo, that yet are vnfaſhioned in their Mothers wombe. *Men do not deſpiſe* (ſaith h *Salomon*) *a theefe when he ſtealeth to ſatisfie his ſoul, becauſe he is hungry: but if he be found, he ſhal reſtore ſeauen folde, or he ſhall giue all the ſubſtance of his houſe: but he that committeth Adultery with a woman, he is deſtitute of vnderſtanding, hee that doth it, deſtroyeth his owne ſoule.* Reaſon. 2. h Pro. 6, 30.

Thirdly, this ſinne neuer goeth alone, but is accompanied with a traine of many other ſinnes as ydlenes, drunkenneſſe, prophaneſſe of heart, and ſenceleſneſſe of ſpirit. This the Prophet expreſſeth, i *Whoredome and wine, & new wine, take away their heart:* whereby he meaneth, that the vnlawfull pleaſures, blinde the vnderſtanding, draw away the will from all goodneſſe, and make the affections ſo brutiſh, that they minde nothing, and delight in nothing Reaſon. 3. i Hoſea. 4, 11.

nothing but in beastly sensuallty. This the Prophet *Ezekiel* declareth, touching the vncleanneſſe of the *Sodomites*,

k Ezek. 16,49 k *Behold, this was the iniquity of thy Sister Sodom, pride, fulneſſe of bread and abundance of ydlenesſe was in her, and in hir daughters: neither did she strengthen the hande of the poore and needie.*

So then, seeing fornication bringeth downe the curse of God, seeing it is a greater sin then theft; and lastly, seeing it draweth with it many other sinnes, as it were with Cart-ropes; we may conclude it as a certaine truth, that all filthy and vncleane liuers draw downe vppon themselues greeuous and fearefull Iudgements.

Vse. 1. The Vses of this Doctrine are to bee considered. First, we learne that God will neuer suffer this sinne to lie hid, though it bee committed neuer so closely and secretly. We see it euidently in the sinne of *Dauid*, hee was in time found out, and the hand of God arrested him. They are greatly deceiued, that thinke to hide this sinne, and goe away in the darke, and not bee espyed. For howsoeuer men either do not all punish this sin, or punish it slightly, as if they did not see it, or not regard it; yet God will be a swift iudge against whoremungees and adulrerers. This

l Numb. 5,12 was l notably set forth by the ceremony of the bitter waters, discouering the guilty wife, which no man on earth was able to accuse. True it is, this ceremony is ended, & these shadowes of the law are ceased, yet the eye of the Lord is as quicke, and his sight as sharpe as euer it was: he taketh vpon him the knowing, disclosing, and punnishing of this sin. It is vnpossible to hide it from him, who will reueale the things that are hidden in darkneſſe. Nothing more prouoketh to sinne, then hope of impunitie, and the opinion of secrecy, and carying the matter away closely. If a man were perswaded, that the sinnes which he committeth should be grauen in his forehead, or written in great Letters, that he which runneth might reade them: it would bea meanes to make him abstaine (if not for conscience, yet at least for shame of the worlde) from the doing of them. But we are assured by the word of the eternall

eternall God, [m] that our ſecret ſinnes are open and manifeſt to him, with whom wee haue to doe, and hee will bring them to the light, what Figge-leaues ſoeuer wee patch together, to couer them from his knowledge. This ſhould moue vs to beware of committing ſecret ſins, ſeeing hee vnderſtandeth all thinges: *He made the eye,* [n] *and ſhall not he ſee? He made the heart, and ſhall not he finde out the iniquities of our hearts.* Take heede therefore of Whoredome, and of all vncleanneſſe, [o] and learne to poſſeſſe our veſſell in holineſſe and honour, not in the luſt of concupiſcence, as the Gentiles did, that know not God.

[m] Heb. 4, 13.

[n] Pſal. 94, 9.

[o] 1 Theſ. 4, 3

Secondly, this Doctrine reproueth the light account and eſtimation of this ſinne. For if it procure and cauſe great Iudgements, and deſtroyeth a mans ſoule, they are deceiued, that make Whoredome a tricke of youth, a veniall offence, a naturall ſinne, a matter of ſmall importance, and a ſport to laugh at. Wee ſee in this Chapter, that there fell in one day foure and twenty thouſand for their fornication committed with the *Midianites*, [p] he deſtroyed ſo many of his owne people in one day, & made them examples to vs, vpon whom the ends of the worlde are come, and yet ſhall we make it a trick of youth? ſhall wee make a mocke of it, and a May-game at it? Theſe prophane beaſts haue filled vp the meaſure of their ſinne, and are ſet downe in the ſeate of the ſcorners. God alloweth no more liberty in ſinning to youth, then he doth to age. The Wiſe man willeth ſuch, [q] to *Remember their Creator in the dayes of their youth*, and telleth them that for all the luſtes of their eyes, the vanitie of their mindes, the ſwinge of their pleaſures, and the lewdneſſe of their hearts, God will bring them vnto iudgement. The Apoſtle teacheth, [r] *That Whoremongers and adulterers ſhal not inherit the kingdome of God.*

Vſe. 2.

[p] 1 Cor. 10, 8

[q] Eccl. 12, 1. and 11.

[r] 1 Cor, 6, 9.

The wiſe *Salomon* ſaith, [s] *He that committeth adultery with a woman, deſtroyeth his owne ſoule*, and ſo is acceſſary to his owne death. And in another place he ſaith, *He ſhall finde*

[s] Prou 6, 22, 33.

a wound and dishonour, and his reproach shal neuer be put away: and shall we make a sport of it, to delight our selues in it? We are admonished by the Apostle *Paule*, that our bodies [t] are the Temples of the Holy-ghost: so that seeing GOD vouchsafeth vs this honour, to choose our vile bodyes, which are dust and ashes, earth, and rottennesse, to make them temples and tabernacles, for his holy spirit to dwel in, let vs not turne them into filthy stables, and vncleane styes, and so driue him from vs, who woulde possesse vs as his mansion and dwelling place. Heereby then we vnderstand, that wee are not to iudge of whoredome after the common opinion of men, which make but a sport & pastime of it, as we see how scoffers iest at it, and despisers of God make a game of it. Such mockers were risen vp long ago in the dayes of the Apostle, of whom he exhorteth vs to beware. For hauing saide, that no whoremonger, neyther vncleane person hath any inheritance in the kingdome of God, he addeth in the next place, [u] *Let no man deceiue you with vaine words: for, for such thinges commeth the wrath of God vpon the children of disobedience.* And this example of the people of Israell, which now we haue in hand in this Chapter, is able to strike a terrour and feare into our hearts, for euer breaking out into this iniquity. The life of a man is precious and deare vnto God, wee are creatures created according to his Image, he taketh no pleasure in our destruction. Now, in that he destroyed such a number of his owne Images and creatures for this sinne, must not this sinne of fornication be great and greeuous, which kindleth such a fire of his vengeance and indignation, that flamed out so farre, and could not bee quenched, but with the slaughter of so many thousands?

[t] 1 Cor. 6, 19.

[u] Eph. 5, 5, 6.

Vse.3. Thirdly, seeing whoredome calleth downe heauie iudgements, it behooueth euery one, according to his place and calling, to punish this sinne seuerely, that so euill may be taken out of Israell. But such as haue a light estimation of this sinne (which is the cause of the increase

of

of it) do obiect the example of Chriſt, who hauing a woman brought before him, that was found committing adultery euen in the very act, would not condemn hir, nor pronounce ſentence of death vpon her, but ſaid vnto her, [x] *Go and ſinne no more.* Heere our Sauiour ſeemeth to free her from the law of *Moſes. Leuit.* 20, 10. I anſwere, this is Popiſh Diuinity, taught in the dayes of darkeneſſe, which cannot beare the triall of the light. For this is to make it not onely a ſlight and veniall ſinne, but no ſinne at all. Chriſt forgaue her freely, and denounced no punniſhment at all againſt her, neither of limbe, nor life, nor chaſticement, nor other mulct to be inflicted vpon her: ſo that if it proue that the Magiſtrate ſhould not puniſh whoredome ſharpely, it prooueth as well that hee ought not to puniſh it at all: and if it ought to receiue no correction, we cannot acknowledge it for any tranſgreſſion. Furthermore, the *Iewes* being in ſubiection vnto the *Romaines*, and conſtrained to beare the yoake of forraigne gouernment, had the ciuill puniſhments of death either wholly taken from them, or at leaſt ſuſpended vppon the will and pleaſure of their officers, which were ſildom vpright, often corrupted. This is it which the Phariſies confeſſe in the Goſpell. For when *Pilate* willed them to take Chriſt, and to iudge him after their owne law, although the malice of their hearts, and the cruelty of their handes were great againſt him, [y] yet they ſaide vnto him, *It is not lawfull for vs to put any man to death.* Laſtly, the Office of Chriſt was not to bee an earthly Iudge to giue ſentence of death, but to bee a Sauiour to call Sinners to repentance. Hence it was, [z] that he refuſed a temporall kingdome when it was offered vnto him, (*a*) and denied to diuide the inheritance, when he was requeſted, as wholly impertinent vnto his calling, and therefore hee ſayde, *Man, who made mee a Iudge, or a diuider ouer you?* So then, this Obiection being remooued, it belongeth to all Magiſtrates, to bee zealous in punniſhing this ſinne, and to ſharpen the law againſt this and other ſinnes, that budde

Obiection.

[x] Iohn 8, 11.

Anſwere.

[y] Iohn 18, 31

[z] Iohn 6, 15.

[a] Luke 12, 14

vp and grow apace among vs, leaſt they ouerthrow good Corne. Yea, it appertaineth not onely to Magiſtrates, but generally to all men, to bring ſuch offenders to open ſhame, that ſo they may come to amendment of life. The Apoſtle ſpeaking of vncleane liuers, ſaith; [b] *If any that is called a Brother, bee a fornicator, or coueteous, or an Idolater, or a railer, or a drunkarde, or an extortioner, with ſuch an one eate not:* and ſpeaking of an inceſtious perſon, hee chargeth the *Corinthians* to put him from among them, and to *Deliuer him to Satan, for the deſtruction of the fleſh, that the ſpirite may be ſaued in the day of the Lord Ieſus.*

[b] 1 Cor. 5,11

5.

Such vncleane liuers ſhoulde bee ſwept out of the Church, and haue the ſworde of excommunication drawne out againſt them, that ſo they might learne not to tranſgreſſe. But ſo long as wee beare with ſuch perſons, and foſter them in the boſome of the Church (as the practiſe is too common) neyther are wee their friendes, neyther are wee the friendes of the Church, neyther indeede are wee the friends of almighty God. For, if wee were their Friendes, and loued them aright, wee woulde ſeeke their conuerſion and repentaunce; wee would vſe the meanes to bring them to a ſhame of their offences, to a ſight of their ſinnes, and vnto a confeſsion of their iniquities. And if wee were the friendes of the Church, wee woulde labour to ſeperate the vncleane from the cleane, and the infected from the ſound, knowing that a little leauen, leaueneth the whole lumpe. And if we were the friends of GOD, wee would bee zealous of his glorie, and not ſuffer his name to bee prophaned thorough the lewde and wicked life of ſuch rotten members. For, ſo long as ſuch are harboured in the Church, which is the bodie of Chriſt, the reproach redownes in part to the head.

Vſe. 4. Fourthly, it behoueth vs from hence to learne to auoide all allurements and enticements that may drawe vs into this ſinne. For to auoyde ſinne, is to auoyde the occa-

occaſions of ſinne. Whoſoeuer doth nouriſh the occaſions, cannot be long free from ſinne. And whoſoeuer maketh no conſcience to follow the prouocations of luſt, & the meanes that may bring it vpon vs, will ſhortly make no conſcience of whoredome it ſelfe. Therefore our Sauiour, correcting the falſe glozes of the Scribes & Phariſies, [c] and expounding the true meaning of the ſeauenth commaundement, ſaith, *If thy right eie cauſe thee to offend, pluck it out, and caſt it from thee: for better it is for thee, that one of thy members periſh, then that thy whole body ſhould be caſt into hell.* Whereby our Sauiour meaneth, that the lawe of God not onely forbiddeth the ſin expreſſed, but reſtraineth all occaſions and allurements, though they were as deare vnto vs as our right eye, or as neceſſary vnto vs as our right hand. [c] Math. 5, 29.

A notable example heereof wee haue in *Ioſeph*, when he was tempted by his wanton Miſtris, to commit folly, he was ſo farre from conſenting to adultery, [d] that he abſented himſelfe from her company. Many are the allurements that lead the way vnto this ſin, wanton apparrell, filthy communication, vncleane ſongs, wanton lookes, beaſtly drunkenneſſe, vnlawfull embracinges, exceſsiue dyet, hurtfull idleneſſe, and too familiar companie with thoſe that may entice vs, and tempt vs to luſt. The following after theſe, and the delighting in them, is the path that guideth vs to the practiſe of all vncleanneſſe: and therefore we muſt abhor them, if we would hate whoredome it ſelfe. Such then as ſay they cannot abide whoredome, and that they do deteſt it from their hearts, & yet do not ſhun theſe allurements, do not conſider their own weakeneſſe, but offer themſelues, and lead themſelues into tentation; yea, as much as in them lyeth, they make God a lyar, and there is no truth in them. [d] Gen. 39. 10

Laſtly, ſeeing it is ſo great a ſinne, that it prouoketh God to plague vs with diuers diſeaſes, and ſundry kinds of death, let vs with all ſpeed forſake this filthy kinde of life, let vs renounce our former vncleannes, & let earneſt *Vſe.* 5.

and hearty repentance, follow where this ſinne hath bin committed. For there remaineth mercy to ſuch, if they repent, and turne with all their hearts, and with all their ſoules. The Lord is full of compaſſion and mercie, ſlow to anger, and of great kindneſſe. If the wicked man forſake [c] *his wayes, and the vnrighteous his owne immaginations, if he returne vnto the Lord, and craue mercie at his handes, he will not alway chide, neither keepe his anger for euer. He wil not deale* [f] *with vs after our ſinnes, neither reward vs according to our iniquities.* *Dauid* through the luſt of his eye fell into this ſin, and committed folly in *Iſraell*: but when hee [g] confeſſed his fault, and forſooke his ſinne, he was receiued in mercy. For when *Dauid* ſaide vnto *Nathan*, *I haue ſinned againſt the Lord*: *Nathan* ſaide vnto *Dauid*, *The Lord alſo hath put away thy ſinne, thou ſhalt not die.* The Lord ſeeketh no more, but that the ſinner turne vnto him. When once wee are reconciled vnto him, he hath no more cõtrouerſy againſt vs. This we ſee in *Rahab* the Harlot, ſhe led a filthy and vncleane life among her people: but when ſhee heard of the great works that the Lord had done for the children of Iſraell, in deliuering them out of Egypt, in drying vp the red Sea, in feeding them from heauen, and in preſeruing them from all their enemies; ſhe ioyned in hart with the Church, forſooke her euill life, [h] and in token of her true repentance, ſhee receiued the Meſſengers ſent vnto her with the daunger of her life, and ſent them out another way. This the Apoſtle ſpeaketh of the Saints at *Corinth*, for hauing denounced a fearfull iudgement againſt fornicators, adulterers, and wanton perſons, they ſhal not inherit the kingdom of God, he addeth, [i] *Such were ſome of you: but ye are waſhed, but ye are ſanctified, but ye are iuſtifyed in the name of the Lord Ieſus, and by the ſpirit of our God.* Seeing therefore, God is ready to forgiue our ſins, why ſhoulde not we be ready to forſake our ſinnes? This vncleanneſſe maketh vs guilty of temporall and eternall puniſhments: yet God offereth to diſcharge vs of both, and to receiue vs into his fauour, if wee will turne from our ſins to him,

[c] Eſai 55, 7.
[f] Pſal. 103, 10
[g] 2 Sam. 12, 13
[h] Heb. 11, 31 Iam 2, 25.
[i] 1 Cor. 6, 11.

and

and bring forth fruite worthy amendment of life. Let vs therefore confeſſe with *Dauid*, that wee haue ſinned: let vs call for mercie at the handes of God, ſaying; [k] *Haue mercie vppon me (O Lord) according to thy louing kindnes, according to the multitude of thy compaſſions, put away mine iniquities: waſh me throughly from mine iniquitie, & cleanſe me from my ſin.*

k Pſal. 51, 1, 2

Verſe 4. [*And the Lord ſayde vnto Moſes, Take all the heads of this people, and hang them vp to the Lord before this Sun.* In the words before, the puniſhment that fell vppon the people of Iſraell, was ſet downe in generall: now he ſetteth downe vpon whom it fell in particular, to wit, both Princes and people; for the wrath of God was ſo kindled againſt them, that they were cut off as rotten members, and all through the counſell of *Balaam*. For when he ſaw that God opened not his mouth to curſe the Iſraelites, but rather when he was reſolued to vtter curſes, hee was inforced to pronounce bleſsings: he gaue diuelliſh counſell, as his laſt ſhift to the *Moabites*, that their beautifull women ſhould allure the Iewes into their company, and by their company vnto adultery, and by adultery, vnto Idolatry, whereby they ſhould prouoke Gods indignation, and ſo bring vpon themſelues vtter confuſion. Now, wee muſt obſerue in this place, that God in punniſhing theſe ſinnes, beginneth firſt with the heades of the people. From hence wee learne, [l] that Superiours, and men of high places, lye open to greeuous iudgements, as well as others. All ſorts of men, high and low, rich & poore, noble and vnnoble, ſhall taſt of the puniſhments of God for ſinne. This the Prophet pointeth vnto, when he ſaith, [m] *God poureth contempt vpon Princes, and cauſeth them to erre in deſert places out of the way.* In the firſt Chapt. of *Eſay*, this truth receiueth plentifull confirmation, [n] *Heare the word of God (O Princes of Sodome) hearken vnto the Law of our God (O people of Gomorrha) thy Princes are rebellious, and companions of theeues, euery one loueth gifts, and followeth after rewardes, they iudge not the fatherleſſe, neither doeth the Widdowes cauſe come before them: therefore ſaith the Lord God of Hoaſts, the mighty*

l Deut. 7. Superiours lie open to iudgments as well as others.

m Pſal 107, 40

n Eſai, 1, 10, 23 24

mighty one of Israel: Ah, I wil ease me of mine aduersaries, and auenge me of mine enemies. And in the Chapter following,
o Esai. 2, 11. the same Prophet saith, o *The high lookes of man shal be humbled, and the loftinesse of men shall be abased, and the Lord onely shall be exalted in that day.* And if we would enter into the consideration of examples, wee haue plentifull testimonies in the word of God; of *Abimelech*, the King of *Gerar*; *Pharaoh*, the King of *Egipt*; *Sanecherib*, the King of
p 2 King. 7, 17 *Assur*; *Herod*, King of *Iudea*; p and sundry Princes and Nobles, who haue tasted of the Iudgements of God, punishing them for their sinnes, and rewarding them according to their iniquities.

Reason. 1. Neither can we maruaile at this dealing of God, finding out euen superiors in their sins, if we consider that he is no accepter of any mans person, he is sufficient and able to make all men stoope vnder his hande. For howsoeuer many of high place, blinded with the glory of the world, puffed vp with the vanity of earthly things, stored with aboundance of riches, and magnified with the applause of the world, thinke themselues priuiledged & exempted from the order and ranke of all other men: yet their places cannot deliuer their persons from punishments, when they prouoke the Lord to wrath against them. What priuiledge to sin, hath the Prince more then the subiect? or the rich more then the poore? or what promise hath one more then another, to bee freed from the iudgements of God, when he hath sinned, seeing destruction is threatned alike to come vpon high and low? So then, howsoeuer respecting of men for their places and callinges, for their riches and friends, and such like outward dignities, be common among men, yet there is no such acceptance
q Iob. 16, 17. in the almighty. Hence it is that *Iob* saith, q *With him is strength and wisedome, he that is deceiued, and that deceiueth are his: hee causeth the Counsellors to goe as spoiled, and maketh the Iudges fooles: he looseth the collar of Kings, and girdeth their loins with a girdle: he leadeth away the Princes as a prey, & ouerthroweth the mighty.* To this purpose doth *Samuel* r exhort the
r 1 Sam. 12, 24, 25. *Israelites,*

Iſraelites, Feare you the Lord, and ſerue him in the truth, with all your hearts, and conſider how great things hee hath done for you: but if ye do wickedly, ye ſhall periſh, both ye and your King.

Secondly, euen Princes are by Nature but men. We allow them the chiefeſt place among men, and honor them as the Lieutenants of God, yet they are not to be exempted from the number of men, & the creatures of God, but are ſubiect to him and his iudgements, as well as the reſt of the ſons of men. This is it which the Lord ſpeaketh vnto them, [f] *I haue ſaide ye are Gods, and ye are all children of the moſt high, but ye ſhal die as a man, and ye Princes ſhal fall like others.* The prophet *Eſay* ſpeaketh in like maner, [t] *the Egiptians are man, and not God, and their horſes fleſh, and not ſpirite: and when the Lord ſhal ſtretch out his hand, the helper ſhal fal, & he that is holpen ſhal fal, and they ſhal altogether faile.* To like purpoſe ſpeaketh another Prophet againſt the King of *Tyrus*, who had his heart exalted, and [u] thought himſelfe equall with God, *Wilt thou ſay before him that ſlayeth thee, I am God? But thou ſhalt be a man, and no God, in the hands of him that ſlayeth thee.* Seeing therefore, God is no accepter of perſons, and that Princes are by nature men, & not God, fleſh and not ſpirit, ſuperiour to their people, not equall with God; it followeth neceſſarily from both theſe conſiderations, that not only men of low place & condition, but kings and princes when they ſin againſt the Lord, are ſubiect to his puniſhing hand, as well as meaner people.

Reaſon. 2.

[f] Pſal. 82, 6, 7 Ioh. 10, 34. 35

[t] Eſai. 31, 3.

[u] Ezec. 28, 9.

We are now come to make vſe and application of this Doctrine. Firſt, it condemneth ſuch as flatter Princes in their ſinnes, and perſwade them that they are exempted and freed from the common condition of men, that they may doe what they liſt, and are not to bee reproued of any. And indeede it is true, that Princes haue, and ought to haue a royall prerogatiue: howbeit, no prerogatiue to ſin, & if they can claime no prerogatiue to ſinne, they can chalenge no priuiledge frō the puniſhment of god. Therfore this kind of people ſetting vp to Princes a freedome to offend againſt God, and giuing them immunity & impunitie

Vſe. I.

punitie from the iudgement seate of God, are indeed the greateſt and moſt dangerous enemies to Princes & great men. It is well ſaide of [x] one, that it were better to light among carrion Crowes, then among flatterers, becauſe they can ſpoile the body alone, but theſe corrupt the minde, ſoſter the ſinnes of thoſe whom they doe flatter, colour them with the names of vertue, and conſequently harden the hearts of ſuch as hearken vnto them. There are few men of note and account in the worlde, but are eyed and troubled with theſe enchaunters that bewitch them with their ſweet wordes, and will ſpeake any thing for their aduantage. When the ſooliſh people heard the eloquent Oration of *Herod*, [y] and ſaw his pomp and glorie, they gaue him this applauſe, *The voice of God and not of man;* but immediately the Angel of the Lord ſmote him, becauſe he was delighted with theſe Sycophants, and returned not the glory vnto God. So then, it ſtandeth all great men in hand to baniſh ſuch diſſembling clawbacks from them, to ſtop their eares againſt their baſe and abiect flatteries and fooleries, and to ſuffer themſelues to bee admoniſhed of their duties, reproued for their ſinnes, taught by the worde, and informed in the wayes of godlineſſe.

[x] *Diogenes.*

[y] Acts, 12, 22 23.

Vſe. 2. Secondly, it ſerueth to inſtruct Princes to bee ſubiect to God, and to obey him in all things ſeeing God wil require the breach of his law at their hands. All Superiors and Gouernors ouer others, muſt looke for Gods wrath to fall vpon them, and his puniſhments to ouertake them, whenſoeuer they walke in euill wayes, and tranſgreſſe againſt Gods commaundements. For as Princes punniſh ſuch as tranſgreſſe their Statutes, ſo will God execute vengeance againſt thoſe that breake his Lawes. Princes haue rule ouer their ſubiects, but God ruleth ouer Princes themſelues, & maketh them liable to his iudgements. *Dauid* was a man after Gods heart, yet the Lord brought many corrections and chaſtiſements vpon him, to holde him in obedience. It belongeth therefore as a ſpecial du-

tie

tie to men of high place and dignity to turne to the Lord, leaſt they prouoke him to wrath, and ſo they periſh, according as the Pſalmiſt ſpeaketh, [z] *Be wiſe now therefore ye Kings, be learned ye Iudges of the earth, ſerue the Lord in feare, and reioyce in trembling, Kiſſe the ſonne, leaſt he be angry, and ye periſh in the way, when his wrath ſhall ſuddenly burne, bleſſed are all that truſt in him.* So the Lorde hauing threatned in the propheſie of *Zephaniah*, to viſit the Princes, and the kings children, [a] he exhorteth all to repentance, before the decree come forth, and they bee as chaffe that paſſeth in a day, and before the fierce wrath of the Lord come vpon them. Likewiſe, the Prophet *Ieremy*, declaring that the Lord would poure out the viole of his vengeance vppon the Inhabitants of the land, euen the Kings that ſit vpon the throne of *Dauid*, the Prieſtes and the prophets: hee commeth to vrge this vſe vnto them, [b] *Say vnto the King & the Queene, Humble your ſelues, ſit downe, for the Crown of your glory, ſhall come downe from your heads.* There is no way to turne away his wrath from them and their kingdomes, but by turning vnto God, and by entreating him to ſpare them. As their places are great, ſo their ſinnes are great, and many times draw many to follow after them. If they would blot out their offences againſt God, and cal in his iudgements gone out againſt them, they muſt ſhew their ſubiection to him, and giue him the reuerence that is due to his holy name.

[z] Pſal 2, 10, 11.

[a] Zeph. 1, 8, and 2, 2.

[b] Ier. 13, 13, 18

Laſtly, ſeeing all Superiors lye open to iudgement, as well as others, our truſt muſt not bee in man, our confidence muſt not bee in Princes, who cannot deliuer their owne ſoules from the ſentence of death, nor diſcharge themſelues of the punniſhments which they haue deſerued, much leſſe can they giue ſafety and aſſurance vnto others. This is that duty which the Prophet *Eſay* concludeth in the ſecond and third Chapters of his propheſie, where threatning that God wil take away from *Ieruſalem*, and from *Iudah*, the ſtay & the ſtrength, the ſtrong man, and the man of warre, the Iudge, and the Prophet, the

Vſe. 3.

the prudent and the aged, the Captaine of fifty, and the honourable, and the counseller, and the cunning artificer, and the eloquent man: he saith, [e] *Cease from the man whose breath is in his Nostrils: for wherein is he to be esteemed?* Whereby we see, that we must not put our trust in weak man, nor relye vpon him to be our defence, but put our whole trust in God alone. He that putteth confidence in him, shall [d] be blessed, and be like the tree planted by the Riuers side: whatsoeuer changes and alterations others do finde in the world, he shall continue in a fruitfull and flourishing condition. The staying of our selues on mans power, ariseth from the forgetfulnes of our dutie toward God, [e] who hath commanded vs to trust in him with all our heart, [f] and hath promised that if we stay vpon him, he will giue vs our hearts desire. This trust wee shall attaine vnto, if wee vse these meanes; the Meditation in mans weakenesse, that cannot helpe vs, the consideration of Gods power, that is able to strengthen vs, and the experience of his mercy, that hath deliuered other of his children from great afflictions. If these things (as helpes to our faith) be laide vp in our hearts, we shall be assured to build vpon a good and certaine foundation, that shall neuer be remoued

[e] Esai. 2, 22, & 3, 1, 2, 3.

[d] Ier. 17, 7.

[e] Pro: 3, 5.

[f] Psal. 37 4.

Verse 5. [*Then Moses saide to the Iudges of Israell, Euery one slay his men that were ioyned vnto Baal-Peor.*] The wrath of God was so fierce against those that sinned, that hee commanded them to be destroyed. To this end, wee see *Moses* as the chiefe Magistrate taketh order, that the guilty should not be suffered to liue, but suffer punishment according to their offences. From hence ariseth this Doctrine, [g] that Magistrates are appointed of God to gouerne mankinde in the ciuill affaires of this life, to be the hande of God for punishing and cutting off the wicked, but for the supporting and maintaining of the godly. It is the duty of Magistrates to do Iustice vpon euill doers, and to giue comfort and countenance to the faithfull. This is it which *Dauid* promised vnto God,

[g] *Doct.* 8. Magistrates must punish Malefactors.

when

when hee ſhould bring him vnto the kingdome, and ſet him vpon the Throne, [h] *I will ſing mercie and iudgement, vnto thee (O Lord) will I ſing.* This is the charge that he giueth to *Salomon* his ſonne, concerning diuers men, as appeareth. 1. *King.* 2. for he [i] telleth him he ſhould remember the bloud of battell that *Ioab* ſhed in peace, and therfore not ſuffer his hoare head to goe downe to the graue in peace. The like direction hee giueth him, to ſhew kindneſſe vnto the ſonnes of *Barzillai* the *Gileadite*, and to let him to be amongſt them that eate at his Table, becauſe they came vnto him when he fled from *Abſolom*. This direction did *Salomon* preciſely follow, he ſlew *Ioab*, *Shemei*, and *Adoniah*, and ſet vp godly men in the places of ſuch as were remoued from their offices, being more able then his father was. All the precepts that are giuen vnto them to execute Iuſtice, tend directly to this point, whoſoeuer ſheddeth mans bloud, [k] muſt not bee ſpared, but haue his blood ſhed by the Magiſtrate. *If a man* (ſayeth [l] *Moſes*) *cauſe any blemiſh in his neighbor, as he hath done, ſo ſhal it be done to him, breach for breach, eye for eye, tooth for tooth, ſuch a blemiſh as hee hath made in any, ſuch ſhall bee repaied to him.* Theſe examples and precepts, ſerue to teach vs this truth, that the end of Magiſtrates appointed of God ouer his people, is not to rule as they liſt, not to be ydle and doe nothing, not to tyranize or to bee highly accounted of, not to lift vp their hearts, or to pleaſe themſelues in the Titles of honour giuen vnto them, but to do good in helping the good, and in puniſhing the euill.

h Pſal. 101, 1.

i 2 King. 2, 6.

k Gen. 9, 6.

l Leuit. 24, 19

The Reaſons to inforce this doctrine, are to be waighed & conſidered. Firſt, they haue to theſe ends and purpoſes, the ſword of Iuſtice committed vnto thē, not to let it ruſt in the ſcabberd. but to remoue all ſuch, as the lande for their outragiouſneſſe is not able to beare. For when they grow obſtinate in their ſins, enemies to God, plagues to the godly, burdens to the earth, & an infection to al with whom they liue, they muſt be cut off as rotten members, ſweptaway as filthy dung, & purged as euill humors out of the body.

Reaſon. 1.

This

This is it which the Apoſtle teacheth in his Epiſtle to the
[m] Rom. 13,4 *Romains,* [m] *There is no power but of God, and the powers that be, are ordained of God: he is the Miniſter of God for thy wealth, and beareth not the ſword for nought, for hee is the Miniſter of God to take vengeance on him that doth euill.* So then, they are Gods Lieutenants in his ſtead, the iudgement is Gods,
[n] 2Chro.19,7 Deut.1,16,17 and not mans, [n] *For there is no iniquitie with the Lorde our God, neither reſpect of perſons, nor receiuing of reward:* ſo that it is required of them to hear the controuerſies that come before them indifferently, to iudge righteouſly, to heare the ſmall as well as the great, and not to ſtand in feare of the faces of men.

Reaſon. 2. Secondly, they are as bulwarks of Braſſe, as wals of defence, and as maintainers of peace among men. For albeit men be of one ſelfe ſame Nature, yet they cannot abide one another, vnleſſe they be held in, as with a bit & bridle. Wolues know one another in the woods, the Lyons know one another in the Forreſts, ſo do other wilde and ſauage beaſts in the fields: but men haue ſuch a corrupt & ſauage Nature, that hardly they can loue another, or ſuffer the company one of another, vnleſſe they had Rulers
[o] Rom. 13,4 and Magiſtrates ſet ouer them. This the [o] Apoſtle teacheth. *He is the Miniſter of God for thy wealth.* And the Apo-
[p] 1 Pet. 2,14 ſtle Peter, [p] *He is ſent for the puniſhment of euill doers, and for the praiſe of them that do well.* Seeing then, Magiſtrates are the Lieutenants of God, and the maintainers of the godly, it followeth that it is their dutie, to punniſh, not to ſpare; to condemne, not to iuſtify; to take away, not to tollerate euill doers.

Vſe.1. Now, let vs come to the Vſes which naturally ariſe from hence. Firſt, we muſt acknowledge, that Magiſtracie is a notable bleſſing, and by aeknowledging of it, learne to be thankfull for it. If there were no Magiſtrate or law, euery one would liue as he liſt, and would be ready to cut anothers throat, ſo that better were a tyranny,
[q] Iudg. 17,6. and 18, 1, & 19, 1. and 21, 25. then an anarchy. This is ſundry times repeated in the Booke of *Iudges,* [q] *In thoſe dayes there was no King in Iſraell,*

but

but euery man did that which was good in his owne eyes. Then was Idolatry common among them without punniſhment: then they gaue themſelues to whoredome and vncleanneſſe without controulement: then murther and drawing the ſword one againſt another was practiſed, & bloud touched bloude. This confuſion and lamentable diſorder through want of lawful Magiſtracy and gouernment, ſhould teach vs to eſteeme highly of this order and ordinance of God, according to the bleſsings which wee receiue by the ſame. We obtaine great quietneſſe by our Rulers, and many worthy thinges are wrought through their prudence and prouidence. They are the inſtruments of our peace, the breath of our Noſtrils, and the meanes of our preſeruation. By them we enioy (vnder God) al the benefits which we haue, our liberty, our lands, our liues, our wiues, our children, our poſſeſsions, our ſafetie, our houſes and habitations, and aboue all the reſt, the comfortable vſe of the Goſpell with freedome of conſcience, which is as marrow vnto our bones, and as the very life of our liues. How oft had we beene ouercome and ouerrun by forraigne enemies, how oft had we beene ſurprized by inward rebels, if this ordinance of God had not ouerſhadowed vs, and ouerreached them? This Meditation muſt draw out of vs all thankefulneſſe to God, and confeſsion of his louing kindnes toward vs: the practiſe whereof we haue in *Ezra*, [r] when he beheld the forwardneſſe of the King to promote the worſhip of God, and to publiſh a decree that whoſoeuer would not performe the law of God, and of the King, ſhoulde haue the ſentence of God pronounced againſt him without delay, whether it were to the taking away of his life, or to baniſhment of his Countrey, or to confiſcation of his goodes, or to impriſonment of his body: hee gaue glory and praiſe to God, ſaying; *Bleſſed be the Lord God of our Fathers, which ſo hath put in the Kings heart, to beautifie the houſe of the Lorde, that is in Ieruſalem.*

[r] Ezra: 7, 26, 27.

This practiſe of this worthy man muſt be an inſtruction

on vnto vs to teach vs to acknowledge the neceſsitie of this bleſsing, as great as of the Sunne in the firmament, whereby all liuing creatures are comforted & refreſhed: and muſt cauſe euery one to returne the praiſe of this mercy to him that is the giuer of this, and of euery good giuing. No people vnder the heauens haue better experience of it, nor are more bound to walke worthy of this giſt then we.

Vſe. 2. Secondly, ſeeing all Magiſtrates muſt punniſh euill dooers, it is their duty to hate that which is euill with an vnfained hatred, and to loue that which is good, with a ſpeciall loue and liking of it. For, if he be euill, how ſhall he aduance and countenance the godly, or how ſhall he chaſten and puniſh the vngodly? Can he haue or hold the reputation of a good Phyſitian, that taking vppon him the curing of other mens diſeaſes, is not able or willing to cure himſelfe? Or will not euery one vpbraide ſuch with the common Prouerbe, [f] *Phyſitian, heale thy ſelfe?* How then can he with courage and comfort take vppon him to correct euill doers, that is himſelfe wholly giuen to all ſorts and kinds of euill? Can a Father for Conſcience ſake rebuke his ſonne for ſinne, as for ſwearing, lying, drunkenneſſe, and ſuch like diſorders, when himſelfe maketh no conſcience to be a ſwearer and blaſphemer, a drunkard and vncleane liuer? Or can a Maiſter chaſten his ſeruants for their rioting, reuelling, lewdneſſe, wantonneſſe, and miſdemeanors, when the guiltineſſe of his owne heart cryeth againſt him, and condemneth him as guilty of the ſame crimes? Hee that teacheth another, ſhould firſt of all teach himſelfe: and he that reproueth another, ſhould firſt of all check and controule himſelfe: Otherwiſe it ſhall be ſaide vnto vs, as the Apoſtle ſpeaketh: [t] *Therefore, thou art inexcuſable (O man) whoſoeuer thou art that condemneſt: for in that thou condemneſt another, thou condemneſt thy ſelfe: for thou that condemneſt, doeſt the ſame things: but we know that the Iudgement of God is according to truth, againſt them which commit ſuch thinges: and thinkeſt thou*

[f] Luke. 4, 23.

[t] Rom. 2, 1, 2, 3.

thou this, (O thou man) that condemneſt them which doe ſuch things, and dooeſt the ſame, that thou ſhalt eſcape the Iudgement of God? Let all thoſe, whoſe office is to reforme euil, learn to remoue it, both head and taile, both root and branch, out of themſelues: let them pull the beame out of their owne eyes, that they may caſt out the mote in their Brothers eye. It is a great blot and blemiſh in a Gouernour, that ſhould puniſh wickednesſe in others, to nouriſh it in his owne heart. Hence it is, that *Salomon* ſaith, [u] *Woe to thee, O Land, when thy King is a childe, and thy Princes eate in the Morning.* Where the wiſe man teacheth what daunger it is to the Common-wealth, when the Rulers are giuen wholly to their luſts and pleaſures, to ſurfetting & drunkenneſſe. If the Gouernour that ſitteth at the ſterne of the Ship, or the Coach-man that drieth the Coach, be drunken and diſordered, who ſeeth not that Shippe-wracke is to be feared, and the Coach ready to be ouer-turned? This is to be conſidere d and regarded of all that haue any authority ouer others, to be carefull to order & rule themſelues according to the word of God. If wee haue families to gouerne, we ſhould go in and out before them in all wiſedome, and be examples vnto them in our liues and conuerſations. If we ſee that thoſe that be in places of ſuperiority and iuriſdiction negligent heerein, and not ſo circumſpect ouer their wayes, as they ought to be, it is our duty to helpe them by our Prayers, and to call vpon God to aſsiſt them with his grace. The burden is great that lyeth vpon their ſhoulders, they many times watch while we ſleepe, and are much troubled while we are at eaſe, we muſt therefore daily call vppon GOD for them, to bee with them in their gouernment, to endue them with the ſpirit of wiſedome and counſell, and to inſpire them continually with all holy motions needful for their callings, that their thrones may be eſtabliſhed with Iuſtice. This is it which the Apoſtle vrgeth, [x] *I exhort that firſt of all, ſupplications, Prayers, intercеſſions, and giuing of thankes, be made for all men, For Kings, and for all that are in*

[u] Eccl. 10.16. Prou. 31, 4.

[x] 1 Tim. 2.1, 2.

authority, that we may liue a quiet and peaceable life, in al godlineſſe and honeſty. Let vs pray heartily for their preſeruation, life, health, wealth, proſperity, and encreaſe of all honour, conſidering that the Prayer of a faithful man auayleth much, if it be feruent.

Vſe. 3. Laſtly, ſeeing the end of their gouernment is to puniſh the vngodly: Wee learne heere, to feare them onely for euill doing. So long as wee do well, it skilleth not who ſtand by vs, and ſee vs, though the eyes of all men be vpon vs. The duty of the Magiſtrate, is to allow & approue it, to commend and reward it. This is it which the Apoſtle teacheth, [y] *Magiſtrates are not to be feared for good works, but for euill: wilt thou then bee without feare of the power? Doe well: ſo ſhalt thou haue praiſe of the ſame: but if thou doe euill, feare: for he beareth not the ſword for nought.* Where wee ſee, they are in regarde of their high place, a terrour to men, but it muſt bee to the wicked, to the godly they ſhoulde not bring any terrour. This ſhould comfort and encourage all the faithfull in well dooing; the Magiſtrate is to them as a Sanctuary and Citty of refuge, they ſhould repaire and reſort vnto them in time of trouble, they are as a buckler to defend them, and as an hauen to harbour them from the ſtormes & tempeſts that beate vpon them. This is practiſed by the *Shunamite*, who departed out of the land of Iſraell, and ſoiourned in a ſtraunge land during the famine; when ſhe returned backe, ſhe called vpon the King for her houſe, and for her land: [z] *So the King appointed her an Eunuch, ſaying; Reſtore thou all that are hers, and al the fruites of her lands, ſince the day ſhe left the land vntill this time.* She vſed the ordinance of God, as hee had commaunded, and God gaue a bleſsing vnto his owne ordinance.

[y] Rom. 13, 3.

[z] 2 King. 8, 3, 6.

Againe, this ſerueth to terrifie vngodly men, let them bee reſtrained from committing euill, if not for conſcience, yet for feare: if not for loue of godlineſſe, yet for the certainty of punniſhment that ſhall fall vppon them. Although for a time they may eſcape, yet in the end they ſhall

ſhall bee met withall. Moreouer, it muſt put all Magiſtrates and Superiors in minde, to order the ends of their calling aright. True it is, there are two ſinnewes of a common-wealth, which knit the parts together, to wit; puniſhment, and reward. But it is not enough for them to ſhew mercy and Iudgement, but they muſt ſhew mercie to whom mercy belongeth; and iudgement, to whome iudgement appertaineth. It is the Office of the Miniſter to teach, and to reprooue; to comfort, and to threaten; to raiſe vp, and to caſt downe; to roote vp, and to plant; but if he comfort the wicked, and harden them in theyr ſinnes, and ſpeake peace, to whom the Lorde hath not ſpoken peace: and againe, if he threaten iudgement, caſt downe the heauy hearted, and ſeek to quench the ſmoaking flaxe, and to breake the bruiſed reed, he is not that wiſe Scribe, which muſt giue to euery one in the family his portion in due ſeaſon, [a] nor that workeman which needeth not to be aſhamed, diuiding the word of trueth aright. So likewiſe, it is the office of all Magiſtrates, to puniſh and to reward, to correct and to comfort; without theſe no kingdome can flouriſh, no Citty can ſtand, no houſe can continue. But it behoooueth them to conſider, who ought to be the obiect and ſubiect, as wel of the one, as of the other. They muſt not diſcountenance the godly, and embolden the wicked: they muſt not ſpare the guilty, and oppreſſe the Innocent. Their Lawes muſt not be as the Spyders web, to catch the Fly and to hold the Gnat, but let go greater thinges, and ſuffer them to eſcape and to breake away from them. They muſt make a difference betweene the cleane and vncleane, between the holy and prophane. Hee is a bad Gardiner, that plucketh vp his beſt plants and choiſeſt hearbes of greateſt price, and ſuffereth thornes and Thiſtles to take root and proſper, [b] which ſhoulde bee cut downe, and caſt into the fire. He is a bad Husbandman, that plucketh vp the wheat and good Corne [c] out of his field, which was to be gathered into the Barne, when the time of harueſt came,

[a] 2 Tim.2,15.

[b] Mat.3,10

[c] Mark.13.29

came, and ſuffereth tares and darnell to growe, which were fitter to bee bound in ſheaues and burned. It is no mercy to ſpare the life of the Wolfe, & to ſhed the bloud of the Lambe. Heereupon it is, that *Salomon* ſaith, [d] *Hee that iuſtifieth the wicked, and hee that condemneth the iuſt, euen they both are abhomination to the Lord.* This appeareth in *Ahab*, who ſold himſelfe to worke wickedneſſe in the ſight of God, and brought deſtruction vpon his owne head, as wel by ſlaying the innocent, that ſhould haue bin defended, as by ſparing the wicked, that ſhould haue been deſtroyed. For when the bloud of *Nabal* was ſpilled, as water vpon the earth, that cannot bee gathered, it cryed to heauen for vengeance, [e] *And the Lord paide him home to the full, in his owne perſon, and in his poſterity.* And when he ſpared *Benhadad* whom hee ought not to haue ſpared, the Lord ſaid vnto him, [f] *Becauſe thou haſt let go out of thine hands a man whom I appointed to dye, thy life ſhal goe for his life, and thy people for his people.* To this purpoſe wee read in another place of the Prouerbes, [g] *He that ſaith vnto the wicked, Thou art righteous, him ſhal the people curſe, and the multitude abhorre him.* Let vs all lay this to our hearts. If wee haue any in our ſeuerall gouernments, that are godly, & feare the name of God, let ſuch be made much of, let them find our helpe and fauour, let them haue our credit and countenance, let them be comforted and encouraged in well doing. But on the otherſide, wee are not to winke at the wicked, but labour to finde them out, and to draw them out of their dens where they lurke, watching their ſeaſons to peſter and poiſon others: remembering alwayes the ends for which God hath lifted vp the heades of all Gouernors aboue their Brethren, to wit; that euill doers ſhould be puniſhed, and that ſuch as doe well ſhould be commended: conſidering duly and diligently, that the time will come, when they muſt giue an account to God of the Stewardſhip committed vnto them.

d Prou. 17, 15.

e 1 King. 21. 19, & 22, 38.

f 1 King. 20. 42.

g Pro. 24, 24.

Verſe 6. [*And behold, one of the Children of Iſraell came, and brought vnto his Brethren a Midianitiſh Woman in the ſight*

ſight of Moſes, &c.] In theſe words is offered vnto vs an example, expreſſing the Nature of ſinne, where once it is entertained. For behold heere, how they grow in ſinne and proceed from euill to worſe, from a great ſinne, to a greater. At the firſt, they departed out of the hoaſt of *Iſrael*, & went to the people of *Moab* & *Midian*, with whom they coupled themſelues: ſo that albeit they ſinned, yet they had ſome ſhame of ſin, and made ſome conſcience of committing it openly amongſt their bretheren. But they proceed by little & little, from ſtep to ſtep, and from one degree to another, till they feare nothing, & are aſhamed of nothing. Therfore in the example of one man heere ſet before our eies, *Moſes* declareth to what impudency and ſhameleſneſſe they were come, that they brought their Harlots into the hoaſt to deſpight God, to anger *Moſes*, to corrupt the people, & to pollute the worſhip that was ſet vp by the commandement of the lord. For this man (who is afterward named) as if he had been abſolute in power, as hee was indeede reſolute in will, and diſſolute in his whole life, brought his whoriſh woman in the ſight of God, in the ſight of *Moſes*, in the ſight of the congregation, and in the ſight of the Tabernacle, to ſhew, that he had filled vp the meaſure of his ſinne. The Doctrine ariſing from hence is this, [h] that euill men doe not vſually make any ſtay in euill, but proceede from degree to degree, to worſe and worſe. The Nature of ſinne, is to draw all ſuch as delight in it and follow after it, from one euill to another, vntill in the end, they become moſt corrupt & abhominable. This is it which the Prophet *Ieremy* noteth in the people of his time, when hee ſayth, [i] *Were they aſhamed when they had committed abhomination? Nay, they were not aſhamed, no neyther could they haue any ſhame: therefore, they ſhall fall among the ſlaine: when I ſhal viſit them, they ſhal be caſt downe*, ſaith the Lord.

[h] *Doct. 9.* Euill men proceed by degrees from worſe to worſe

[i] Ier. 6, 15.

The like we ſee in the 18. chap. following, [k] *Speake to the men of Iudah, & to the inhabitants of Ieruſalē, ſaying, Thus ſaith the Lord, Behold, I prepare a plague for you, and purpoſe a thing*

[k] Ier. 18, 11, 12

against you: returne you therefore euery one from his euill way, & make your wayes and your workes good: But they saide desperately, *Surely we will walke after our owne immaginations, and do euery man after the stubbornesse of his wicked hart.* The truth of this hath been euident in al ages of the Church. When the Lord was determined to bring an vniuersall floud vpon the face of the earth, for the sinnes of man, and had giuen them a time of repentance, while his patience endured, [l] *They ceased not from sinne, neither repented of their wickednesse, saying; what haue I done?* But euery one turned to their race, as the horse rusheth into the battell. For in the time that was limited them, their sinne encreased, our Sauiour shewing how they were giuen ouer vnto all loosenesse, vntill the floud came, and swept them away. This the Prophet *Dauid* noteth (if he were the penner of that Psalme) where he obserueth the degrees and stayres by which men ascend to the heighth and toppe of sinne: first, [m] they begin to walke in the counsell of the wicked, then they proceede to stande in the way of sinners; lastly, they come to sit downe in the seat of the scornfull. And this wee may further obserue in the failinges of the faithfull, and in their falling into sinne. No man becommeth extreamly euill at a suddaine, nor desperately setled, and obstinatly resolued to continue in sinne in a moment: but as he that will climbe vp to the top of an high Tower, doth ascend step by step, and by little and little, so that he maketh no conscience of any sinne, but walketh in all prophaneneſse with greedinesse, commeth to that height by degrees, one sinne drawing on another, the lesser making way for the greater, and the greater obtaining passage for the greatest of all. Wee see it in *Eue*, when she fell from God, [n] first, she listned vnto Satan; secondly, shee made a light resistance to his tentation; thirdly, she began to doubt waueringly, of that which God had deliuered absolutely; fourthly, shee grew in concupiscence, the eye liking, the heart lusting, and both of them desiring the forbidden fruite; lastly, she fell to flat Apostacie,

[l] Gen. 6, 12, Matt. 24, 38

[m] Psal. 1, 1.

[n] Gen. 3, 6.

ſtacie, Infidelity, and Rebellion. This likewiſe is ſet before vs in the example of *Peter*, who getting into the high Prieſts Hall, and thruſting himſelfe into euill companie, hath left vs a ſtrong proofe of his owne weakeneſſe, and of his declining from euill to worſe. Firſt, he anſweareth faintly and fearefully, o that hee knewe not the man: A dangerous beginning. When he was further vrged and preſſed to anſwer, and that he ſaw his bare and cold deniall would not be accepted, hee thought to go one ſtep farther, hee denyed with an Oath, that hee neuer knew him. Yea, when they were importunate vppon him, and would not ſuffer him to be in reſt, he began to curſe himſelfe, and thereby to caſt himſelfe into the depth of ſinne, into the gates of hell, and into the handes of Satan. All theſe Teſtimonies of the Prophets and Apoſtles ſerue to teach vs, that men entertaining ſinne, do grow in it, and in the end become exceeding ſinners againſt the Lord.

o Math. 26, 70

The Reaſons follow. Firſt, ſinne groweth in the hart, as the childe doth in the wombe. For as the Infant hath his encreaſings and augmentations, from a ſmall beginning, vntill hee come to the birth, proceeding from one degree and age vnto another, p as *Iob* ſetteth foorth our firſt creation: *Thou haſt powred me out as milk, and turned me into cruds like Cheeſe: thou haſt clothed me with ſkinne and fleſh, and ioyned me together with bones and ſinnewes*: ſo is it with a ſinner, his beginnings are ſmall, but the further hee runneth, the longer he continueth, and the deeper hee plungeth himſelfe in ſinne, the more corrupt and abhominable hee becommeth. As a ſpring that ariſeth out of the earth is firſt little and ſhallow, but the further it goeth, the more ground it floweth, and the more ſtreames come into it, the greater the riuer is: or as a fire, which at the firſt is a little ſparke, being nouriſhed, becommeth in ſhort time a great flame: ſo is it with ſinne, it is little in growth, weake in ſtrength, ſlender in appearance at the beginning, but being cherriſhed and foſtered in the ſoule of the ſinner, it multiplyeth exceedingly, and bringeth forth

Reaſon. 1.

p Iob. 10, 10, 11.

forth many children of the ſame Nature, whereof wee may truely ſay; Like Mother, like Daughter. This is that
q Iam. 1, 15. compariſon q which the Apoſtle *Iames* vſeth, to expreſſe the fruitfull Nature of all the vnfruitfull works of darkeneſſe, *Euery man is tempted, when hee is drawne away by his owne concupiſcence, and is enticed: then when luſt hath conceiued, it bringeth foorth ſinne, and when ſinne is finiſhed, it bringeth foorth death.* Where the Apoſtle ſheweth, that firſt a man is tempted to euill, then concupiſcence conueyeth it, after it is in trauaile and bringeth foorth, and laſtly, it dooth finiſh it as a perfect birth. This compariſon is
r Pſal. 7, 14. alſo vſed by the Prophet *Dauid*, r *Behold, hee ſhall trauaile with wickedneſſe, for hee hath conceiued miſchiefe, but he ſhall bring forth a lye.*

Reaſon. 2. Secondly, the wrath of God falleth vpon ſuch as make no conſcience to fall into leſſer ſinnes, hee giueth them ouer to a Reprobate ſence, to a ſlumbering ſpirit, and to hardneſſe of heart, that they fall to bee paſt feeling, and cannot repent. The Apoſtle declareth in the Epiſtle to
s Rom. 1, 28. the *Romaines*, s *That ſuch as regarded not to know GOD, hee gaue them vp to their hearts luſts, vnto all vncleanneſſe, and puniſhed one ſinne with another.* For the ſinne that followeth is a punniſhment of that ſinne which went before. God forſaketh them with his grace, that forſake him by their ſinne: and when once God leaueth them, the deuill findeth them. Whenſoeuer God departeth out of any perſon, t the vncleane ſpirit taketh poſſeſſion, for the houſe
t Mat 12, 44. is empty, ſwept, and garniſhed, and made ready to entertaine him. This is it which the Prophet declareth concerning the ſecret iudgement of God vppon ſinners, that make Shipwrack of faith, and of a good conſcience,
u Pſal. 81, 11, 12. u *My people would not heare my voice, and Iſrael would none of me: ſo I gaue them vp vnto the hardneſſe of their heart, and they haue walked in their owne counſels.* Where he ſheweth, that ſeeing they would not be reclaimed and reformed, hee laide the bridle in their owne neckes, and ſuffered them to run their full ſwinge into all wickedneſſe. In like ma-

ner

ner the Apostle describing the sinnes of the Iewes that hated the Gospell, stoned the Prophets, persecuted the Saints, and crucified the Lord of life[x] sheweth, that they had filled vppe the measure of their sinnes, and that the wrath of God was come on them to the vttermost. [x] 1 Thes 2,19.

Reason. 3. Thirdly, sinne is fitly resembled to the fretting of a canker, and to the vncleanneſle of a leprosie, both which go forward, & make no stay, vntil the whole body be infected, and euery member be endangered. This is the similitude which the Apostle vseth, [y] *Their worde shall fret as a canker, of which sort is Hymeneus and Philetus.* For as one serpent engenderet h another, so doth one sin conceiue and bring forth another; It is like vnto the beast, that is said to grow so long as it liueth. So thē lay these things togither, both that God forsaketh such as make no conscience of sin, & that sin is likened to the conceiuing of the womb, to the eating of a canker, & to the filthinesse of a leprosy, we may conclude, that sin being entertained, knowes no stay, but rolleth as a stone, vntill it come to the bottome. [y] 2 Tim. 2,17

Vse. 1. Now, let vs handle the Vses. First, consider from hence, how dangerous it is to giue entertaiment vnto sin at the beginning, which groweth to more perfectiō euery day. We cannot stop this streame when we will: it goeth beyond the strength of our Nature: God leaueth vs further to our selues, when we begin to leaue his wayes. We see this in the example of *Caine*, hee was reprooued of God, checked for his hatred against his brother, and admonished to repent; but [z] *he harkened not to the voice of the Lord, but hardened his heart, and shed innocent bloud, euen the bloud of his brother.* This appeareth in *Iudas*, he entertained couetousnesse in his hart, (a) from couetousnesse he fel to plot with the Pharisies, frō plotting hee proceeded to practising, and in the end he brake out into treason against his Lord & master, & ceased not till he brake his own necke. The like we may say of *Saule*, & trace out his falling from God, step by step, & the more he cōtinued, [b] the more did the spirit of God forsake him, so that his hiddē corruption brake [z] Gen. 4,8. a Math. 26,15 [b] 1 Sam. 16,14

brake out into open rebellion againſt God, open perſecution againſt *Dauid*, and open deſperation againſt himſelfe and his owne ſoule. Thus it falleth out with ſuch as ſinne againſt their conſcience. Some grow to be very deuils incarnate, that do euery day giue ſtrength vnto their corruption, and adde drunkenneſſe vnto thirſt, who being paſt feeling, giue themſelues to wantonneſſe, to work all vncleanneſſe with greedineſſe. Some are like bruite beaſts, that are led onely by ſenſuality, [c] carnall and naturall men, which haue nothing in them of the ſpirite of God. Continuance in ſinne, bringeth hardneſſe of hart. Such are in greateſt daunger, and ſee it not; they are in the midſt of the fire, and feele it not; they taſt deeply of the iudgement of God, and regarde it not. Lay before them the grieuouſneſſe of ſinne, beſeech them with bitter teares, exhort them by the tender mercies of God, denounce all the plagues, puniſhments, and iudgements of hell, offer vnto them the ſweet promiſes of the goſpel, entreate them by the death of Chriſt, and the deareſt bloud that he ſhed for them: all theſe they treade vnder their feet, and neglect them as things of no price, ſinne hath bewitched their hearts, Sathan hath blinded their eyes, and God hath giuen them vppe into a Reprobate ſence. For as among all the bleſſings that God beſtoweth vpon the ſonnes of men in this world, [d] a ſoft & tender heart is one of the greateſt, which is ſoone checked and controuled, ſoone made to bleede, and raiſed to repentance & amendment of life: ſo there can be no greater curſe and malediction laide vppon any man, then to haue a ſtony and ſtif-necked, a rebellious and yron hart, which heapeth and hoardeth vp euery day vengeance againſt it ſelfe. What an heauy puniſhment was this vpon *Pharaoh*, when his heart was hardened? *Moſes* and [e] *Aaron* came vnto him, they laide before him the worde of God, they wrought myracles in the land of *Egipt*, they called vpon him to let the people go: he was viſited with [e] Lice, hee was feared with Thunders, hee was plagued with

c Iude. 10:

d Ezek. 11, 19

e Exod. 8, & 9, and 10.

with Frogges, he was tryed with darkeneſſe, he was puniſhed with the death of the firſt borne, yet could not all theſe enter into his heart, nor pierce his conſcience, that was ſeared with an hot yron. So that he proceeded in euill, vntill he and his whole hoaſt were drowned in the Red-ſea. Heereunto accordeth that which the Prophet *Ieremy* ſaith, f *Can the blacke-More chaunge his skin? Or the Leopard his ſpots? Then may ye alſo do good, that are accuſtomed to do euill.* f Ier. 13, 23.

Seeing therefore, ſuch as beginne to ſinne, can haue no ſtay of themſelues, we muſt needs confeſſe it to bee verie dangerous and hurtfull to our ſoules. For all ſuch as break out into this ſinne, are like to thoſe that runne downe a ſteepe hill, that when they are once going, haue no power to make any ſtay or ſtop, vntill they come vnto the lower end. Thus it is with thoſe that haue giuen the onſet vpon ſinne, they do as it were, open the floude gates of impiety, which are not againe eaſily ſhut vp, but the violence of the ſtreame beareth all things before it. For howſoeuer ſinne at the firſt bee entertained of men with ſome diſlike, and not without ſome ſtrugling & ſtriuing againſt it, yet in proceſſe of time, and by continuance in ſinne, they grow ſhameleſſe, g euen to haue an Whores forehead, that they cannot, nor will not bee aſhamed: though the Sunne, the heauen, the earth, and men, beare witneſſe againſt them, they regard neither God nor men, neither heauen nor hell, neither ſaluation nor damnation. This is indeede a daungerous eſtate, and a fearefull condition. g Ier. 3, 3.

Secondly, ſeeing euill men waxe worſe and worſe, we may conclude, that their iudgement ſleepeth not, but is encreaſed, as their ſinne encreaſeth; yea, it is not farre off, but lyeth at the doores. Euery ſinne is in it owne nature a ſinne to death, and a remouing from God, the h wages of it is death, and prouoketh to an vtter conſumſion of vs: how then can we anſwere ſo many thouſands, if one bee ſo grieuous? For if the Lorde, marke what is done *Vſe. 2.* h Rom. 6, 23

done amisse, who shall be able to stand? Thus the Apostle setteth downe their condition, that were setled in wickednesse, i 2 Pet. 2, 3. i *That their condemnation long since resteth not, and their destruction slumbreth not.* So then, we may assure our selues that the iudgements of God follow at their heeles, when men are come to the toppe and heighth of their sinnes. Thus it was with the olde world, when their wayes were wholly corrupted, then was the earth vniuersally drowned. When the *Sodomites* became exceeding sinners against the Lorde, and their sinnes cried to heauen, the Lord rained downe fire and brimstone vpon them. When Israell abounded in all sinne, k Hos. 4, 1, 2 k that there was no trueth, nor mercy, nor knowledge of God in the Land, but that by swearing and lying, by killing and stealing they brake out, and blood touched blood, the Lorde denounceth by his Prophet, *That the Lande shall mourne, and euery one that dwelleth therein, should bee cut off.* When the *Amorites* had filled l Gen. 15, 14. l vp the measure of their sinnes, they should be rooted out of the land, and the people of God come in their stead. Where the Lord declareth, that howsoeuer this people were exceeding sinners in the daies of *Abraham*, and deserued to be rooted out at the very first, yet did he with-holde his hand, and waited for their repentance a long time, vntill they were past recouery. Doo we then see any waxe worse and worse, and encrease in sinne, as they growe in age? Wee may conclude, that so soone as they are become ripe; nay, rotten in their sins, the appointed time of God draweth on to destroy them. For euen as men, m Mar. 4, 29. m when their Corne is waxen ripe, and the fields are white vnto the Harueſt, doe thrust in their sickles, and cut it downe, so will the Lord deale with all the vngodly; for when their sinnes are at the highest, then his iudgements are at the neerest, according as the Apostle *Iohn* sheweth, that an Angell came out of the Temple, crying with a loud voice to him that sat on the cloud, n Reuel. 14, 15 n *Thrust in thy sickle and reape: for the time is come to reape, for the harueſt of the earth is ripe.* This is it which was declared in

in a viſion vnto *Amos*, where the Lord ſhewed vnto him a Basket of Summer fruite, and ſaide [o] *Amos, what ſeeſt thou?* who anſweared, *A Basket of Summer fruite:* Then ſaid the Lorde vnto him, *The end is come vpon my people of Iſraell, I will paſſe by them no more*: Declaring thereby, the ripeneſſe of their ſinnes, and the readineſſe of Gods iudgmentes to giue them their reward. Wherefore, whatſoeuer ſinnes vngodly men commit, the olde are not forgotten, and onely the new remembered; but all, both olde and new, do come together, & adde vnto the heape, that the meaſure being full, preſſed downe, ſhaken together, and running ouer, certaine deſtruction may fall vpon them. Let vs not make a mocke of ſinne, or thinke that God hath forgotten it, when we haue forgotten it. The iniquities that men commit one day are forgotten with them the next, and ſuch as are practiſed in their youth, are paſt their knowledge before they come to age: but we cannot hide them from the Almighty, [p] *Who writeth bitter thinges againſt vs, and maketh vs to poſſeſſe the iniquities of our youth.* Euery ſinne ſhall helpe ſomewhat to encreaſe the waight, and make our account the greater in the day of account: for as euery Corne of Wheat helpeth to fill vp the buſhell, and to enlarge the heape: ſo doth euery ſinne that wee commit, helpe to bring our wickedneſſe to the full. And as men keepe their Bookes of reckonings and accountes, which they wil bring forth when they are to reckon: ſo the Lord (to the end we may know that he ſeeth and remembreth our offences) is ſaid after the maner of men, *to keep a regiſter of the deeds of men, and to write them vp in the ſame, and euery ſinne rueth to fill vp the accounts.* He noteth ſo many Oaths as euery day come fro our vncleane mouths; our drunkenneſſe at this time, and that place, and in that company; our whoredomes, vncleanneſſe and wantonneſſe; our contempt of his word; our neglect of this Sermon, and that Sermon, on this Sabaoth, & on ſuch a Sabaoth: ſo that we ſhal find when the day of reckoning commeth ſins vpon ſins, & heapes vpon heapes,

[o] Amo. 8, 1, 2

[p] Iob. 13, 26: Pſal. 25, 7.

[q] Reuel. 20, 12

heapes, vntill the measure runneth ouer, and when wee must go the way of all flesh, they will stande before vs as an huge Sea (whereof we can sound no bottom) to swallow vs vp. For if we must giue an account [r] *For euery idle word at the day of Iudgement:* how much more for our blasphemies, and vncleane deedes, which are without number? Which should make vs cry out with the Prophet, [s] *O Lord, I know that the way of man is not in himselfe, neither is it in man to walke and to direct his steps; O Lorde, correct me, but with Iudgement; not in thine anger, least thou bring me to nothing.* To conclude, howsoeuer God spare long because he is patient, yet if we grow worse and worse, and abuse his patience, and run into all ryot and excesse of sinne, he will fill vp the viole of his Iudgements, and poure out his wrath vpon vs to the vtmost. This serueth to answere the curiosity, and to stop the mouths of many men, who seeing wicked men proceede in sinne, and prosper in their wayes, are offended, and are ready to say, [t] *Doth not the Lord see this? Or is there no righteousnesse in the Almighty? why doth the way of the wicked prosper, & why are they in wealth, that rebelliously transgresse?* God suffereth wicked men a long time, because their sinnes are not yet full, the measure is not filled vp: but waite a while, and they shall not go vnpunnished.

r Math. 12,36

s Ier. 10,23,24

t Ier. 12, 1.

Vse.3. Lastly, seeing men giuing themselues ouer to sinne, come at the last to bee frozen in the dregs of it; it is our duty to resist the beginnings, to preuent the breach, and to stop the first course of it. It is as a Serpent that must be trod on in the Egge: it is as a birth that would bee smothered in the conception. Let vs take heed that sin grow not into a custome, and get an habit. This is it which *Salomon* pointeth out, speaking against hatred & reuenge, [u] *The beginning of strife is as one that openeth the waters: therefore ere the contention be medled with, leaue off.* Where he teacheth, that as it is dangerous to breake a banke or wall which holdeth in the water in his course, least it ouerflow the fields and meddowes; so if there be a little breach begun

u Pro. 17. 14.

begun in the conſcience by ſinne, the flouds thereof will ſo grow and ſwel, that the violence & rage of the ſtreame will quickly and eaſily enlarge the breach, and bring bodie and ſoule to ſuddaine deſtruction. Seeing therefore, there is ſuch an inundation and flood of ſinne, when once it getteth vent, it behooueth vs to ſtay the beginnings of ſinne, when as firſt it beginneth to ſprout out, and to ſpring vp: now, theſe weeds will be × more eaſily pulled vp, then when they haue taken deeper root. The diſeaſes of the body being taken at the firſt, when they begin to breed, and onely a Spice of them is marked, are eaſily cured and healed, whereas the olde feſtered ſore is incurable and without remedie. Euen ſo is it in the diſeaſes of the ſoule, if we nippe them in the head betimes, they are with more eaſe and leſſe difficulty ſuppreſſed: whereas, if wee let them haue their full ſwinge, they are hardly brideled and ſubdued. This we ſee in the example of *Lot*, when he was fallen into drunkenneſſe, there was an eaſie and quicke paſſage to fall into Inceſt. When *Dauid* had committed adultery with the wife, he had but a ſtep to rnn into murther to kill the Husband. The deuill that old Serpent, if he can thruſt in his head, will eaſily winde in the whole body: the way is to quell him quickly, and then ſhall we be ſure to bee conquerors. Hee ſeeketh to preuaile ouer vs by degrees. If the Deuill had moued *Peter* at the firſt to curſe himſelfe to the pit of hell if euer he knew Chriſt, no doubt he would haue loathed the tentation, and not haue hearkened to his ſuggeſtion. But hee dealt more ſubtilly, and prepared him vnto it by certaine ſteps, whereby he brought him at the laſt to yeelde vnto that which at the firſt he deteſted. When he goeth about to allure a man, vnto the beaſtly and more then beaſtly ſinne of drunkenneſſe, he will not by and by ſay to him: Drinke till thou be drunken, and transforme thy ſelfe into a beaſt, but will make him to delight in euil company, to leaue the workes of his calling, and to haunt infamous houſes, the Nurſeries of drunkenneſſe. When he would entice

× Heb. 12, 15.

entice a man vnto Whoredome and Adultery, he will not at the firſt ſteppe throw him into the Harlots bed, but
y 2.Sam.11.2. bring him y to looke vpon her, to like her, to luſt after her, to haue familiarity with her; and laſtly, to commit the ſinne it ſelfe, which being firſt in the deuils intention, is the laſt in the ſinners execution. When he went a-
z Gen.4.5. bout to bring *Caine* to murther his Brother z hee did not at the firſt ſay vnto him, *Kill him and make him away*; but
a 1.Ioh.3.15. ſowed diſcord and hatred in his heart, (a) *and this murther of the heart ingendred the murther of the hand.* If then wee would auoid the actuall ſinne, wee muſt endeuour to cut and pare away all occaſions, and not giue the enemy roome, no not a little. But men in theſe daies make a ſport or ieſt of ſinne, not knowing that they play with a Serpent, nor conſidering that they dally with a Cockatrice. They are like to *Salomons* ſluggard, deſcribed in the
b Prou.6.10, and 24.33. Prouerbes, b *Yet a little ſl epe, a little ſlumber, a little folding of the handes to ſleepe.* So the adulterer ſaith; a little more vncleannes: the drunkard, muſt haue a little more drinking: the couetous perſon, muſt haue a little more of the world: and euery one muſt wallow as the Swine, a little longer in his wickedneſſe, the time is not yet come to forſake his wicked waies: the blaſphemer, that feareth not an oath, muſt continue yet a little longer in his ſwearing. Theſe men (like the ſluggard) muſt ſleepe yet a little while in their ſinnes, & lie a litle thought longer in their luſtes; but giue the deuill a little hold, and he will not in haſt let goe: grant him an inch, and hee will take an ell: and ſo long as thou doeſt not wholy renounce thy ſinne, but will take a little pleaſure at it, and ſpend a little more time in it, thou art in danger of deſtruction, as Salomon telleth the ſluggard.

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7 *And when Phinehas the ſonne of Eleazar, the ſonne of Aaron the Prieſt, ſaw it, he roſe vp from the mids of the congregation, and tooke a ſpeare in his hand:*

8 *And*

8 *And followed the man of Israel into his ſtewes, and thruſt them both through, the man of Iſrael, & the woman* in his womb, then the plague ceaſed from the children of Iſrael.*

9 *And there died in that plague foure and twenty thouſand.*

10 *Then the Lord ſpake vnto Moſes, ſaying:*

11 *Phinehas the ſon of Eleazar, the ſon of Aaron the Prieſt, hath turned mine anger away from the children of Iſrael; while he was zealous for my ſake among them: therefore I haue conſumed the children of Iſrael in my iealouſie.*

12 *Wherefore ſay to him; Behold, I giue vnto him my couenant of peace.*

13 *And he ſhal haue it, and his ſeed after him, euen the couenant of the Prieſtes Office for euer, becauſe he was zealous for his God, & hath made an attonement for the children of Iſrael.*

14 *And the name of the Iſraelite thus ſlaine, which was killed with the Midianitiſh woman, was Zimri, the ſon of Salu, Prince of the family of the Simeonites.*

15 *And the name of the Midianitiſh woman that was ſlaine, was Coſby, the Daughter of Zur, who was head ouer the people of his fathers houſe in Midian.*

* *Chubbah:* ſee Deut. 18. 3

Hitherto *Moſes* hath handled the ſinnes of the people, bringing down heauy iudgements vpon the heads of the principal authors & committers of them. Now, he ſetteth down the ſecond point, which is, the reconciliatiō of god toward his people, (a) *Who will not keepe his anger for euer:* wherein we are to obſerue two thinges; the execution of Iuſtice, & the approbation therof by God. The execution heere recorded againſt the euil doers is double; the one, extraordinary; the other, ordinary. The extraordinary was by the ſpear of *Phinehas*, whereby his wrath was turned away: the ordinary, was by ſentēce of the magiſtrates that were found free frō falling into theſe offences; ſuch as wer guilty, being hanged vp by the expreſſe cōmandement of god. Touching the firſt, it is noted, that *Phinehas* one of the tribe of *Leui*, & poſterity of *Aaron*, aroſe out of the midſt of the congregation that wept before the lord, being ſtir-

a Pſal. 103. 9.

red vp extraordinarily of God, he took a ſpear in his hand kindled with a zeal [b] ariſing from a chaſt and pure mind, abhorring all vncleanneſſe and filthineſſe, and purſued them into their filthy Stewes and Brothell-houſe, where he thruſt them both thorough, reuenging the diſhonour done to God, and the ſcandall laide vpon his people. A worthy example for all Magiſtrates to follow, to be ſharp and ſeuere in puniſhing ſinne, and taking away euill out of the Citty of God. Thus the plague was ſtayed, and the anger of God turned away, after that Iuſtice was executed, and ſo many thouſands at one time, and for one ſin, ſwept away.

[b] *Chald. paraphr.*

But heere two Queſtions ariſe, which are to be diſcuſſed, before we proceede any further: the firſt, touching the fact of *Phinehas*: the ſecond, touching the number of the dead heere remembred. Touching the fact of *Phinehas*, it may be thus obiected: How can it be lawful in him (being a priuate perſon) to exceed the bounds and liſts of his calling? He was of the Tribe of *Leui*, and of the family of the Prieſts, to whō it belonged not to draw the ſword. For as the other Tribes were not appointed to the ſeruice of the Altar; ſo the Tribe of *Leui* was not called to the execution of Iuſtice. Beſides, there are generall rules directing all priuate men, and generall Lawes reſtraining them from ſhedding of bloud, as he that ſheddeth mans bloud, by man ſhall his bloud be ſhed: hee that ſmiteth with the ſword, ſhall bee ſmitten with the ſworde: loue your enemies, and do good to them that hate you. The [c] ſeruant of God muſt not ſtriue, but muſt bee gentle towarde all men, ſuffering the euill, and inſtructing them with meekeneſſe that bee contrary minded. How then, can we iuſtifie this act of *Phinehas*, departing from theſe holy rules of Gods Religion? I anſweare, there is a double kinde of calling; an ordinary calling, and an extraordinary calling; the one neceſſarily diſtinguiſhed from the other. For God doth oftentimes giue vnto his ſeruants a new and ſpeciall vocation, and addeth it vnto their former

Obiection.

[c] 2. Tim. 2. 25

Anſwere.

mer function. Hence it is alſo, that ſome works are ordinary, and ſome are extraordinary. Ordinary workes muſt be guided and directed by ordinary rules, ſuch as thoſe are which wee haue ſet downe before. Extraordinarie workes, proceede from a ſpeciall motion of Gods ſpirite warranting them, and making them (albeit going againſt the common rules) lawfull, commendable, and neceſſary. Such was [d] the fact of *Moſes*, ſmiting the *Egyptian*: the fact of *Samuel*, hewing *Agag* in pieces: the fact of *Eliah*, ſlaying the Prieſtes of *Baal*: the fact of the *Iſraelites*, ſpoyling the *Egiptians*, and ſuch like; who had an inward motion, like the commaundement giuen to *Abraham* to kill his ſonne. Theſe actions, albeit warranted to the doers, [e] are not to be drawne into example and imitation, vnleſſe wee haue the inſpiration of the ſame ſpirite: and therefore Chriſt our Sauiour anſweareth his Diſciples, that would haue called fire from heauen to conſume the *Samaritanes*, [f] *Ye know not of what ſpirit ye are, for the ſonne of man is not come to deſtroy mens liues, but to ſaue them.* Now, that this fact of *Phinehas* is of the ſame nature, it apeareth, both becauſe the plague ceaſed by it, and Gods wrath kindled againſt his people, was appeaſed; ſo that the action is both commended, and rewarded. This the ſpirit of God teacheth in the Pſalme, [g] *Phinehas ſtood vp and executed iudgement and the plague was ſtayed: and it was imputed vnto him for righteouſneſſe, from generation to generation for euer*: which is not ſo to be vnderſtood, as if he were iuſtifyed before God, by this one act; becauſe whoſoeuer will be iuſt by the law, is bound to keepe the whole law, according to the tenor of the law, [h] *Doe this, and thou ſhalt liue.* One good work doth not ſerue or ſuffice to make a man perfectly iuſt and righteous in the ſight of God, ſeeing he that continueth not in all things written in the booke of the law, is accurſed. So then, wee muſt know that the Pſalmiſt meaneth, that this fact was lawfull, and allowed. For hauing ſet downe the vengeaunce that *Phinehas* tooke vpon this adulterer, and the adultreſſe: he preuen-

d Exod. 2, 12. 1. Sam 15 33. 1. King 18.4. Exod. 12. 35.

e *Luth. in Gen. cap. 29.*

f Luke 9, 55.

g Pſal. 106. 30. 31.

h Gal. 4. 12. 10.

teth the obiectiō which might be made: was not this horrible and damnable murther in him, who being a priuate man, had not the ſword of Iuſtice committed vnto him, and being one of the Prieſts of the Lord, was to meddle onely in matters belonging vnto God, and not in ciuill things; who was to draw out the cenſures of the church, not a materiall ſword to ſtrike offenders? No (ſayeth the Prophet) it was not murther, it was a righteous & commendable act, he being ſtirred vp by Gods ſpirite, inaſmuch as it proceeded from faith, and aymed at the glory of the great name of God. Wherefore, this place is falſely alledged, and peruerſely wreſted by the Church of Rome, to ouerthrow iuſtification by faith alone, and to eſtabliſh iuſtification by good workes. For, there is a double iuſtification; one of the worke, the other of the perſon. The Prophet ſpeaketh in that place of the iuſtification of the worke, which albeit in the ſight of men it might ſeeme ſauage and inhumaine, yet God did accept of it, and account it as a good and iuſt worke, which
i Acts. 15, 9. pleaſed him beeing done in faith, [i] which purifieth the heart. He ſpeaketh not of the iuſtification of his perſon, which was by apprehending the mercy of God in Chriſt, by beleeuing, not by dooing. Thus the Apoſtle, in the fourth Chapter to the *Romaines*, making a double kind of
k Rom. 4. 4. 5. imputation, ſaying; [k] *To him that worketh, the wages is not counted by fauour, but by debt: but to him that worketh not, but beleeueth in him that iuſtifieth the vngodly, his faith is accounted for righteouſneſſe.* Thus much of the firſt queſtion touching the act of *Phinehas*, whether it were lawfull or vnlawfull, whether it were priuate reuenge, or publiqne Iuſtice.

Obiection. The ſecond Queſtion is touching the number that dyed in this plague: wherein appeareth ſome difference & diſagreement in outward ſhew, betweene the Old Teſtament, and the New. For *Moſes* in this place, Verſe. 9. ſaith, *There died foure and twenty thouſand.* But the Apoſtle *Paul*, alledging this iudgement of God, mentioneth on-
1 Cor. 10. 8. ly [l] *Three and twenty thouſand*, ſubtracting one thouſande from

from the former number which *Moſes* added. I anſwere, ſome reconcile theſe places thus: that the Scribes or penmen fayled, in copying out the Bookes of *Paules* Epiſtles, which ſhould haue written foure and twenty thouſand, where they wrote three and twenty thouſand. But this is ſhifting, rather then reconciling; and cutting the knot with a ſworde, rather then looſing it aſunder with the hand; inaſmuch as all the Copies generally with ful conſent, as it were with one voyce agree in the former reading. Others ſuppoſe and ſurmiſe, that it might be a ſlip of memory in the Apoſtle, according to humaine infirmity. But this aunſwere is worſe then the former, and theſe are vnskilfull Surgeons, that make a deepe wound in ſtead of applying a plaiſter, and therefore kill where they ſhould cure. For we cannot admit any faults in memory in the bleſſed Apoſtle, who wrote by the direction of the ſpirit of God,[m] as alſo the whole Scripture was inſpired by him: and wee cannot giue any reaſon to warrant, why it ſhould rather bee a ſlip of memory in *Paule*, then in *Moſes*, both of them beeing guided by the ſame ſpirite.

[m] 2. Tim. 3. 16

Againe, others ſay, that *Paule* is not contrary to *Moſes*, foraſmuch as if there were foure and twenty thouſand, as *Moſes* teacheth, there muſt of neceſſity be three & twenty thouſand, as the Apoſtle gathereth; ſeeing the greater number includeth the leſſer; and ſeeing he doth not ſay expreſly there were iuſt ſo many, neither more nor leſſe. True it is, to make vp a round ſumme, and a full number, the Scripture vſeth ſometimea to adde, and ſometimes to detract, but in this place there is no reaſon, why the Apoſtle ſhould vſe the leſſe number, rather then the greater, conſidering the greater number is heere as full and perfect a number, as the leſſer, and therfore no iuſt cauſe to change and alter any thing. Beſides, the Apoſtle maketh the number as directly to be 23000. as *Moſes* maketh it to bee 24000. Wherefore, to let paſſe theſe geſſes and coniectures, the beſt and trueſt anſwere is, [n] that *Moſes* diſtin-

[n] *Iun. paral. lib. 2.*

diſtinguiſheth the Hiſtory into two partes. Firſt, touching the heads of the people that were hanged vp; ſecondly, touching the people that were ſlaine with the ſword. If wee ioyne both theſe together, as *Moſes* doth in this place, it is truely ſaid, there died foure and twenty thouſand. For he ſpeaketh firſt of the chiefe captaines and ringleaders to this rebellion againſt God, then of the reſt of the people, that walked in their waies and followed their example: afterward hee caſteth vp his accountes, and ſetteth downe the total ſumme as it did accrew out of them both. But if we ſpeake of the principall malefactores by themſelues, and of the reſt of the people by themſelues, a thouſand of the principall were hanged or crucified; and among the people were ſlaine three and twenty thouſand, of which latter, *Paul* onely ſpeaketh; omitting the thouſand Princes, to ſhew, how fond and friuolous their excuſe is, who defend their offences by the example, or authority, or counſell, or commaundement of their ſuperiours; ſeeing the people in this place following the foot-ſteps of their Magiſtrates, were no leſſe punniſhed then the Magiſtrats themſelues. So then, theſe are moſt true, both that which *Moſes* ſaith; to wit, that foure and twenty thouſand periſhed, ioyning both Princes and people together; and that alſo which *Paule* affirmeth, mentioning three and twenty thouſand onely, omitting the Princes, and reckoning the people: and hence it is, that the ſum in *Moſes* amounteth to a thouſand more, in *Paul* to a thouſand leſſe.

Hitherto of the execution of Iuſtice by *Phinehas*, vpon two audacious and open offenders, and of diſcuſſing the queſtions that ariſe therevpon: now followeth the approbation of God, in whoſe noſtrils it ſmelled as a ſweet ſauour. This fact is commended, his zeale is praiſed, his perſon is bleſſed, and rewarded. For albeit good workes wrought in faith, and died with the blood of Chriſt, do not merit eternall life, ° *Which is the free gift of God, yet they are rewarded of mercy in this life, and in the life to come.*

° Rom. 6. 23.

come. The blessing of God to rest vpon him and his posterity is set downe in two respects: first, generally, *I will make my couenant of peace with him, so that hee shall haue mee a mercifull God:* Secondly, particularly; where the maner is set downe, that the Priest-hood should remaine to him and to his posterity for euer, so that both his seed should flourish so long as the Iewish Church should continue, and the honour of the high Priest-hood should abide among his posterity, p *Vntill the high Priest of our profession (Iesus Christ) should come to make an end of al Ceremonies.* The accomplishment whereof is not hard to shew in the holy Scriptures and in other approued Histories. For the lineall succession of the Priest-hood from him to the carying away into captiuity to Babylon, is expressed in the q Bookes of the Chronicles, 1. *Chronicles* 6. 4. 15. from the Father to the Sonne, and from one generation to an other. From the captiuity, vntil the times of *Alexander* the great (to whom the *Persian* Monarchy befel r and whom *Iadduah* the high Priest met in his priestly robs comming to conquer *Ierusalem,*) the genealogy is remembered in the s Booke of *Nehemiah* 1. Chapter 12. 10. 22. Neither may it seeme strange vnto vs, that *Nehemiah* should set downe the succession so farre, seeing from the raigne of *Artaxerxes* whom he serued (beeing in cheife place about him) to the Monarchy of *Alexander* the great, (who ouercame *Darius*) were not aboue sixty yeares, as the Chronology and Computation of the raigne of the *Persian* Kings declareth. And from the times of *Alexander* the great to t *Aristobulus* and his sonne (who was the last) whom *Herod* treacherously and cruelly caused to be drowned, the pedegree is to bee seene in *Iosephus* and others. Afterward the Priesthood was set to sale, and those promoted, that made their owne way by sums of mony, or by fauour of frends, or both together.

p Heb. 3. 1.

q 1. Chro. 6. 4. 15.

r *Ioseph. antiq. lib.* 11. *cap.* 8.

s Nehe. 12. 10. 22.

t *Ioseph. antiq. lib.* 15. *cap.* 3.

After this promise made to *Phinehas*, *Moses* annexeth a description of the Whore-maister and the Whore, that prouoked Gods wrath, and troubled *Israell:* who are set

forth by their names, by their family, by their condition and degree. The name of the man was *Zimri*, his family was the Tribe of *Simeon*: touching his eſtate, hee was one of the Princes of his Tribe, by whom no doubt (being a man of ſort and qualitie) hee was accompanied and countenanced; yea, it ſhould appeare hee was a mooner and perſwader of others to commit the like wickedneſſe, whereby it came to paſſe, that the greateſt number of this Tribe perriſhed with him, as may bee gathered by the new ſuruey and numbering of the Tribes which is taken in the Chapter following. For they which in the former muſtering and numbering, amounted vnto the number of nine and fifty thouſand and three hundred, were now diminiſhed and abated to two & twenty thouſand, and two hundred, for their Idolatry and fornication: ſo that with this *Zimri*, the greater number of this Tribe perriſhed.

u Num. 1. 23. and 26. 14.

They did partake with him in the ſinne of whoredom, and therefore they communicated with him in the plague and punniſhment of it. Hence it came to paſſe, that whereas all the other Tribes in a manner amounted to more then forty thouſande, this Tribe attained onely vnto the number of two and twenty thouſand, and two hundered. The name of the Harlot was *Coſbi*; her Stocke and Kindered was of the *Midianites*: in reſpect of her place, ſhee was the Daughter of one of the chiefe Princes of that people, who afterwarde was reckoned amongſt the Kinges of *Midian*, that were ſlaine by *Moſes*. Theſe names of the two perſons are ſingled out amongeſt the reſt, vnto their perpetuall infamy and reproach. For, as the names of the righteous are regiſtred and remembred, to their euerlaſting praiſe: ſo the name of the vngodly ſhall rotte. Their families are ſingled out, that part of the diſgrace and diſhonour ſhould blemiſh them, to humble them, and to inſtruct them to nouriſh ſinne in none of their Kindered. Their high place is ſingled out, to teach that GOD the Iudge of all the world,

x Num. 31. 8.

y Prou. 10. 7.

world, iudgeth without reſpect of perſons, and that all men, of what credit and countenance ſoeuer, ſhe uld fear before him.

Verſe. 7. [*And when Phinehas, the ſonne of Eleazar, the ſonne of Aaron the Prieſt ſaw it, he roſe vp, &c.*] This holye man of God ſlew the adulterer, and the adultereſſe, with a ſpeare. If he had beene a meere priuate man, this ſhedding of blood had beene vnlawfull in him, howſoeuer they deſerued it, But the ſpirit of God was his direction, and he had a ſecret calling, to be to him as a ſure and ſafe warrant. So then, albeit priuate perſons may put no man to death, [z] as appeareth in the Commaundement: yet, ſuch as are warranted from GOD, are his Officers and Magiſtrates. Wee learne from hence, (*a*) that actions, which of themſelues and in their owne Nature are vnlawfull, vnſeemely, and againſt humanity, by a calling from God, become lawfull, warrantable, and neceſſary. This ſpeciall calling, giuen vnto ſpeciall men, is ſometimes outward, and ſometimes inward. The inward calling is, when God by the motion of his ſpirite, mooueth the heart to doe ſome ſpeciall worke againſt the ordinary Rules that hee left to the reſt of the Sonnes of men. Heereof wee haue plentifull examples in the Booke of *Iudges*, in thoſe whom God extraordinarily raiſed vp to ſaue his people, and to deſtroy their enemies. When *Eglon* King of *Moab*, oppreſſed Iſraell, and kept them in great ſlauery and ſubiection, as a Tyrant and vſurper, [b] the Lorde ſtirred vppe *Ehud*, who made him a Dagger with two edges, conueyed it cloſely vnder his Garment, and when opportunity ſerued, hee thruſt it into his belly, and ſlew him. This action had beene ſinfull without this calling: for, though *Eglon* were an Oppreſſour, yet the killing of him had not beene warrantable.

The like we ſee afterward in the ſame Booke ſet before vs in the example of *Sampſon*, for there we ſee, [c] he tooke to Wife an vncircumciſed *Philiſtine*, hee tyed Fyrebrands

z Exod. 20. 13

a Doct. 10. Actions in themſelues vnlawfull, are by a calling made lawfull.

b Iudg. 3. 15. 16.

c Iudg. 14. & 15. and 16.

brands to the Foxes tailes, to burne their corne, he carried away the gates of *Azzah*, he slew many with the Iawbone of an Asse, and pulled downe the house of *Dagon*, whereby he killed the Princes, people, and himselfe. He was inwardly called and commanded to do these workes of God. For when he spake to his father to giue him one of the daughters of the *Philistims* to wife that pleased him well, his Father and his Mother said vnto him, *Is there neuer a wife among the daughters of thy Brethren, and among all my people, that thou must go take a wife of the vncircumsed Philistims?* d *For they knew not that it came of the Lord, that hee should seeke an occasion against the Philistims.* The same we noted before in *Moses*, slaying the *Egyptian*, which fact, howsoeuer some condemne as vnlawfull, both because he was not apointed a Iudge ouer that people but was a priuat man, & because he seemed to passe the bounds of Iustice (supposing he were a Magistrate) punishing e the smiting of a blow, with the taking away of life, seeing God f commaunded a tooth for a tooth, wound for wound, & blow for blow: yet it appeareth by the words of *Stephen*, that GOD had giuen him commission, and endued him with authority, to deliuer the Israelites, and to auenge their iniuries, when he saith, g *He supposed his Brethren would haue vnderstoode that God by his hand should giue them deliuerance, but they vnderstood it not.* Againe, when *Moses* had receyued the Law in the Mount written with the finger of God, and being come downe had seene the molten Calfe, h *he tooke the two Tables, and cast them out of his two handes, and brake them before their eyes.* He did not this through any vnaduised zeale or hastines, or fleshly affection, but God gouerned him by his holy spirit, and stirred him vp by this extraordinary meanes, to declare to the people, that his couenant was broken and disanulled, that was made betweene them.

Likewise, some haue had an outwarde calling, commanding and warranting the dooing of extraordinarie things. So *Abraham* was by liuely voice i commaunded

d Iudg. 14. 4.

e Exod. 2 12.

f Exod. 21. 24.

g Acts. 7. 25.

h Deut. 9. 17.

i Gen. 22. 2.

to

to take his ſonne, his onely ſonne, him whom hee loued, euen *Iſaac*, the ſonne of promiſe, and to offer him vp for a burnt offering, vpon one of the Mountaines which God would ſhew him. This alſo appeareth in one of the children of the Prophets, who willed his Neighbor to ſmite him [k] by the commandement of the Lord, & in ſmiting, to wound him, that he might diſguiſe himſelfe when hee ſpake vnto the King. All theſe examples (to which infinite others might be added out of the Prophets) do euidently teach vs this truth, that God hath warranted many actions to his ſeruants, which ſimply in themſelues conſidered are vnlawfull.

[k] 1. King. 20. 35.

The Reaſons making theſe extraordinary workes lawfull, are apparent. Firſt, true obedience ſtandeth not in mans will, but in the commandement of God. Whatſoeuer he commandeth, howſoeuer our carnall reaſon iudgeth of it, and whatſoeuer iniquity it may ſeeme vnto vs to contayne or preſcribe, we muſt account it lawful. That which he forbiddeth, what ſhew ſoeuer it carrieth of pietie and holineſſe, is vnlawfull. This appeareth in the anſwere of Chriſt vnto *Iohn Baptiſt*, putting him backe, and refuſing to baptize him: *Let be now,* [m] *for thus it becommeth vs to fulfill all righteouſneſſe.* And to this purpoſe the Prophet, ſpeaking of this act of *Phinehas* heere remembered, ſaith, [n] *It was imputed vnto him for righteouſneſſe.* If then, in thoſe actions the children of God obeyed him, and followed not their owne corrupt wils, they muſt needes be held and pronounced to be lawfull.

Reaſon. 1.

[m] Math. 3. 15.

[n] Pſal. 106. 31

Secondly, none can withſtand his commaundements. That is righteous which he accounteth righteous. And if he will haue it done, who ſhall contradict it? Who is ſo ſtrong, as to reſiſt his will? This doth the Apoſtle *Peter* declare, when hee had beene with *Cornelius*, hee maketh this defence for himſelfe, [o] *Foraſmuch, as God gaue them a like giſt, as he did vnto vs, when wee beleeued in the Lorde Ieſus Chriſt, who was I, that I could let God?* Seeing therefore, God commandeth thoſe extraordinary actions, and it is not

Reaſon. 2.

[o] Acts. 11, 7.

not in the power of man to resist those commandements, it followeth that this truth is necessarily to bee acknowledged, that things to priuate men are vnlawfull, are approued by God in his seruants as lawfull.

Vse. I. Thus we see the Doctrine confirmed: Now, let vs see likewise how it may bee applyed. First, marke heere the difference betweene God and our selues. His word is our light and direction. Wee haue no other way or warrant to approue our actions but from God and his word, but he is not tyed to any guide or Gouernour. Wee are put in minde heereof by *Moses*, p *The secret things belong to the Lord our God, but the things reuealed belong vnto vs, and to our children for euer, that we may do all the words of the law.* God is not tyed to his reuealed will, the Law-giuer is aboue his law. For the law must bee vnderstood with this restraint and limitation, except God command the contrary, who is free, and not bound to ordinary rules. Hee commanded *Moses* in the building of the Tabernacle, to make the Cherubims, and other similitudes; as also afterward, when the people were stung with fiery Serpents, to set vp a brazen Serpent, which without his commandement had beene a breach of the second commandement, q *Thou shalt not make to thy selfe any grauen Image, nor the similitude of any thing in the heauen aboue, or in earth beneath, or in the waters vnder the earth.* He commaunded *Ioshua* r seauen dayes with the men of warre, and the Arke of God, seauen daies together, and therefore also on the Sabaoth day: which without the commandement of God, had beene a breach of the fourth Commaundement, *Remember thou keepe holie the Sabaoth day.* So God proued *Abraham*, s and charged him to offer hit Sonne, which he could not haue doone without horrible murther, except God had commanded it, being a breach of the sixt commandement, *Thou shalt not kill.* In like manner, God willed his people to t aske Iewels of Siluer, and Iewels of Gold, of their Neighbors the Egyptians, whereby they spoyled them, but neuer made

p Deut. 29.29

q Exod. 20. 4.

r Ioshua 6.15.

s Gen. 22. 1.

t Exod. 12.35

made reſtitution vnto them; which without a peculiar direction from God, had not ſtood with the eight commandement, *Thou ſhalt not ſteale.* Thus then wee ſee, for the encreaſe of our knowledge, how the law of God is to be vnderſtood, to wit; with this Caueat and *Prouiſo*, Vnleſſe it pleaſe God to commaund the contrary, who alwayes worketh according to his owne will. For, as ſuch as haue to do in the Statutes of earthly Princes, do teach to reſtraine them, and vnderſtand them thus, ſauing the Kings prerogatiue: ſo are we to do in the Interpretation of the law of God, alwayes to vſe this exception of Gods prerogatiue. For, if Princes claime a prerogatiue aboue their lawes, much more are wee to gine vnto the eternall God, a prerogatiue and priuiledge aboue the lawes giuen to the ſonnes of men.

Secondly, we learne from hence, that all examples ſet downe in Scripture, are not ſet downe for our imitation, albeit reuealed for our inſtruction. Our Sauiour in the Goſpell reproueth his Diſciples, who would haue called downe fire from heauen vpon the *Samaritans* to conſume them, pretending to follow [u] the example of *Elias*, ſaying vnto them, *Ye know of what ſpirit ye are.* The examples of the godly ſet downe in Scripture are of foure ſorts. The firſt, generall and common, ſtanding in the Lawe of Nature, taught in the ten Commandements, commanding vs to worſhip God, to honour our Parents, to do wrong to no man. Hence it is, [x] that we are commanded to followe the faith of *Abraham*, the chaſtity of *Ioſeph*, the zeale of *Dauid*, the patience of *Iob*, the repentance of *Peter*, the attention of *Lydia*, the reſtitution of *Zacheus*, and ſuch like: theſe are ſet before vs, both for our inſtruction, and for our imitation.

Vſe. 2.

[u] Luke. 9. 59.

1.

[x] 1. Cor. 11. 1

Secondly, the godly haue many infirmities and imperfections, whereby it commeth to paſſe, that ſome of their actions are ſinfull and vngodly, which are ſet downe for vs, not to follow, but to auoide. Such are, the incredulity of *Moſes*, the adultery of *Dauid*, the Idolatry of *Salomon*,

2.

lom n, the drunkennesse of *Noah*, the Incest of *Lot*, the ambition of the Apostles. These are not written, x that wee should alledge the fals of the Saints, to warrant and iustifie our sinnes, but to teach vs, that no man is free from sinne in this life, seeing the elect and regenerate doe offend, that we should not, being suddainly ouertaken with sinne, despaire of Gods mercy, and that we should bee watchfull, and looke to our footing, seeing these men sinned, being adorned with such great gifts, so highly in Gods fauour, that shined as Stars in the firmament, and were eminent aboue other men, as the Cedars aboue other Trees.

x The causes why the falles of the Saintes are reuealed in Scripture.

3. Thirdly, some thinges were well done of the Fathers, that cannot be followed of vs without offence to God, as those that were ceremoniall, and endured onely vntil the comming of Christ, and the restoring of all thinges by him: as the cutting of the foreskin, the offering of Sacrifices, the killing of the Passeouer, y which cannot bee brought into vse and practise againe, without iniurie to Christ, and the abolishing of his death.

y Acts. 15, 1, 5 Colos. 2. 20. Heb. 9. 1. and 10. 1. 4.

4. Lastly, some examples were singuler and proper vnto those to whom they were giuen; so as neither others in those dayes, nor we in our times, may any way followe, without the same inspiration of the spirit: & of this number is the zeale of *Phinehas* mentioned in this place, and such extraordinary examples as we named before. Thus we see, both that all examples of the faithfull are not to be practised, and likewise what are to bee followed, and what are not to be followed. Heereby we learne to meet with all prophane men, who resolue to continue in their sinnes, and defend themselues with the slips and failings of the faithfull. These men sinne with the godly, but they repent not with them: They fall asleepe with them, but they arise not with them out of sleepe. Heereby also the Church of *Rome* is conuinced, who alledge the making of the Cherubims, of the brazen Serpent, and such like; to iustifie their Imagery and Idolatry by the example of

Moses,

Moſes, which we haue ſhewed to bee ſpecial, not generali, commanded to him, not warranted to al. Laſtly, heereby they are condemned, that would bring in any of the Ceremonies of the law, which are long ſince buried, together with the Synagogue, and cannot ſtande with the ſimplicity of the Goſpell and with the ſufficiencie of the death of Chriſt.

Laſtly, as no man muſt bee raſh in pretending extraordinary callings, ſo we muſt take heed wee be not raſh in cenſuring the doings of other men. Do we know, or can we vnderſtand the motions & inſpirations of other men? What [z] man knoweth the things of a man, ſaue the ſpirit of man which is in him? We may not therefore examine their callinges by our owne, nor meaſure extraordinarie actions, by ordinary rules; eſpecially in the times of the decay of religion, of the ruines of the Church, of the plãting of the Goſpel, whẽ God doth many times giue ſome of his people ſpecial motions, & guide thẽ with an extraordinary direction of his ſpirit, but euery man muſt look to the warrant of his owne worke. No man muſt preſume aboue his calling, but euery man *(a) muſt be wiſe according to ſobriety, and conſider who gift he hath receiued.* *Peter*, when he ſaw the ſaw the high Prieſts ſeruants to lay handes on Chriſt, drew the ſword, and cut off the eare of one of the Meſſengers: but he is reproued by his Maiſter, and commanded to put vp the ſword againe into his place, [b] *Becauſe all* (beeing priuate perſons without a calling) *that take the ſword, ſhall periſh with the ſword.* Whoſoeuer hath receiued a ſpeciall calling, God gineth an aſſurance of it to his owne hart, and leaueth no ſcruple or doubt in him of his calling: ſo that to aske the queſtion of others, whether a man may haue ſuch a calling or not, is an euident argument that he hath not receiued any ſuch calling. For albeit we cannot iudge of the callings of others, yet may we of our owne, and know that which no man knoweth beſide our ſelues. The Diſciples thought amiſſe of *Peter* the Apoſtle for going to *Cornelius*. For when hee vvas come

Vſe 3.

[z] 1. Cor. 2, 11

[a] Rom. 12, 3.

[b] Mat. 26. 51.

[c] Acts. 11. 2.

d Acts. 11. 2. come vp to *Ierusalem,* d they of the circumcision contended against him, because he went in to men vncircumcised and had eaten with them, vntill they had hearde him giue a reason of his doing, & make an Apology for himselfe: then they held their peace, and glorified God. And so is it with those that sit in iudgement of other mens callings, and condemne those thinges whereof they are ignorant.

Verse. 8. [*He thrust them both through, then the plague ceased from the children of Israell.*] The sinnes of this people into which they fell, were very grieuous: and the Iudgements of God that fel vpon them were heauy & answereable to their sinnes. Some of them to fill vp the measure of their iniquities to the full, brought their Harlots into the hoast of God, euen among them, e that the Lorde their God had chosen to be an holy Nation, and a precious people vnto himselfe, aboue all the people that are vpon the earth. When these were punished, and the publique scandall taken away, God is pacified, the plague is remoued, and the people are deliuered. From hence this Doctrine is offered to our considerations, f that when sin is punished, God is appeased. So soone as euill is taken away, the iudgements of God are called in. When the old worlde was destroyed by the floud of waters which God sent vpon the earth, and all flesh perished in whose Nostrils the spirit of life did breath, then God entred into a new couenant with the remnant that was left, & *Noah* offering a sacrifice, g the Lord smelled a sauour of rest, and saide in his heart, *I will henceforth curse the grounde no more for mans cause, neither will I smite any more all things liuing as I haue done.* So long as *Achan* was vnpunished, the hoast of Israell could not prosper, but turned their backs before their enemies: but when he was found out, & stoned to death with stones, and burned with fire, the Lord h turned from his fierce wrath, and gaue vnto his people the victory. When he had plagued the people that caused *Aaron* to make the Calfe that he made, whereby they commit-

e Deut. 14. 2.

f *Deut.* 11, When once sinne is punished, God is appeased.

g Gen. 8. 21. 22.

h Iosh. 7, 26

committed foule and grosse Idolatry, [i] and turned God into the similitude of a Bullock that eateth grasse, he was reconciled vnto them, and wel pleased with thē. So when *Corah*, *Dathan*, and *Abiram* were destroyed, and God visited their rebellion with a straunge visitation, his anger continued no longer against them. When *Miriam* had bin shut out of the hoast [k] seauen daies, and punished with leprosie, the wrath of God was appeased, and she restored to the hoast againe. We know how the wrath of God was kindled against *Israel*, and against *Dauid* for numbering the people, so that he sent a pestilence among them from the morning, euen to the time appointed, whereof there died 70000. men: then [l] the Lord repented of the euil, and said to the Angel that destroyed the people, *It is sufficient, hold now thine hand.* All these places of Scripture, are euident proofes of this Doctrine, that so soone as execution is done vpon Malefactors, the Iword of Gods iustice is put vp, and his wrath ceaseth.

[i] 1 Psal. 106. 19. 20.

[k] Num. 12. 15

[l] 2. Sam. 24. 16

And the Reasons heereof are plaine. For first, what is it that seperateth betweene God and his people? And causeth a diuorce and diuision betweene him and them: Is it any thing else then sinne? When sinne therefore, or the sinner are taken away, he hath no more controuersie against them. This is it which the Prophet *Esay* testifyeth, [m] *Your iniquities haue seperated betweene you and your God, and your sinnes haue hid his face from you, that he will not heare.; for your handes are defiled with bloud, and your fingers vvith iniquitie.* And in the fourth Chapter of the Prophet *Hosea*, conuincing them of swearing and lying, of killing and stealing, and whoring, he declareth, [n] *That the Lord had a controuersie with the Inhabitants of the Lande, and would cut off euerie one that dwelleth therein.* If then, it be Sinne that causeth Iudgement, and sharpeneth the point of the Lordes sworde against the Worlde, against a Kingdome, against a Citty, against a Familye, against euery particular person; when the cause is remooued, the effect shall bee restrained; and when the Sin-

Reason. 1.

[m] Esay. 59. 2.

[n] Hosea. 4. 1. 2

ner is reformed, the wrath of God will be appeased: for so soone as we turne vnto him, his indignation shall bee turned away from vs.

Reason. 2. Secondly, when sinne is punished, it bringeth downe a blessing with it. For so long as vngodly men lye in their sinnes without punnishment, and runne on in their wickednesse, to the dishonour of God, to the reproach of his name, to the offence and infection of others, and to the confusion of their owne faces; so long the wrath of God is kindled, and his hand is stretched out still. But when they are either plagued of God, or punished of men, hee blesseth the places which before he scourged, and rewardeth the persons by whom Iustice hath beene administred. Wee haue a notable example heereof, in the punishing of the Idolatry of the Israelites, in worshipping the Molten Calfe: hee willed the *Leuites* [o] to consecrate their hands that day, euen euery man vpon his sonne, and vpon his Brother, that there might be giuen them a blessing. The Lord had laide this as a punishment vpon *Leui* and his posterity, [p] *To diuide them in Iacob, and scatter them in Israell:* but hee turned this curse into a blessing, when the Priest-hood was translated to this Tribe, to teach *Iacob* his Iudgements, and *Israel* his Law, that no corner of the land should be without instruction. So in this place, when *Phinehas* rose vp, and executed Iudgement vpon the Adulterer and the Adultresse, [q] the Priesthood was confirmed vnto him and his posterity. If then the execution of Iustice bring a blessing from GOD, who is so delighted with it, that he will neuer leaue it vnrewarded, it must needes testify his reconciliation and attonement. For so long as we liue in sin, we lie vnder the curse and wrath of God, no grace can shine vpon vs, no mercy can ouertake vs, no blessing can fal vpon vs. But when sin is punished, the curse is remoued, & the fauor of God doth compasse vs about, as with a shield. Seeing therefore, sin doth make a seperation betweene God and vs, and the taking away of euill out of the land, procureth a blessing; in both respects

o Exod. 32.29

p Gen. 49.7.

q Verse. 12.13

ſpects we ſee plainly, that whenſoeuer and whereſoeuer ſinne receiueth a iuſt puniſhment and recompence of reward, the Lord is pacified, and well pleaſed.

Now, let vs come to the Vſes, that wee may haue the profit and comfort of this Doctrine. Firſt, we learn, that ſuch as continue in any knowne ſinne vnrepented of, cannot looke for peace from God. So long as ſinne raigneth in any place, the wrath of God, hangeth ouer it, and will vndoubtedly fall vpon it. There is no peace, [r] (ſaith the Lord) vnto the wicked. God doth come into the fielde, as an open enemy to wage warre, and enter into a combat againſt all impenitent ſinners. This the Prophet ſpeaketh, [ſ] *God iudgeth the righteous, and him that contemneth God euery day, except he turne, he hath whet his ſword, hee hath bent his Bow, and made it ready.* He abhorreth all the vngodly, and therefore he will fight againſt them as a man of war, he will raine downe ſnares, fire and brimſtone, and ſtormy tempeſts vppon them, hee will deſtroy them in his wrath and fierce diſpleaſure. It is a fearefull thing to be a rebell and Traitor againſt a Prince, and to ſtand out in armes againſt his Soueraigne in the fielde with weapon: it is high Treaſon, the loſſe of life, the forfeiture of lands and goods, the ſtaining of our bloud, the vndoing of our poſterity. So to ſtand out in any ſinne, is high treaſon and rebellion againſt the moſt high. The continuance in any ſinne is rebellion, and they that are the committers of it are rebels againſt God. This made the Prophet to ſay, [t] *Deſtroy them, ô God, let them fall from their counſels, caſt them out for the multitude of their iniquities, becauſe they haue rebelled againſt thee.* To this purpoſe *Samuell* calleth the diſobedience of *Saule*, [u] rebellion. Euery man knoweth the danger of rebellion againſt the Prince; it is more againſt God. When wee heare of forraigne Warres, wee feare and tremble, we are much mooued and perplexed: and ſhall we not much more be affraide, when the Lord, the King of Kings wageth battell againſt vs? When God, by the Miniſtery of his word doth reproue ſinne among vs,

Vſe. 1.

r Eſai. 48. 22.

ſ Pſal. 7. 11. 12.

t Pſalme 5 10

u 1. Sam. 15. 23.

our ignorance, our looſneſſe & leudneſſe, our negligence & ſecurity, he doth ſtand out againſt vs, as with his ſword ready drawne in his hand, to reclaime vs, or to deſtroy vs; to turne vs, or to conſume vs with the ſpirit of his mouth. We were better to haue the whole world ſet againſt vs, then God to be our enemy. What a monſtrous madneſſe is it for a mortall man (as a ſilly worme) to fight againſt the Almighty, and to ſtand at defiance with him, who is the Lord of Hoaſtes? *Do we* (ſaith the x Apoſtle) *prouoke the Lord to anger? Are wee ſtronger then he?* How many are there, which are ſo wit-leſſe, and bewitched, that they think themſelues ſtrong enough to encounter with God, like the Gyants that would plucke God out of Heauen? But let them take heede, leaſt ſetting themſelues againſt him, they thruſt themſelues down into hell, to their eternall confuſion.

x 1.Cor.10.22

Vſe. 2. Secondly, ſeeing the puniſhment of Malefactors and euill dooers, is a ſtaying of the wrath of God; it teacheth a notable and neceſſary duty to al Magiſtrates, to be zealous for the Lordes cauſe, to roote out euill dooers, to maintaine the glory of God, and to ſhew themſelues enimies vnto all iniquity. Do they deſire to haue their people liue in peace and tranquility; and to bring a bleſſing to thoſe that liue vnder their gouernment? do they deſire to haue the curſe of God remoued far from them? The onely way is for them to puniſh ſinne, whereby they bring quietneſſe and ſafety, and moue the Lord to dwell amongſt them with the graces of his ſpirit. The Lorde threatned *Ahab*, becauſe he had let go out of his hands a man whom hee had appointed to dye, y his life ſhould go for his life, and his people, for his people. VVhen *Saule* had ſpared *Agag*, contrarie to the expreſſe Commaundement of GOD, who charged him to ſmite *Amalek*, and to deſtroy all that appertained vnto them, and haue no compaſſion on them, but to ſlay both man and woman, both Infant and Suckeling, both Oxe and Sheepe, both Cammell and Aſſe: the Kingdome z was rent

y 1.Kin.20.42

z 1.Sa.15.26

rent from him, and was giuen to his Neighbour, that was better then he. When the *Leuite* had his wife abused vnto death, and villanously defiled at *Gibeah*, which is in *Beniamin*, becauſe thoſe wicked men were not put to death, that euill might be put away from Iſraell, it turned almoſt vnto the vtter deſtruction of that Tribe, and there fell of them in one day fiue and twenty thouſande and an hundered men, all they could handle the ſworde. So the Magiſtrates muſt regarde to punniſh ſinne, if they regarde the honour of God, the profit of their people, or the good of themſelues. We ſee what an head ſin groweth vnto and gathereth ſtrength in all places. It beareth the chiefeſt ſway and preheminence euery where. He that checketh and controuleth it, laboureth in vaine, and maketh himſelfe a prey.

[a] Iudg. 20. 13 35.

True it is, the Miniſters of Gods word haue [b] the ſword of the ſpirite put into their handes, to cut in ſunder the cordes of ſinne. It is a fire, that burneth and conſumeth the ſtraw and ſtubble before it. It is an hammer that breaketh in peeces [c] the hard ſtones, and it hath the power of God adioyned with it. Notwithſtanding, vnleſſe the Miniſtry of the word be aſſiſted and ſtrengthned by the force of the Magiſtrate, it is little regarded and eſteemed of the greateſt number. It is good indeede to haue ſome inſtruction, but it auayleth little without correction. If a Maiſter ſhould cry out neuer ſo often to his ſcholler, learne, learne; and diſſwade him from his ydleneſſe and lewdneſſe neuer ſo earneſtly, yet if he know his Maiſter hath no authority or power to correct and chaſten him, he will ſmally reſpect the vehemency of his words, but eſteeme them as a blaſt of winde, that paſſeth away. So is it with the people, when the Magiſtrate and the Miniſter go not together, when the word and the ſword do not accompany one another. For theſe two, being the high & holy ordinances of God, do giue ſtrength & aſsiſtāce one to another. The Magiſtrate wold be much more trobled, if the word which is liuely & mighty in operatiō,

[b] Hebr. 4. 12.

[c] Ier. 23. 29.

not taught to keepe men in obedience, and they might
d Exod. 18.14 ſit (as it is d ſaide of *Moſes*) to heare cauſes from Morning to Euening, and weary themſelues with the toyle and trouble of their Office, without comfort to themſelues, or profit to others. And on the other ſide, the Miniſters might lift vp their voice as a Trumpet, and cry aloud vntill they be hoarce, vnleſſe they be backed & incouraged by the godly Magiſtracy. So long as *Moſes* & *Aaron* (as two Bretheren) walke amongſt the people of God (I meane the Magiſtrate to rule and correct, the Miniſter to teach and reproue) ſinne will be ſuppreſſed, and godlineſſe will in ſome meaſure be promoted and aduanced. Heere then is a notable direction for al Magiſtrates, Fathers, Maiſters, Houſholders, and Gouernours whatſoeuer, to ſet themſelues againſt euill doers, ſeeing thereby they ſhall finde the Lorde fauourable vnto them. Among all encouragements which Rulers (who are as the
• Pſal. 82. 6. Ioh. 10 34.35 e Gods of the earth) haue giuen vnto them to beare the burden of the worke, and the heate of the day, none is more comfortable then this, that by rooting out of the wicked, and puniſhing the vngodly, according to their vngodlines, they bring a bleſſing vpon their own heads, a bleſsing vpon the places where they dwell, and a bleſſing to their families in which they liue, as we ſee in *Phinehas* in this place: of whome the Lord ſaith, ver. 11, 12, 13 f *While hee was zealous for my ſake among them, he turned away mine anger, therefore I haue not conſumed the children of Iſrael in my iealouſie, and I will giue vnto him my couenant of peace, and hee ſhall haue it, and his ſeede after him.* Who is it that doth not deſire to finde the fauour of God in this life, and to leaue a bleſsing behinde him? But if God haue made vs Magiſtrates in the Common-wealth, or Gouernors in the priuate family, we cannot look for any bleſsing at his hands, to follow vs, and ouertake vs, ſo long as ſinne is vnpuniſhed, and the ſinner is not recompenced in the earth. It is not enough for vs to be godly men, except wee labour alſo to be godly Magiſtrates. We heard before, that the

hoaſt of God could not proſper and preuaile, ſo long as *Achan* was not found out: but when hee was ſtoned, the bleſsing of God came vpon them. The Marriners in the Ship could not be ſafe, ſo long as *Ionah* was in it, g but ſo ſoone as he was caſt into the Sea, the Sea ſeaſed from his raging. Mark this (ye Rulers of the earth) and learn from hence ye Gouernours of houſes, a profitable leſſon: ſo long as ye are zealous for the aduancement of Gods glory, and for the rooting out of iniquitie, ye ſhall be bleſſed in your perſons, bleſſed in your children, bleſſed in your families, and bleſſed in your places and habitations. Set your ſelues therefore with courage againſt ſinne, & God ſhall be with you. Hee will proſper the workes of your hands, and nothing ſhall be able to preuaile againſt you, as the Prophet ſaith, h *The Lord is with you, while ye bee with him: and if ye ſeeke him, he will be found of you: but if ye forſake him, he will forſake you.* Let euery one ſo farre as his calling ſtretcheth, deale faithfully with God, and ſhew their zeal in reſiſting ſinne, as it is ſinne, in whomſoeuer they finde it, without reſpect of perſons: not foſtering it in ſome, becauſe they are their frends; not winking at it in others, becauſe they are their Children, their Seruants, their kindred or acquaintance; not hating it in a thirde ſort, becauſe they are their enemies: but punniſhing it, and ſtriking at the roote of it without difference and partiality. For many are enemies to ſome ſinnes, becauſe they are enemies to the ſinner: and ſo hate the euill for no other cauſe, but becauſe they cannot abide the perſon. But we ſhould in puniſhing ſinne, ayme at the good, and at the reformation of thoſe that commit it, we ſhould loue the perſon, and abhorre the euill; like the Phyſitian, that liketh his patient, but hateth the diſeaſe. But, to examine our ſelues a little: How farre are we in theſe dayes, from the ſound practiſe of this point? Haue wee a true zeale to puniſh offenders? Or are we carefull to finde them out, that euill may be taken away from among vs? Alas, who ſeeth not plainly (except ſuch as are wilfully blind) how

g Ionas. 1. 15.

h 2. Chr. 15. 2.

cold and careleſſe we are in ſetting our ſelues againſt ſin, and oppoſing our ſelues againſt euill doers? Do not wicked men in all places lift vp their creſts on high, and walk with outſtretched neckes without controulment, that no man dare ſay vnto them, why do ye thus? Nay, are wee not come to this paſſe, that if one in a parriſh ſettle himſelfe to do good, and offer to put to his helping hand, to weede out Malefactors, will not twenty ſteppe forth to ſpeak for them, and to croſſe ſuch as ſhall go about to puniſh them? If any good cauſe be to bee promoted, how backward are we to further it? How nice, how ſquemiſh are we, and pinch curteſie, who ſhall go before, as if wee were aſhamed of it? But if Whoremongers, Drunkards, Harlots, that are as the off-ſcouring of the world, and the ſcumme of the earth be brought before Magiſtrates to be rewarded acording to their deſeruings, they cannot want many of their Neighbours to countenance them, to goe with them, and to ſpeake for them. What perſons euer were there ſo leud and licentious, that haue not founde diuers to entreat in their fauour? Yea, ſo deſperate are our times and ſeaſons growne, that if the diuell himſelfe were incarnate, and dwelled viſibly among vs, it ſeemeth likely, that he ſhould finde ſome friendes, ſome Spokeſmen, and Mediatours for him. But know this for a ſurety, and carry it home with you vnto your houſes, and thinke of it vpon your beddes, that ſo long as you thus backe and vpholde bad fellowes, looſe in life, lewde in example, you ſhall neuer want ſtore of them. Wee muſt not thinke euer to breake the heart of ſinne, except wee ioyne hand in hand one with another, and all drawe one way, to ſuppreſſe it. If a Theefe were to be carried to priſon, and one drew him one way, another haled him another way, hee were neuer like to haue Fetters caſt vppon him. In like manner ſo long as wee are ſundred and diuided one from another, ſinne encreaſeth and getteth an head. And wee cannot aſſure our ſelues to obtaine any bleſsing of God, ſo long as we nouriſh ſuch Ser-

Serpents in our boſomes, and do not pull out the ſtinges of them.

And as this ought to be a great encouragement to all in authority ouer others, to conſider the bleſſings of God that they bring to themſelues, and to their ſeuerall iuriſdictions, by breaking the necke of vngodlineſſe: ſo on the other ſide, it ought to terrifie all negligent and careleſſe Gouernours that are not ready and reſolute [i] betimes to deſtroy all the wicked of the Land, and to cut off al the workers of iniquity from the Citty of the Lord. Such bring a curſe vpon themſelues, a curſe vppon their ſubſtance, a curſe vpon their children, a curſe vpon their ſeruants, a curſe vpon their families, a curſe vppon their houſes and habitations. This ſhoulde worke a feare in their hearts, and bring terrour and aſtoniſhment vppon their Conſciences, ſeeing God will take away the Sinner in his wrath, but will require the ſinne at the handes of all thoſe that haue ſuffered and foſtered it in others, by their negligence in gouerning, and remiſneſſe in punniſhing. Wee heard [k] this before in *Ahab*, who letting *Benhadad* go free, life muſt go for life, he ſhould anſwere for the other. Wee ſee this euidently in the example of old *Eli*, who, not controlling and correcting his children when they ſinned greeuouſly againſt the Lord, is himſelfe directly [l] charged to haue committed thoſe ſinnes, to honour his children aboue the Lord, to make himſelfe fat of the firſt fruites of all the Offerings, and is punniſhed with ſuddaine death, by breaking of his necke. So likewiſe ſhall the ſinnes of ſinneſull men, that liue vnder our roofe, and ſhroud themſelues vnder our protection, bee required at our hands, if we vphold them in their euil, or do not puniſh them for their euil, according to the means that God hath giuen vs.

[i] Pſal. 101. 8.

[k] 1. Kin. 20. 42.

[l] 1. Sam. 2. 29.

Laſtly, ſeeing God is wel pleaſed & appeaſed, when ſin is taken away as the cauſe of his diſpleaſure, let vs not tary till the Magiſtrat draw the ſword out of his ſheath, but euery one turne vnto God, and enter into iudgement

Vſe 3.

with

with our ſelues, that the Lord may not enter into iudgement with vs. We muſt be carefull to gaine and get God to be our friend. The way is to forſake our ſinne, and to walke with God, as being euer in his preſence. Can two walke together except they bee agreed? Let vs then reconcile our ſelues to God, and he will be reconciled vnto vs: [m] *Let vs draw neere vnto him, and he wil draw neere vnto vs.* This muſt be done of vs by cleanſing our handes, and by purging of our hearts. *Abraham* the father of the faithfull being righteous by faith, [n] is called, *The friend of God.* This is it which our Sauiour teacheth, [o] *Ye are my friends, if ye do whatſoeuer I command you.* If then we would bee at peace with God, and deſire the friendſhippe of the moſt high: if we would haue him turne away his wrath & heauy diſpleaſure from vs, we muſt be carefull to auoide ſin, ſeeing it bringeth the iudgements of God, and putteth a ſword into his hand to deſtroy vs. From hence, as from the principall cauſe, come all maner of puniſhments, that God inflicteth; warre, dearth, famine, the plague and peſtilence, our ſins are the fountaines of them all. Therefore, the Apoſtle in this reſpect willeth vs, [p] to try & examine our ſelues that we may finde out the true cauſe of our troubles, when he ſaith; *For this cauſe many are weake, and ſicke among you, and many ſleepe: for if we would iudge our ſelues, we ſhould not be iudged.*

So then, the beſt courſe to preuent iudgements, or to remoue them which are already brought vppon vs, is by repentance. The Lord hath many waies viſited vs for our ſinnes; ſometimes by the raging of the peſtilence, ſometimes by inundations and ouerflowings of waters, ſometimes by dearth and famine of Bread, all which are as ſharpe Arrowes which he taketh out of his Quiuer, and ſhooteth them out of his Bow, and wee are not able to ſtand before them: for [q] *Who is able to ſtand before his fierce wrath? Or who can abide the greatneſſe of his power?* The only way left vnto vs to take, is to ſeeke reconciliation with God, and to turne vnto him by vnfaigned repentance.

[m] Iames. 4. 8.

[n] Iames 2. 23

[o] Iohn 15. 14.

[p] 1. Cor. 11. 31

[q] Nahum. 1. 6.

We

We must make conscience of all sinne. For, so long as we flatter our selues in any one knowne sinne, the vvrath of God will neuer be appeased, but hee hath still some conuersie against vs. We must not therefore leaue one sinne vnrepented of. When *Moses* was to lead the people as a flocke of Sheepe out of the Land of Egypt, and *Pharaoh* permitted the fathers and the children to goe and serue the Lord in the wildernesse, onely their Sheepe and Cattle should abide: *Moses* answered, [r] *Our Cattle also shal go with vs, there shal not an hoofe be left behind.* So must our obedience be vnto God, it must bee perfect and entire, wee must not repent to halfes, we must not leaue one sin behind, but search the secret corners of our deceitfull harts. For when God shall search with lights [s] to finde out our hidden sinnes, he wil visit the men that are frozen in their dregges, and say in their hearts, the Lord will neither do good nor euill. These neuer mourne for their sinnes, and therefore God will make them mourne lying vnder his wrath. If they will haue no feeling of their sin, they shal haue a feeling of his punnishments, and of the burden of his iudgements.

[r] Exod. 10. 26

[s] Zepha. 1. 12

Verse 9. [*And there died in that plague foure and twentie thousand.*] In these words *Moses* setteth downe the number of all those that perished as well of the Princes, as of the people. How this agreeth with the Apostle, that nameth onely three and twenty thousand, we haue already declared in the exposition of the words, and answering of the Questions that arise out of the words. Wee haue heard before, that albeit *Balak* and *Balaam* intended by their sorceries to curse the people of God, yet they could by no meanes doe them hurt, they were guarded by the protection of God, as with a sure watch. For God is the [t] Watchman of *Israell*, that neither slumbereth nor sleepeth. But so soon as they forsooke the liuing God, & fell a whoring with the daughters of *Moab* and *Midian*, by & by God departeth from them, and his heauy iudgements breake in vpon them. The force of sorcery could not hurt them,

[t] Psal. 121. 4

them, but the ſtrength of ſinne doth weaken them, and greatly diminiſheth the number of them. Heereby wee learne [u] that ſinne depriueth vs of Gods protection, and layeth vs naked and open to the fierceneſſe of wrath, and to the fury of our enemies. The ſinnes wherewith the Church in generall, or any member in particular do prouoke God, bring downe iudgementes of al ſortes, cauſe his wrath to be kindled, and giue ſtrength to the enemy to preuaile againſt vs. When the people of God had committed Idolatry and made them Gods to go before them [x] it is ſaid by *Moſes, that the people were naked, for Aaron had made them naked vnto their ſhame among their enemies.* This appeareth alſo in the Booke of *Ioſhua*, when *Achan* had ſinned and ſtolen the *Babyloniſh* garment, the ſhekels of Siluer, and the wedge of Gold, [y] they could not ſtand before their enemies, but fell before them as naked men, being vtterly deſtitute of Gods defence, by reaſon of the offence committed among them. We ſee this oftentimes in the Bookes of the *Iudges*, of the *Kinges*, and *Chronicles*, when they rebelled againſt God & prouoked him to anger, preſently hee ſolde them into the handes of their enemies, they became ſubiect to ſundry Calamities, they fell into all kind of Miſeries that were layd vpon them. When they [z] *began to do wickedly in the ſight of the Lord, they were made Slaues and Captiues ſometimes to one enemy & ſometimes to an other.* When the Iſraelites beganne to loath the offeringes of God, (*a*) the Lord threatned a greiuous iudgement to come vpon them, and executed it accordingly: for the *Philiſtimes* fought againſt them, and Iſrael was ſmitten downe, euery man fled into his tent, & there was an exceeding great ſlaughter, for there fell of Iſraell thirty thouſand footmen. Thus through ſinne raigning among them, the enemies of God are armed, the people of God are deſtroyed, the Arke of God is taken, and the Preiſts of God are ſmitten with the ſword. It was the ſin of *Eli* and his houſe, ſpecially that drew the iudgement of God on the whole nation. We ſee this in the example of

[u] *Doct.* 12. Sin depriueth vs of Gods protection.

[x] Exod. 32.25

[y] Ioſhua. 7.4.

[z] Iudg. 4.1.2.

[a] 1. Sam. 3.11 and 4. 10.

of *Salomon*, when his hart was turned away form the true God, & his hands were holden vp to ſtrange Gods, [b] the Lord was angry with him becauſe hee had giuen him a charge concerning this thing that hee ſhould not follow other Gods: *Then the Lord ſtirred vp one aduerſary vnto Salomon, & afterward an other aduerſary, which did much miſcheife and euill againſt Iſrael.* This appeareth in *Rehoboam* the ſon of *Salomon*, whem once he forſooke the Lord and al *Iſrael* with him, the prophet is ſent to ſay vnto him, *Thus ſaith the Lord; Ye haue forſaken mee, therefore haue I left you in the hands of Shiſhak.* 2. *Chron.* 12. 5. By al theſe examples we ſee it made plaine to the conſciences of euery one of vs, that the ſins of men prouoke God to puniſh them, and are a meanes of their falling, & of the enemies preuailing, giuing ſtrength vnto them, preparing a way for them, yea putting a ſword into their handes to worke their ruine.

[b] 1. Kings. 11. 14. 23.

Reaſon. 1.

The reaſons being conſidered, wil make the Doctrine more euident: Firſt, ſin maketh vs execrable to the Lord, & abominable in his ſight. Nothing doth more deforme vs and make vs curſed and deteſted in the ſight of God. If then ſin make vs to bee had in execration, it is no maruaile if wee bee left deſtitute of Gods protection. This is the reaſon which the Lord vſeth why *Iſrael* fell before their enemies, and he went not forth with their Armies when they fel before the men of *Ai*, [c] *Therefore the children of Iſrael cannot ſtand before their enemies, but haue turned their backes before their enemies, becauſe they be execrable.* Wee ſee then, the Nature of ſin, it maketh men abhominable and deteſtable in the ſight of God.

[c] Ioſh. 7. 12, 13

Reaſon. 2.

Secondly, God leaueth them and departeth from them that fall from him: they forſake him, and therefore hee forſaketh them. For ſo long as we walke in the wayes of godlineſſe, and pleaſe God in all things according to his will, God is among vs, [d] *He dwelleth with vs, he will neuer depart from vs, hee walketh in the middeſt of our habitations.* But when wee commit wickedneſſe in his ſight, and followe the abhominations of our owne hearts, hee is gone,

[d] 2. Cor. 6. 16.

gone, hee taken vp his ſeate no more among vs, hee will not come neere our dwelling places. This is the reaſon which the Lord vrgeth to *Ioſhua* in the place before named, ſaying; [e] *There is an execrable thing among you, ô Iſrael, neither wil I bee with you any more, except ye deſtroy the excommunicate from among you.* So then our lying in ſinne doth driue the Lord from vs, that he wil haue no more fellowſhip with vs to do vs any good. Seeing then, ſinne committed maketh vs to be deteſted of God and cauſeth him to leaue vs and forſake vs, it followeth from hence neceſſarily, that ſinne and rebellion againſt God, do bereaue vs of the comfort of his bleſſinges, do lay vs open to the ſhame of our enemies, and make vs taſt of the bitterneſſe of his iudgementes to yſſue vpon vs and bring vs to confuſion.

eIoſh.7.12.13

Vſe.1. Wee are now to ſet downe the vſes of this Doctrine. Firſt, this teacheth vs to acknowledge, that all iudgementes which ſeaze and fall vpon on vs are iuſt and righteous. God chaſtiſeth vs often, but alwaies iuſtly, neuer vniuſtly. True it is, the particular cauſe is not alwaies diſcerned of vs why hee chaſtiſeth, and ſinne is not alway the cheife and principal cauſe, as appeareth in the example of the blind man of whom Chriſt ſaith; [f] *Neither hath this man ſinned, nor his Parents, but that the workes of God ſhould be ſhewed on him:* yet his puniſhmentes are alwaies deſerued, and neuer inflicted when hee is not moued, who rouſeth vp himſelfe as a Lion out of his den (as the Prophet ſpeaketh) to execute righteous iudgementes. Wee ſee in the Booke of *Nehemiah* how the *Leuites* lay open the ſinnes of the whole Land, confeſſing Gods kindneſſe to them, and their vnkindneſſe to the Lord, and iuſtifying his name, [g] *Surely thou art iuſt in all that is come vpon vs, for thou haſt delt truely, but wee haue done wickedly, And our Kinges, and our Princes, our Preiſts, and our Fathers, haue not done thy Law, nor regarded thy commandements, nor thy proteſtations wherewith thou haſt proteſted among them.* So when there is any imminent danger of iudgement, as of the plague,

fIoh.9.3.

gNeh.9.33.34

plague, of ſickneſſe, of famine, of war, or ſuch like; this muſt teach vs, that then eſpecially we ſhould take heede that we lay not our ſelues naked vnto them, by rebelling againſt God. I meane not this of any bodily nakedneſſe appearing to the eye of man, but of ſpirituall nakedneſſe in the ſight of God, whereby man in his ſight appeareth a deformed ſinner. This is a fearefull condition, this is the fouleſt nakedneſſe that can he. A man or woman by the light of Nature, would be aſhamed to be ſeen naked, which teacheth vs to couer the body: but much more ſhould we take heed that we appeare not naked to God, and he ſee the filthineſſe of our hearts. Let vs craue the righteouſneſſe of Chriſt to bee a couering to cloath our ſoules, h *For they are bleſſed, whoſe ſinnes are couered.* When God threatneth to bring any plague or iudgement vpon vs, let vs not wound our owne ſoules, or lay them open to the wrath of God, but rather humble our ſelues before him, thtt he may call back the puniſhments that are gone out againſt vs. This is i it which *Moſes* teacheth, *When thou goeſt out with thine hoaſt againſt thine enemies, keepe thee from all wickedneſſe.*

h Pſal. 32. 1.

i Deut. 23. 9.

Secondly, ſeeing ſinne layeth vs open to reproaches of enemies, and to the iudgements of God, as appeareth in this great plague vppon the people; this ſheweth, that whenſoeuer we haue laide our ſelues thus naked by falling into ſinnes, we muſt not go about to hide and to couer them from God through Hypocriſie. For all thinges are naked and open to his eyes, with whom wee haue to do: ſo that we muſt learne to acknowledge them, & confeſſe them before his preſence. Wee ſee how ready men are k to hide their ſinnes with *Adam* from the ſight of God, but the more we ſeeke to conceale them, the more we reueale them, and the more vgly wee appeare before him. What folly or madneſſe is it that is practiſed in the world to hide our ſinnes from men, and neuer regard how bare and naked they be in the preſence of the all-ſeeing God? If a man committing ſinne, were ſure to keepe it ſecret

Vſe. 2.

k Iob. 31. 33.

secret from the sight and knowledge of all others, that none could accuse him or detest him of it: what should this auaile him, seeing it is open to the eyes of God, and appeareth as plainly as we behold the sores of poore cripples, that vncouer them to the sight, to moue pity in the seer. Seeing therefore iudgementes be the wages of sin, make vs fall before the enemy, and bring vpon vs many calamities, let all such as lye vnder any chastisement, alway search out their waies and descend into their owne consciences, to see how they haue moued him to wrath, and prouoked him to be their enemy. This wee see in the example of *Ioshua*, when he saw [l] the men of *Ai* preuaile ouer them, and the people of God to turne their backes; when he saw they were destitute of Gods defence, who would no longer go out with their Armies; he sought to find out the true cause, he humbled himselfe before God, and neuer ceased vntil the sinner were apprehended, examined, conuinced, condemned, and executed. The like practise doth the [m] Prophet prescribe, *Lam. 3. Wherefore is the liuing man sorowfull? man suffereth for his sinne: Let vs search and try our waies, and turne againe to the Lord: let vs lift vp our hearts with our handes vnto God in the Heauens saying; we haue sinned and rebelled, therefore thou hast not spared.* This is the right way to stoppe the breach of Gods wrath, and to call in his iudgementes. Many haue sought out other waies to weaken the force of the enemy, and to preuent the iudgements of God: As in time of warre, by arming themselues, by hiring of Souldiers, by drawing confederates: In time of dearth, by robbing, stealing, lying, defrauding, shifting, and such like: In time of pestilence, by seeking to Witches & Wizards, by taking themselues to flight, and such other waies. But the Prophets & holy seruants of God in such times when we ly open to wrath, haue called vs to repentance, stirred vs vp to Prayer, moued vs to humiliation and acknowledgement of our sinnes, which haue deserued such chastisementes. Let vs all practise this Counsell, and wisely consider what the Lord

[l] Iosh. 7. 7.

[m] Lam. 3. 39.

Lord hath againſt vs, and wherefore he is angry with vs, that ſo wee may be reconciled vnto him, and brought into his fauour againe.

Laſtly, ſeeing ſinne taketh from vs Gods protection; this ſerueth as a notable aduantage for the ſeruãts of god when they haue any dealings againſt wicked men; wee haue comfort and encouragement fromhence, that wee ſhall aſſuredly preuaile againſt them, becauſe we haue to do with weake and naked men that are out of Gods protection. If two goe into the field to fight, & one of them be vnarmed and haue no weapon to defend himſelfe, he lieth open to the luſt of his enemies to bee wounded and ſpoyled of his life, who taketh comfort to ſee his aduerſary come out againſt him without his armour. So is it a bleſſed and comfortable thing to the Children of God, when they are conſtrained to medddle with euill men, which are the enemies of God and of his truth, they haue comfort in God, both in that themſelues are vnder the couerture of his armour and protection, and in that their enemies are naked men and lie open to euery iudgement. This it is, which is notably remembred vnto vs (that we through patience and comfort of the Scriptures ſhould haue hope) in the Booke of *Numbers*, where *Ioſhua* and *Caleb* comforted the people againſt the *Cananites*, ſaying; [n] *If the Lord loue vs, hee will bring vs into this Land, and giue it vs, which is a land flowing with Milke and Hony: but rebell not ye againſt the Lord, neither feare ye the people of the land, for they are but bread for vs, their ſhield is departed from them, and the Lord is with vs, feare them not.* *Aſa* the King of *Iudah*, made this his greateſt comfort going againſt a mighty army, [o] and ſpake to this effect vnto their enemies: *We belong vnto the Lord our God, and haue not forſaken him, and the Prieſtes the ſonnes of* Aaron *Miniſter vnto the Lord, and the* Leuites *in their office, but yee haue forſaken him: and behold, this God is with vs as a Captaine, and his Prieſtes with the ſounding Trumpetes, to cry an alarme againſt you, ô yee Children of Iſraell, fight not againſt the Lorde God of*

Vſe. 3.

[n] Numb. 14. 9

[o] 2 Chro. 13. 10. 12.

of your Fathers, for ye ſhall not proſper. Where wee ſee, that ſuch as turne vnto God with all their harts, and worſhip him aright, haue God their Captaine and protector, he is their buckler and defence: but ſuch as are enemies to God & his people, are thoſe that receiue [o] many blowes, and take many knockes on their heads, and yet want a ſhield to ſafegard themſelues, but lye open to euery danger, and cannot looke for victory, they haue no Armour of proofe to defend themſelues. This is a wofull & wretched condition, yet ſo it is with all the vngodly, who haue baniſhed the Lord farre from them. For as he is far from them in the practiſe of their life, ſo he will not bee neere them in the time of their diſtreſſe. Let vs then make much of this comfort, and lay it as precious balme vnto our hearts, let vs be aſſured when wee haue to deale with the world, or to wraſtle with Gods Iudgements, if wee haue the teſtimony of a good conſcience, that God is our defence and deliuerance, we ſhall not need to be diſmayed, nor to feare what man can do vnto vs. For there cannot be a more notable encouragement in daunger, or in death, then to haue aſſurance of the prouidence and protection of God. The Prophet *Dauid* greatly comforted himſelfe in the ſweete Meditation of this preſence of his hand, [p] *The Lord is my Shepheard, I ſhal not want: yea, though I ſhould walke thorough the valley of the ſhadow of death, I will feare no euil: for thou art with me, thy rod & thy ſtaffe they comfort me.* And in another place, [q] *In the time of trouble he ſhal hide me in his Tabernacle, in the ſecret place of his Pauilion ſhall he hide me, and ſet me vp vpon a rocke, and lift vp mine head aboue mine enemies.* Let vs therefore be bolde, and of good courage in the cauſes of the Lord; for where he is, there is ſafety from danger, peace from diſtreſſe, and aſſurance neuer to be ouercome.

o Num.14.42 43.

p Pſal.23.1.4.

q Pſal.27.5.& 31.20.

[*There died foure and twenty thouſand.*] The falling into Idolatry and Whoredome brought a great plague vpon the people, not onely to the deſtruction of many of the Princes among them, but to the ruine of many thouſands of

of the people. See heere the greatneſſe of the plague, and what hauocke was made when wrath was kindled. God did not ſpare them, but executed his fierce indignation vpon them. How great a iudgement was this, and how were they weakned by it? Heereby we learne, q that the wrath of God againſt ſinners is vnſpeakeable, grieuous, and terrible. His wrath being moued, is full of rage, and worketh great deſolations and deſtructions in the world. This is it which *Moſes* ſetteth downe in his ſong, r *Fire is kindled in my wrath, and ſhal burne vnto the bottome of hell, and ſhal conſume the earth with her encreaſe, and ſet on fire the foundations of the Mountaines, I will ſpend plagues vppon them, I will beſtow mine Arrowes vppon them, They ſhall be burnt with hunger, and conſumed with heate, and with bitter deſtruction. &c.* This hath the Lord euer ſhewed in the examples of his Iuſtice. When the olde world multiplyed their ſinnes and abuſed the patience of God, that abode in the daies of *Noah*, his wrath t conſumed men, women, children, beaſts, foules, creeping thinges, and all that had the breath of life vpon the face of the earth. So when the *Sodomites* exceeded in luſt of the fleſh, in pride of life, and in ſecurity of heart, *The Lord* u *rained vpon them Brimſtone & fire out of heauen, and ouerthrew the Citties of the plaine, and all the inhabitants of the Citties, and that which grew vpon the earth.* The Hiſtory of the manifold murmurings and rebellions of the people of Iſraell in the wilderneſſe, is a plentifull witneſſe of this truth. When they luſted for fleſh, & loathed *Manna* as a light meate, x hee ſmote them with an exceeding great plague, he ſlew the ſtrongeſt of them, & ſmote downe the choſen men of Iſraell; ſo that the name of the place was called, *The graues of luſt*, becauſe there they buried the people that fell a luſting. When *Corah*, *Dathan*, and *Abyram* roſe vp againſt *Moſes*, backed with certaine Captaines famous in the congregation, and men of renowne, they were ſwallowed vp of the earth, and conſumed with fire: and on the morrow when the multitude murmured againſt *Moſes* and *Aaron*, ſaying, y *Yee*

q Deut. 13. Gods wrath being moued, is full of rage.

r Deut. 32. 22.

t Gen. 7. 21.

u Gen. 19. 24.

x Num. 11. 33

y Numb. 16 41. 49.

haue killed the people of the Lorde, he sent a plague amongest them, that quickely wasted and consumed fourteene thousande and seauen hundereth, beside them that died in the conspiracie of Korah.

When *Dauid* had sinned in numbering of the people, and in glorying in his owne strength, [z] the Lord sent a pestilence in Israell, and there dyed of the people from *Dan*, euen to *Beersheba*, seauenty thousand men. The Apostle *Iude* produceth sundry examples to this purpose, [a] of the Angels that are reserued in euerlasting chaines vnder darkenesse, vnto the iudgement of the great day: of the *Israelites*, who albeit they were deliuered out of *Egipt*, yet were afterward destroyed, because they beleiued not: of those vngodly men, that turned the grace of God into wantonnesse, and are ordained to condemnation. The truth heereof shall more fully and wonderfully appeare in the day of iudgement, when iustice onely shall be executed, and the Lord shew himselfe to the wicked only as a terrible iudge. He shall come from heauen with all his mighty Angels, with a great shout, and with the Trumpet of God, [b] *To render vengeance vnto them which knowe not God, and which obey not the Gospel of our Lord Iesus Christ, which shall be punished with euerlasting perdition from the presence of the Lord, and from the glorie of his power.* Then [c] *they shall say to the Mountaines and Rockes fall on vs, and hide vs from the presence of him that sitteth in the Throne, and from the wrath of the Lambe: for the great day of his wrath is come, and who can stand?* All these Testimonies are sure and sufficient witnesses, to assure this Doctrine to the consciences of all of vs, that when God is teazed and prouoked by mortall men, his wrath breaketh out with all extreamity.

[z] 2. Sam. 24. 15.

[a] Iude. 6. 5.

[b] 2. Thes. 2. 9.

[c] Reuel. 6. 16

Reason. 1.

And to the end no doubt heerof should remaine in vs, let vs consider the Reasons. The anger of God is as himselfe is, infinite, and without end; so that nothing is able to stand before him. This is it which the Prophet *Dauid* teacheth, [d] *Who knoweth the power of thy wrath, or of thine anger, according to thy feare*: as if hee shoulde say, when thine

[d] Psal. 90. 11.

thine hand is any way heauy vpon vs, no man ſtandeth in awe of thine indignation and feareful diſpleaſue ſo much, as thou and thine anger ought to be feared of vs. Heereunto accordeth the ſaying of the Prophet, c *The mountaines tremble for him, and the Hilles melt, and the earth is burnt at his ſight, yea the world and al that dwell therein: who can ſtand before his wrath? or who can abide in the fiercenes of his wrath? his wrath is powred out like fire, and the rockes are broken by him.* If then his wrath bee infinite, without limitation of time, without circumſcription of place, and without reſpect of perſon, ſo that the Heauens melt, the mountaines are diſſolued, and the foundations the earth are diſcouered; it muſt needes bee, that when hee is moued, his wrath is full of rage and reuenge. c Nah. 1. 5. 6.

Secondly, we muſt needs hold, that plenty of deſolation is made in the earth in the wrath of God, if we conſider the compariſons whereby it is expreſſed. It is compared ſometimes to the roaring of a Lion, which maketh al the beaſtes of the foreſt to tremble. It is a feareſull voyce, it maketh man and beaſt to ſtand in feare. This the Prophet *Amos* expreſſeth, f *The Lyon hath roared, who will not bee afraid? the Lord God hath ſpoken, who can but propheſie?* Sometimes, it is compared to a violent fire, that ſpreadeth it ſelfe farre and neere. This *Moſes* did teach the people, when he willed them to take heed to themſelues leaſt they forgate the couenant of the Lord their GOD, and make to themſeues any grauen Image, ſaying; g *The Lord thy God is a conſuming fire, and a iealous God.* Fire, wee know is fierce and feareſull, waſting and deuouring all thinges before it, ſo that nothing is able to reſiſt the ſtrength and force thereof. Wee ſay in a common prouerbe, that fire and water are without mercy. They are of an vntamed nature: euen ſo is the diſpleaſure of almighty God being prouoked by ſinne, intollerable, vnſpeakable, vnſearchable, without limitation of time, of quantity, or quality; and therefore he muſt needes be armed with great wrath kindled againſt the vngodly. Reaſon 2. f Amos. 3. 4. 8. g Deut. 4. 24. and 9. 3.

Vse. 1. The Vses of this Doctrin are very many, but we wil ſtand onely vpon the principal. Firſt, ſeeing the wrath of God being moued, worketh ſundry fearefull effects, we may conclude that it is a fearefull thing to fall into the hands of ſo mighty a God. It is extreme madneſſe for any man to ſet himſelfe againſt ſuch a God. Who is able to preuaile that hath him his enemy? Take heed therefore, God will not be mocked. Are we ſtronger then he, that wee ſhould fight againſt him? This is the Vſe which the Apoſtle maketh in the Epiſtle to the Hebrewes, [h] *Wee know him that hath ſaid, Vengeance is mine, I wil recompence:* and againe; *The Lord ſhall iudge his people, It is a fearful thing to fall into the handes of the liuing God.* There is no ieſting nor dallying with ſo feareful and dreadful a Maieſty, who is ſo great in power, [i] glorious in holineſſe, feareful in praiſes, terrible in his anger, and iuſt in all his doinges. The Heauens, & the Heauens of Heauens, together with the Earth and all the compaſſe of the World, are not able to beare the leaſt ſparke of his diſpleaſure when it is kindled, the flame whereof ſhall burne vp the wicked: and ſhall wee play with him and his anger, as with a little Child? Alas then, what ſhall become of the wretched ſoules of wicked & damnable men, when his wrath ſhal ſmoke againſt them, and the whole violl of his fury ſhall bee powred downe vpon them! ô how miſerable ſhall their anguiſh and tribulation bee, and how infinite and vnmeaſurable their torment, which ſhal be thus plagued, condemned, and curſed of the Lord! what ſhall become of Swearers, Drunkardes, Whoremungers, and ſuch like, in the day of the Lordes wrath? They ſhall wiſh [k] that they had neuer beene borne: they ſhal think it a benefite if they had beene born toades. And if they could behold at the leaſt in theſe their daies, but a ſhadow of the miſery that remaineth for them, and of the pit of deſtruction that gapeth for them, it were ſufficient to ſwallow them vp in heauineſſe, & make them euen diſſolue themſelues into teares and lamentation, as paſſing al that can be ſpoken

[h] Heb. 6. 10. 30. 31.

[i] Exod. 15. 11.

[k] Math. 24. 26

ken or thoughr thereof: But now theſe thinges are hidden from their eyes, and cannot enter into their hearts, yet this ſhall be the end of al thoſe that worke iniquity. *God wil raine* [l] *downe vpon the wicked, ſnares, fire and Brimſtone, and ſtormy tempeſt: this is the portion of their cup: for the righteous Lord loueth righteouſnes, his countenance doth beholde the iuſt.* On the other ſide, we muſt needes acknowledge and confeſſe, that it is a bleſſed thing to be at peace with God. It is a great bleſſing to liue at peace in the world, and to be in vnity with men, among whom we liue; but much more ſweet and comfortable is it to be at one with the eternall God, ſo as hee haue no controuerſy againſt vs. This it is which [m] the Prophet concludeth, *Kiſſe the ſonne leaſt he be angry & ſo ye periſh in the day, when his wrath ſhal ſuddenly burn, bleſſed are all they that truſt in him.* So then, as the eſtate of all the vngodly that lye vnder the wrath of God is moſt miſerable, ſo the condicion of the godly (howſoeuer accounted of by the vnthankfull world) is happy and bleſſed, who are ſafe vnder the winges of God, and ſhall be deliuered in the day of iudgement.

[l] Pſal. 11. 6, 7.

[m] Pſal. 2. 12.

Vſe. 2.

Secondly, ſeeing the wrath of God is full of rage, wee muſt be wiſe and circumſpect to take heede that wee do not kindle it to our owne confuſion. This is the exhortation of *Moſes* to the people [n] *Take heede that there be not among you, man, nor woman, nor family, nor Tribe, which ſhould turne their heart away from the liuing God, that there ſhou'd not bee among you any roote that bringeth forth gall and worm-wood: for the wrath of the Lord, and his ielouſy ſhall ſmoke againſt that man, and euery curſe that is written in this Booke ſhall light vpon him, and the Lord ſhal put out his name from vnder Heauen.* This ſerueth to reproue ſuch as are in this point like the Horſe and Mule, that are without knowledge, and haue no vnderſtanding. They neuer regard the iudgements of God preſent, they neuer ſeeke to preuent them being to come. This is it which our ſauiour toucheth in the *Iewes*, when hee came neere the Citty, he wept for it, and ſaid; [o] *ô if thou haddeſt euen knowne at the leaſt in this thy day thoſe*

[n] Deut. 29. 18.

[o] Luke 19. 42.

thinges which belong vnto thy peace, but now are they hid from thine eyes. It is therrfore our duty, to labour to know the times of his iudgments. It is vnpoſſible to auoid the wrath of God, vnleſſe we haue a care to know it. The wrath of God to come vpon the ſons of men, [p] is foreknown three waies: Frſt by the Oracles of the Prophets, and by reaſons drawn out of the word of God: Secondly, by ſignes & wonders, which God ſheweth in Heauen, or in earth, or in the Sea: Thirdly, by plagues & puniſhments that he ſendeth, the which as they are the beginning of his anger preſent, ſo they are Teſtimonies and tokens of greater iudgementes to come. And as we haue ſhewed before, that the wrath of God is reſembled oftentimes to a conſuming fire; ſo we vnderſtand, that a fire is already kindled, and wil grow greater by theſe three meanes before expreſſed, (to wit;) [q] either by the report of credible witneſſes, or by beholding of the ſmoke aſcending, or by ſenſible perceiuing of the flame breaking out, which is a feareful ſigne of a farther fire, and a greater burning, except it be ſpeedily quenched and preuented. Firſt, the wrath of God is foreſhewed vnto vs, by the wordes of the prophets and Apoſtles which were inſpired by the ſpirit of God, and foretel the wrath of God to come vpon vs for our ſinnes. And as the Law of God ſetteth downe ſundry threatninges and curſes, ſo the Miniſters of God, out of the ſame, do denounce the iudgementes of God, and gather, that the wrath of God hangeth ouer a Kingdome or city, by an infallible concluſion, without repentance. For where ſinne raigneth, there the wrath of God commeth: But in this Nation, or Citty, or Family, ſinne raigneth: wherefore the wrath of God hangeth ouer ſuch a nation, citty, or houſe. Such threatnings denounced by the ſeruantes of God, collected by certaine reaſons out of the Scripture are not to bee deſpiſed, but feared; not to bee paſſed ouer, but to be preuented; not to bee derided, but to bee applied to our conſciences; that if wee finde thoſe ſinnes in vs, wee may labour earneſtly

[p] The wrath of God to come is foreknowne three waies.

[q] *Zanch. de diuin. attrib. lib. 4. cap. 6.*

[r] Deut. 28. 20. Leuit. 26. 21. 1 Cor. 11. 30.

ly to repent of them. For albeit the Miniſters of God do not ſpeake by ſpeciall inſpiration and reuelation of the ſpirit, as the Prophets, yet their threatnings are not void and vaine, but are grounded vpon effectuall reaſons of the word, & the beholding of preſent wickedneſſe that aboundeth euery where. We muſt not therefore account them as ſcar-Crowes which cannot hurt, for God will make them powerfull in the mouthes of his ſeruantes, ſo that they which will not bee perſwaded to feare them, ſhall be conſtrained certainly to feele them whether they will or not. Another meanes to giue vs vnderſtanding of Gods wrath before it falleth, is, by the vndoubted ſignes and tokens, which are as the Meſſengers of God, and the forerunners of wrath which we ſee in Heauen aboue, or in the Earth beneath, or in the Waters. For, whenſoeuer God is determined, in his heauy but yet iuſt iudgement, to bring any plague vpon the world, and to make manifeſt his fierce indignation, hee vſeth to ſend certaine tokens of his anger, to teſtify that it is not farre of, [f] which are as the ſproutings of the fig tree, ſignifying that ſummer is neere. Thus, doth Chriſt foretell the deſtruction of *Ieruſalem*, and the end of the world, by the ſignes which ſhal goe before them, ſaying; *Learne the parable of the Figge tree: when her bough is yet tender, and it putteth forth leaues, ye know that Summer is neere: So likewiſe ye, when ye ſee all theſe thinges, know that the Kingdome of God is neere, euen at the dores.* Theſe appeare in the Sunne, in the Moone, in the Starres, in the Elementes, and in the Creatures, [t] when the courſe of nature is altered and changed, the very inſenſible & vnreaſonable things do preach repentance vnto vs, and therefore are to be marked and not deſpiſed. Laſtly, the former puniſhment, is a forerunner of a further iudgement; the ſmaller, of a greater; & the firſt of a ſecond. God brought ſundry plagues vpon *Pharaoh* King of *Egypt*, but ſuch as came after, preſſed and puniſhed him more thē ſuch as went before. When chriſt had foretold many euilles that ſhould come vpon *Ieruſalem*

[f] Mat. 24. 32.

[t] *Ioſeph. de bell. Iudai. lib. 7. cap. 12.*

lem for their contempt of the Goſpell, & their refuſing of grace offred vnto them, he addeth; [u] *The end is not yet: all theſe are but the beginning of ſorrowes:* as if he ſhuld ſay, there ſhall mo in nũber, & greater in waight follow after theſe. Whẽ God ſendeth the barrennes of ground, the blaſting of Corn, the vnſeaſonableneſſe of weather, the ouerflowing of Water, the infection of ſickeneſſe, and ſuch like ſcourges of his hand, they are euident marks of his wrath and the very prints of his foot-ſteppes, whereby we may trace him out, comming againſt vs to deſtroy vs. They are the Meſſengers of God to cite and ſummon vs to anſwer before him for our contempt of his word, and of his former threatnings. When hee taketh away faithfull men that feare his name, and eſpecially good Princes & godly Rulers, it is an aſſured token that his wrath beginneth to be kindled, and will ouertake the remnant of the people. When the head is ſmitten, it cannot bee but the reſt of the body muſt immediately after ſmart for it. Thus God threatneth in the Prophet *Eſay*, [x] *That he will take away the ſtrong man, and the man of war, the Iudge and the Prophet, the prudent and the aged, the Captaine of fifty, and the honourable, and the counſellor.* And in another place, *The righteous periſheth, and no man conſidereth it in heart: and mercifull men are taken away, and no man vnderſtandeth that the righteous is taken away from the euill to come.* A notable example heerof we haue in *Noah* and his family, ſo ſoone as they were entered into the Arke, [y] and the doore of it ſhut vp, immediately the raine fell, the floud came, the fountains of the deepe were broken vp, the windowes of heauen were opened, and the inhabitants of the earth were drowned. When *Lot* and his family were brought out of *Sodome*, and ſet without the Citty, the Lord being mercifull to them, *The Lord rained fire and Brimſtone from the Lord out of heauen, vpon the people of Sodome and Gomorrha.* When the godly K. *Ioſiah* was taken away, that his eyes [z] ſhould not ſee all the euill which the Lord would bring vpon the Land, the wrath of the Lord aroſe againſt them, they mocked the Meſſen-

[u] Mat.24.6.8.

[x] Eſay. 3.2. and 57.1.

[y] Gen.7.16. and 19.16.

[z] 2.Kin.22.20 2 Chro.36.16

Meſſengers of God, deſpiſed his words, and miſuſed his Prophets, and he brought vpon them the king of the *Caldeans*, who ſlew their young men with the ſword, and ſpared neither young man, nor virgin, ancient nor aged, God gaue all into his hand. Moreouer, the Lorde hath other ſcourges which belong to the ſoule, as when hee taketh away godly Miniſters, and with them his holy word. So he threatneth by the Prophet *Amos*, to ſend *a Famine* (*a*) of his worde. This is a token that God will forſake that people and condemne them to death, when hee taketh from them the means and maintenance of their life. Theſe are the beginninges of greater iudgements, and by them we may iudge the wrath of God to be at hand, which are as a warning peece vnto that volly of the Lords ordinãce which our great ſins haue cauſed him to mount vp againſt vs, and he threatneth tõ diſcharge vpõ vs. So then, it behoooueth vs not to bee dull and drowzie in marking the iudgements of God, and the ſignes of his wrath, to the end we may be prepared to preuent them, and to meete the Lord by vnfaigned repentance, before they fall vpon vs.

a Amos.8.11.

Vſe. 3.

Thirdly, ſeeing God prouoked by our ſinnes is as a raging and conſuming fire, that waſteth all that is before it, it is our duty oftentimes to pray vnto him, and to entreat him, that albeit we continually prouoke him by our ſinnes, yet that he would not fal vpon vs in his wrath, nor puniſh vs in his ſore diſpleaſure, but deal with vs a father with his children. This is it which the Prophet b craueth at the handes of God, *O Lord rebuke me not in thine anger, neither chaſtice me in thy wrath: haue mercy vpon me, O Lord, for I am weake, heale me for my bones are vexed.* To this purpoſe *Ieremy* ſpeaking of the captiuity at hande, prayeth thus; c *ô Lord correct me, but with iudgement: not in thine angor, leaſt thou bring me to nothing: Poure out thy wrath vppon the Heathen that know thee not, and vpon the families that cal not vpon thy name, For they haue eaten vp* Iacob, *and deuoured him, and conſumed him, and made his habitation deſolate.* If the Lord ſhould

b Pſal. 6. 1. & 38. 1. 2.

c Ier. 10. 24. 25

should deale with vs according to our sins, and recompence vs according to our deseruings, wee were not able to stand in his sight. If hee should enter into iudgement with vs, no flesh should be righteous before him. Wee must therefore desire him to chastice vs as a father, not as a Iudge; to amend vs, not to destroy vs, as the Prophet
d Psal.118 18. speaketh of his owne experience, d *The Lord hath chastened me sore, but he hath not deliuered me to death.*

Vse.4. Lastly, we must be prouoked, vppon the consideration of the wrath of God, full of rage & iealousie, moued with our sinnes, to seeke to please him, to forsake our iniquities, and to bee reconciled vnto God. This is the Vse
e Heb. 12.28. 29. which the Apostle maketh. *Seeing wee receiue a Kingdome which cannot be shaken, let vs haue grace whereby we may so serue God, that we may please him with reuerence and feare: for euen*
f Col. 3.5. 6. *our God is a consuming fire.* So we are charged f *to mortify our members which are on earth, as fornication, vncleannesse, & such like, because for such things the wrath of God commeth on the children of disobedience.* So then, the cõsideration of the fiercenesse of Gods wrath, must bring vs neerer to him, and make vs obedient to his will. Let vs walke in all his commandements, and make conscience of all our wayes. Let vs study to please God in all things, and to be fruitfull in good workes. Let vs liue soberly, righteously, and godly in this life, and shew forth the liuely fruits of him that hath called vs out of darknesse into this maruailous light, that so his wrath do not ouertake vs, nor his iudgements finde vs vnprepared. We should alwayes liue, as if wee should dye presently, or the day of iudgement come immediately. For what shall it profit vs to liue in all pleasures and carnall delights for a few yeares, and then to
g Math.16.26 suffer eternall torments? What shall it auaile vs to win g the worlde, and then to loose our owne soules? Are not they more then mad men, that will hazard their soules, & procure the heauy wrath of God for a little profit, and a short pleasure? Let such as will not be drawne from their sweet sins, assure themselues they shal one day pay dearly for

for it, & taſt the moſt bitter woes that can be conceiued, when they ſhall be ſeperated from God, ſhut out of his fauour, and be barred out of his kingdom. Oh! that there were in vs wiſe hearts, to conſider theſe things betimes, and to preuent al the iudgements of God that hang ouer our heads. Let vs prepare our ſelues againſt the houre of death, then which nothing is more terrible: againſt the day of Iudgement, then which nothing is more horrible: and againſt the daunger of hell fire, then which, nothing is more intollerable, the paines and panges whereof, are without end, without eaſe, without remedy.

[Verſe. 10. 11. 12. 13. [*Then the Lord ſpake vnto Moſes, ſaying: Phinehas the ſon of Eleazar, hath turned mine anger away from the children of Iſrael. I wil giue vnto him my couenant, and to his ſeede after him, &c.*] Wee haue ſeene the zeale of *Phinehas* in executing Iudgement vpon the offenders, and euill dooers, which brought a grieuous plague vpon the people. His ſpirit was ſtirred within him, being firſt ſtirred by the ſpirit of God, which mooued him to take a ſpeare, and to thruſt thorough the adulterer and adultereſſe. Now, we ſhall ſee the recompence of reward that was giuen vnto him for that worke which was acceptable vnto God, and profitable vnto his people. He hath a couenant of peace made with him, and the Prieſthood confirmed vnto him and his poſteritie. He onely had appeaſed the wrath of God, and made vp the breach betweene God and his people, but the bleſſing is conueyed euen to his poſterity. He deſtroyeth two malefactors, whereby he bringeth a bleſſing vnto his children. Heereby wee learne, [h] that when the wayes of a man pleaſe God, hee will be gracious to his houſe & poſterity. God is ſo pleaſed with the obedience of his people, that hee will ſhew mercy to ſuch as belong to them. This is plentifully proued vnto vs in the word of God. Whē God ſaw *Noah* righteous before him in that corrupt age and generation, hee made all that belonged vnto him partakers of a great deliuerance, ſaying vnto him; [i] *Enter thou and all thine houſe in-*

[h] *Deut. 14.* The faithfull bring a bleſſing vpon their families.

[i] Gen. 7. 1.

to the Arke: for thee haue I ſeene righteous before me in this age. This appeareth in the perſon of *Abraham*, when GOD had called him out of his Country, and from his kindred, and made a couenant with him to bleſſe him, he addeth; [k] *I wil alſo bleſſe them that bleſſe thee, and curſe them that curſe thee, and in thee ſhal all families of the earth be bleſſed.* The Prophet *Ieremy* teacheth this in the example of the *Rechabites*, [l] *Thus ſaith the Lord of hoaſts, the God of* Iſrael, *Becauſe ye haue obeyed the commandement of* Ionadab *your Father, and kept all his precepts, and done according vnto all that hee hath commanded you, Therefore thus ſaith the Lord of Hoaſts, the God of* Iſraell, Ionadab *the ſonne of* Rechab *ſhal not want a man to ſtande before me for euer.*

[k] Gen. 12. 2. 3.

[l] Ier. 35. 18.

To this purpoſe ſpeaketh the Prophet *Dauid*, [m] *A good man is mercifull and lendeth, and his ſeede enioyeth the bleſſing.* If wee come to the new Teſtament, we haue many teſtimonies leading vs to the conſideration of this truth. When *Zaccheus* beleeued in Chriſt for his ſaluation, and teſtified his repentance by his reſtitution, [n] Ieſus ſaid vnto him, *This day is ſaluation come into this houſe, for aſmuch as he is alſo become the ſonne of Abraham.* When the ruler, whoſe ſonne was ſicke at *Capernam*, ſaw the great power of Chriſt in reſtoring of him to health againe, [o] *He beleeued and all his houſhold.* This is oftentimes remembred vnto vs in the *Actes* of the Apoſtles. When God had opened the heart of *Lydia* that ſhee attended vnto the thinges which *Paul* deliuered, [p] *Shee was baptized and her houſhold.* When the Iailer beleeued in the Lord Ieſus for his ſaluation, and ſhewed his vnfained conuerſion by the fruits of his loue to the Apoſtles, hee was baptized with all that belonged vnto him ſtraightway, and reioyced that hee with all his houſhould beleeued in God. Thus wee ſee, that when we walke vnfainedly in the waies of God, and delight to ſerue him with a perfect heart, wee ſhall finde the fruit thereof to come vpon our Children, and ſuch as are deare and neere vnto him.

[m] Pſal. 37. 26.

[n] Luke 19. 9.

[o] Ioh. 4. 53.

[p] Act. 16. 15. 33.

Reaſon. 1. The reaſons to enforce this Doctrine are euident, if wee

wee consider either the person of God, or the condicion of the faithfull. For first, God hath in great mercy and goodnesse promised to shew grace and fauour not onely to the faithful themselues, but to the seede of the faithful that feare him. It is the [q] nature of God to bee mercifull and gratious, to be slow to anger,& aboundant in goodnesse, *Shewing mercy vnto thousandes to them that loue him and keepe his commandementes.* We see this in the History of the destruction of *Sodome*, the Lord did not onely in great mercy and compassion saue *Lot* himselfe, [r] but said vnto him, *Whom hast thou yet heere? either sonne in law, or thy sons, or thy daughters, or whatsoeuer thou hast in the Citty bring it out of this place.* Hee was ready, not to saue him alone, but as an ouerplus to deliuer all that belonged vnto him. Wee see the mercy of God to others for his Childrens sake, he thinketh it not enough to bee good to them, but extendeth his mercies to those that any way concerne them.

[q] Exod. 20.6. and 34. 6. 7.

[r] Gen. 19.12.

Secondly, as the mercy of God is great, so the faith of the godly is effectuall for themselues and their children. This is the Tenour of the couenant that God hath made with all the faithfull, their faith is auaileable both for themselues, and for others. God will bee our God, [s] and the God of our seede after vs. And this is the priuiledge and prerogatiue that the faithfull haue, they beleeue this mercifull promise of God themselues,& thereby entitle their children vnto it. For as a Father that purchaseth house or land,giueth thereby an interest vnto his son therein; so he that layeth hold on the promise which God hath made to all godly Parents, doth conuey it vnto his children: so that albeit they want faith by reason of their yeares, yet they are made partakers of Christ, & ingrafted into his body. If then wee consider either the promise of God to be mercifull, or the faith of the godly to beleeue: in both respects wee may collect and gather this truth, that the loue of God to the faithfull shall so abound, that it shal come to their posterity, [t] like the precious Oyntment powred on the head of *Aaron*, that ran downe

Reason. 2.

[s] Gen. 17. 7.

[t] Psal 133.2.3

downe vpon his beard, and flowed to the border of his garmentes, or as the dew on Hermon and Sion, which watered the vallies that were beneath, vpon which it deſcended.

Vſe. 1. The Vſes remaine to be handled. Firſt, we learne, that the children of faithfull parentes haue right and intereſt to Baptiſme, and are to receiue the ſeale of the couenant.

[u] 1. Cor. 7. 14. This the Apoſtle teacheth 1. *Cor.* 7. when he ſaith, [u] *The vnbeleeuing huſband is ſanctified to the wife, and the vnbeleeuing wife is ſanctified to the huſband, elſe were your children vncleane: but now they are holy.* Seeing then, that faithfull parentes entitle their children to the bleſſings which they receiue, wee ſee that there ought to bee a difference betweene them and the children of Turkes and Infidels. Al the off-Spring of *Abraham* was accounted holy in the time of the old Teſtament, becauſe God made with him the co-

[x] Rom 11. 16 uenant of life, and the Apoſtle reaſoneth; that [x] *If the root be holy, the branches alſo are holy.* Hence it is, that he calleth them all his children who are borne of *Iſraell.* But ſinne the partition wall is pulled downe, the grace of God is not obſcured, and leſſe aſſured vnto vs then it was before vnto the *Iewes.* Infantes and children do no leſſe belong to the couenant and Church of God then others doe that are of yeares of diſcretion, as it is plaine by the promiſe

[y] Gen. 17. 7. made to *Abraham*, [y] *I will ſet my couenant betweene mee and thee, and betweene thy ſeed after thee in their generations for an euerlaſting couenant, that I will bee thy God, and the God of thy ſeed after thee.* Where God doth promiſe, not onely to be his God, but alſo to bee the God of his ſeed. This pro-

[z] Act. 2. 39. miſe doth *Peter* rehearſe to the beleeuing Iewes, [z] *To you is the promiſe made and to your children, and to all that are a farre off, euen as many as the Lord our God ſhall call.* Baptiſme in the new Teſtament, ſucceedeth circumciſion, vſed in the old Teſtament. They haue both one and the ſame promiſe, the ſame ſignification, the ſame foundation, the ſame endes. But the Infantes of the Iewes were commaunded to bee circumciſed, and therefore Infantes ought to bee bap-

baptized. Heereupon the Apoſtle ſaith to the *Coloſſians*, (a) *Ye are circumciſed in Chriſt with circumciſion made without handes, by putting of the ſinfull body off the fleſh through the circumciſion of Chriſt, in that ye are buried with him through Baptiſme, in whom ye are alſo raiſed vp together.* Laſtly, vnto Infantes belongeth the promiſe of grace, the forgiueneſſe of ſinnes, the regeneration of the ſpirit, the imputation of Chriſts righteouſneſſe, the kingdome of heauen: and therefore they ought by no meanes to bee denied the outward ſigne and ceremony, which is the leaſt part of the Sacrament. If the holy Ghoſt cleanſe them, ſhall the Miniſter deny to waſh them with water? If the thinges ſignified do belong vnto them, who ſhall dare to barre them of the outward ſigne? Hence it is, that our ſauiour [b] *Commandeth Infantes to bee brought vnto him, reproueth the Diſciples that forbad it, embraceth them in his armes, commendeth them to his Father, and declareth that to ſuch belongeth the kingdome of Heauen.* And if any aske the queſtion, what profit can poſſibly come by Baptiſme to a child & ſucklíng that is without knowledge and vnderſtanding. I anſwere, the profit is not ſmal, but the benefit great, if wee conſider either the glory of God, or the comfort of the parentes, or the edification and ſaluation of the child. For heereby God is greatly honoured, the parent himſelfe is wonderfully comforted, and the child is exceedingly confirmed and encouraged. God is glorified in this, that he ſheweth himſelfe true in his promiſes, who hath aſſured the faithfull that hee will ſhew mercy vnto them to a thouſand generations. *Hee is not as man* [c] *that he ſhould lie, neither as the ſonne of man that hee ſhould deceiue, hee is found faithfull in all the wordes that are gone out of his mouth.* Againe, the parents are comforted and greatly aſſured of the loue of God toward themſelues, that he wil neuer leaue them nor forſake them, but that his gifts and graces [d] toward them, ſhal be without repentance. For they ſee not onely that they are beloued of God, but alſo that the loue and grace of God is deriued and conueyed vnto their

a Col. 2. 11.

b Math. 19. 14

Objection.

Anſwere.

c Numb. 23 19.

d Rom. 11. 29

children; wherein they are strengthned by that visible signe vsed in the Sacrament.

Lastly, concerning children, they haue a double benefit bestowed vpon them, being confirmed in the loue of God, and encouraged in the duties of godlinesse. For, when they call to minde, that they, so soone obtaine the Communion of Christ, the partaking of his benefits, and the inheritance of eternall life, they are grounded and e-stablished in the loue of Christ, and assured that hee will
e Iohn. 13. 1. continue e to loue them vnto the end, that began to shew his loue vnto them, so soone when they were ignorant of him, & were not able to enquire after him. And whē they remember that God so much regarded them, and esteemed of them, euen from their first comming into the worlde, and while they hanged on their Mothers brests, that presently they obtained fellowship in his couenant, they are emboldened in all well doing, and prouoked to walke in the feare of his name. And seeing he took them for his children, when they through want of knowledge and tenderneſse of age, were not able to call him father, let them remember their creator & redeemer in the daies
f 1. Pet. 1. 17. 18. of their youth, f *and passe the time of their dwelling heer in fear, knowing that they were not redeemed with corruptible thinges, as siluer and gold, from their vain conuersation, receiued by the tradition of the Fathers, but with the precious blood of Christ, as of a Lambe vndefiled, and without spot.* Let vs also learne from hence, to detest the errour of the Anabaptists, that denie baptisme vnto infants, thereby diminishing the glory of God, weakning the comfort of godly parents, and abolishing the assurance of children, that they ought to haue touching the free loue of God toward them.

Vse. 2. Secondly, seeing good parents are the authors of many good blessings vpon their families, we are taught on the other side, that euill Parents bring the curse of God into their houses, and vpon their posterity. We see this in *Caine*, when he gaue himselfe to murther and impiety, he brought the iudgement of God vppon his whole race, that

that were razed out of the earth. Marke the poſterity of *Iſhmael*, who mocking *Iſaac*, & raiſing perſecution againſt him, was caſt out of the houſe of *Abraham*, out of the Church of God, and his yſſue were aliants from the faith, and ſtrangers from the promiſes of ſaluation. The like we ſee, and might ſay of *Eſau* g that prophane perſon, who for a meſſe of pottage ſold his byrth-right, and hated his Brother, his poſterity were the greateſt enemies to the true *Iſraelites*, and were a curſed generation. Conſider with me the fearefull example of *Ieroboam*, the ſonne of *Nebat*, that made Iſraell to ſin, h and prouoked the God of Iſraell to wrath. This ſeducer wrought wickedneſſe, and eſtabliſhed Idolatry in the land, and therby thought to eſtabliſh the kingdome to himſelfe, and to ſettle it in his poſterity, that it ſhould neuer bee remoued from his off-ſpring, but follow from father to ſonne in a continued ſucceſſion. Notwithſtanding, this fell out not only to his owne confuſion, but to the ouerthrow of his ſtock & linage. The iudgement of God did not in his perſon, but purſued him in his progeny & poſterity. This is it which the Lord denounced by the Prophet: i *Behold, I will bring euill vpon the houſe of Ieroboam, and will cut off frõ Ieroboam, him that piſſeth againſt the wall, as wel him that is ſhut vp, as him that is left in Iſrael, and will ſweepe away the remnant of the houſe of Ieroboam, as a man ſweepeth away dung, vntill it bee all gone.*

g Heb. 12. 16

h 2. Kin. 15. 30

i 1. Kin. 14. 10

Where the Prophet ſheweth and declareth, that God reſpecteth euill men as filthy beaſts, and thoſe that come of them as dung and excrements, which defile the places where they abide, and therefore with the beſome of his vengeance he will ſweep them away, that they ſhal no longer offend the Noſthrils of God and his people. Thus it was with *Ahab*, that ſhed innocent bloud, and tooke poſſeſſion of the Vineyard of *Naboth*, k hee did the greateſt iniury and wrong to his poſterity, that could be offered: the Kingdome was taken from his houſe, and his children were ſlain with the ſword, according to the ſaying of *Eliah*, *I will bring euill vppon thee, and wil take away thy*

k 1. Kin. 21. 21

posteritie: I will make thy house like the house of Ieroboam, for the prouocation wherewith thou hast prouoked, and made Israell *to sinne:* and also of *Iezabel* spake the Lord, saying; *The dogs shall eate* Iezabell *by the walles of* Izreel. Who are then the greatest enemies to their children, but vngodly parents? And who bring vpon them a greater woe and ruine, then they that should builde them vp, and leaue a blessing behinde them? When *Moses* describeth the nature of God, that hee is aboundant in mercie toward the righteous, he addeth, [l] *Holding not the wicked innocent, but visiting the sins of the Fathers on the children, to the third and fourth generation.* This must moue parents and Gouernours, to make conscience of their carriage and conuersation, and to bewaile their sinnes, that haue endangered their off-spring. For God may, and doth in Iustice visite with sundry and diuers iudgements, those families and societies, where wicked Parents, and prophane Gouernours are. All they bee cruell and Tyger-like parents, that be vngodly parents: for they are the murtherers and Butchers of their Children, and the ouerthrow of their posteritie in time, howsoeuer they bee spared for a season. What vnmercifull and vnnaturall parents were *Caine*, *Cham*, *Canaan*, *Ieroboam*, *Iezabell*, *Abab*, and such like, that caused euerie one of their house, that could water a wall to be destroyed, and vtterly to haue their race and remembrance rooted out? It is therefore a [m] diuellish and wicked Prouerbe, [Happy are those Children, whose Father goeth to the deuill.] Nay, rather cursed are those children, whose fathers fal into hell: for there is a great presumption that they will follow them without the great mercy and speciall grace of God; yea, it is a blessed thing, to spring from a godly stocke, and to rise from faithfull parents. For often did the Lord spare Israell for *Abrahams*, *Isaacks*, and *Iacobs* sake. When the posterity of *Dauid* became wicked, hee continued them in their kingdome, deliuered them from their enemies, and did not destroy them for *Dauids* sake.

[l] Exod. 34. 8.

[m] A diuelish Prouerbe.

When

When the Lord was [n] angry with *Salomon*, becauſe hee had turned his heart from the Lord God of Iſrael, which had appeared vnto him twice, and charged him not to follow ſtrange Gods, he threatned to rent the kingdom from him, and to giue it to his ſeruant; *Notwithſtanding in thy daies I wil not do it* (ſaith the Lord) *becauſe of Dauid thy father.* This appeareth more plainly afterward in *Abiam* the ſonne of *Rehoboam*, who walked in all the ſinnes of his Father which he had done before him: yet [o] for *Dauids* ſake did the Lorde his God giue him a light in *Hieruſalem*, and ſet vp his ſonne after him, and eſtabliſhed *Hieruſalem, becauſe Dauid did that which was right in the ſight of the Lord, and turned from nothing that he commaunded him all the dayes of his life, ſaue onely in the matters of* Vriah *the* Hittite.

[n] 1. Kin. 11. 12

[o] 1. Kin. 15. 4. 5. 2. Chro. 21. 7

This is it which the Lorde promiſeth in the ſecond Commaundement of the Law, [p] *That hee will ſhew mercie to thouſandes of them that loue him, and keepe his Commaundements.* Seeing then, wicked and wretched parents are moſt deadly enemies vnto their children, who beare the curſes of God vpon them for many generations, for the impiety of their Fathers; this ſerueth as a great terror to thoſe parents that go about by fraud and oppreſsion, by wrongfull and iniurious dealing to enrich themſelues, to ſet vp their names, and make their poſterity to bee great vpon the earth after them. For this is the readie way to bring the curſſe of God vppon them, and to pull downe their houſes. Where the curſſe of God entereth, it maketh hauocke, and waſteth all before it. GOD is an [q] auenger of all ſuch thinges. Surely, if men were not altogether faithleſſe, but had faith to beleeue the worde of God, that all wicked courſes, and vile practiſes, woulde ouerthrow their houſes, and not builde them vppe: that they could not fill them with euill thinges, but they will pull downe the plagues of God vppon them, and all theirs: it would make them feare to offend by fraud and vniuſt dealing, [r] *Which cryeth for vengeance vnto Heauen,*

[p] Exod. 20. 6.

[q] 1. Theſ. 4. 6

[r] Iames. 5. 4.

and the cry thereof entereth into the eares of the Lord of hoastes. All men by Nature haue a loue vnto their children, and a desire to leaue them great men in the world; but manie are greatly deceiued in the meanes, and wander farre and wide out of the way. For if wee would leaue them a sure inheritance, and settle them in an estate to continue, wee must take heed that we do not enrich our selues with the spoyles of others, nor fill our houses ful with the riches of iniquity, least wee fill them also with the vengeance of God which is the reward of iniquity. Let vs eat our own bread which we haue gotten by lawfull meanes. There is more comfort in a little truly gotten, then in great riches and reuennewes, that carry with them Gods markes and curses, being wrongfully obtained, and vniustly retained.

Vse. 3. Lastly, seeing godlinesse hath the promise of bringing a blessing vpon the families where it is professed, it is required of vs to repent and beleeue the Gospell, that so we may procure a blessing vpon our selues, and our children. This duty the Apostle *Peter* preacheth vnto the Iewes that were pricked in their hearts, [f] *Amend your liues, and be baptized euery one of you for the remission of sinnes, for the promise is made vnto you, and to your children, &c.* When God promised to *Abraham* to make a couenant with him, and to multiply his seede exceedingly, he requireth this condition at his hands, [t] *Walk before me, & be thou vpright.* We must walke in the midst of our houses with a pure & perfect hart, and guide them with a watchfull eye, wee must looke to their wayes, and to our gouernment. This would be a great helpe to the Ministery, and a singular furtherance to his labours. The neglect of this care, bringeth vtter ruine to father and childe. This appeareth in the example of *Eli*, who through his indulgence & negligence, ouerthrew himselfe and his posterity. This is the cause of so many cursed youths, so many riotous men and women which procure the ruines of so many excellent houses, their tender age was not sanctified, neither they seasoned by their parents with the fear of God. So then, godly parents

[f] Act. 2. 38. 39

[t] Gen. 17. 1.

rents muſt haue a care to bring vp their children and families in godlineſſe & righteouſneſſe. It may be a meanes by the bleſsing of God to ſaue thy ſonne from death, and to deliuer his ſoule from deſtruction. The Lord himſelfe ſpeaketh of *Abraham*, [u] *That hee knew him that hee would teach his ſonnes, and his houſhold after him, that they keep the way of the Lord, to do righteouſneſſe and iudgement.* The Apoſtle chargeth parents [x] to bring vp their children in the nurture and infirmation of the Lorde. No parents muſt preſume, that beeauſe they haue obtained to bee faithfull, therefore their children muſt of neceſsity be ſo alſo. Faith is the gift of God, and not of Nature: It is not common to all, but peculiar to ſome: It commeth not by inheritance, but by grace. Parents may leaue vnto their children their houſes, their lands, their ſubſtance: they may conuey vnto them their inheritance, but they cannot conuey vnto them the gifts that accompany ſaluation. Wherfore, all Parents that are faithfull, are to intreat and craue of God the continuance of his couenant towarde their children, and to beg from his hands an holy and ſanctified ſeede to his glory, and their comfort.

[u] Gen. 18. 19.

[x] Epheſ. 6. 4.

Verſe. 14. 15. [*The name of the Iſraelite thus ſlaine, was Zimri the ſonne of Salu: and the name of the Midianitiſh woman that was ſlaine, was Coſbi, &c.*] We heard before in the ſixt verſe, how *Moſes* hath laid open the ſhameleſſe and impudent behauiour of this beaſtly adulterer, who ſhamed not to bring the *Midianiſh* Harlot into the hoaſt, and in the ſight of al the congregation of the children of Iſraell, who were grieued to beholde ſuch horrible villany. Neuertheleſſe, we ſee in this place, that *Moſes* is not content in a generall maner to deſcribe his wickedneſſe, but ſingleth him out particularly by his name, by his Father, by his Tribe. Neither doth hee content himſelfe to ſet downe the *Midianitiſh* woman by her Nation, but calleth her by her name, and further openeth the name of her father, and her fathers houſe. So then, *Moſes* hauing ſhewed who they were that brought the plague of God

vpon the people: he now deſcendeth to marke them out by their proper names, and of what calling and profeſsion they were. From hence wee learne, [u] that it is ſometime lawfull and conuenient to reproue by name, ſpecial people and particular men that offend in the Church, & to record them in writing. A particular reproofe of particular offenders, ſometimes ſtandeth with the worde of God. So did *Eliah* deale with *Ahab* and *Iezabel*, he told him that it was he and his fathers houſe, that troubled Iſrael. This wee ſee practiſed by the Prophet *Eſay* againſt *Shebna*, who being a notable fauourer of euill men, and a great hinderer of good things, [z] is by name threatned to *be carried away with a great captiuity*. Thus doth *Ieremy* [a] deale with the falſe Prophets, and other obſtinate enemies. Likewiſe, our Sauiour Chriſt denounceth [b] many fearfull woes againſt the Scribes and Phariſies hipocrites, which ſhut vp the kingdome of heauen before men, deuoured widdowes houſes vnder a colour of long prayer, compaſſed ſea and land to make one of their profeſsion, tythed mint and Anniſe, and left the waighter thinges of the law; as Iudgement, Mercy, and Infidelity. So did *Paule* withſtand [c] *Peter* to his face, becauſe he was to bee condemned. And when he ſaw in the Church ſuch as had put away faith and a good conſcience, and made ſhipwracke of the doctrine of Chriſt, he giueth the Church notice & warning of them, ſaying; [d] *Of whom is Hymeneus & Alexander, whom I haue deliuered vnto Satan, that they might learne not to blaſpheme*. And in another place, hauing to doe with ſuch as caſt off the Doctrine of godlineſſe, he noteth the Ringleaders, and principal authors, [e] *Of this ſort is Hymeneus and Philetus, which as concerning the truth, haue erred from the marke, ſaying; that the reſurrection is paſt already, and do deſtroy the faith of certaine*. In like maner he ſpecifieth [f] *Alexander* the Coper-ſmith, which had done him much harm. So the apoſtle *Iohn* warneth the church of *Diotrephes*, who loued to haue the preheminence among them. All which examples of the Prophets, of the Apoſtles, and of Chriſt himſelfe

[u] *Doct.* 15. It is lawfull ſometime to reproue by name.

[z] Eſay.22.17.
[a] Ier.28.12.
[b] Mat.23.13.
[c] Galat.2.11.
[d] 1.Tim.1.20
[e] 2.Tim.1.17
[f] 2.Tim.4.14.

himselfe do teach, that it will not alwaies be sufficient to reproue the errors and heresies of obstinate sinners, but somtimes it is expedient to lay them open by their names, and to signifie them to the Church, by a particular discouering of them.

The Reasons of this practise are to be considered. First, because the church should haue warning of them, that others might shun them, and auoid their company. So the apostle nameth *Alexander* to prepare *Timothy* not to trust him. It is good to know false brethren, least they spying our liberty, take the greater aduantage against vs. Hence it is, that *Paul* chargeth *Timothy* to beware of *Alexander*, g *who had withstood his preaching sore.* While we are familiarly conuersant with the wicked, it wil be hard for vs not to be intangled in their sins. For how can a man walke among thornes, & not pricke himselfe? or how can a man touch pitch, and not be defiled. We must fly from such as from a deadly plague. We must seperate our selues frō them, least the like vengeance fall vpon vs also. Reason. 1. d 2. Tim. 4. 15

Secondly, they must by a special note be made known to the church, that they may be degraded and brought to reproach. The Apostle vsed this remedy, thereby to shut their mouth, & to stop them from speaking euil of God & his truth, which ought to be precious to vs. This naming of them, is to set a mark of infamy vpon them; as if a man were boared in the eare, or burned in the hand for a Malefactor. God wil haue them & their wickednes registred to their perpetual shame in the church for euer, that they should not be of any more credit to infect the good, and to draw the weake to destruction. The vnnatural and sauage dealing of the *Amalekites*, toward their brethrē the *Israelites*, is by God expresly cōmanded to be recorded in a book, to their infamy and confusion. h *The Lord said vnto Moses, write this for a remembrance in the book, and rehearse it to Ioshua, for I wil vtterly put out the remēbrance of Amalek frō vnder heauen?* So we haue in the scriptures set forth the vncleannes of *Sodom*, the hard hartednes of *Pharao*, the conspiracy of Reason. 2. h Exod. 17. 14

of *Corah*, the couetouſneſſe of *Ahab*, the cruelty of *Iezabel*, the diſobedience of *Saul*, the treaſon of *Abſolom*, the treachery of *Iudas*, and other infamous beaſts, the recorde of their ſhame is in perpetuall memory, and ſtinketh vnto this day. The like we might ſay of all bloody perſecutors in all ages ſince Chriſts time, they haue their names and facts remembred in the Actes and Monuments of the Church. Seeing therefore, obſtinate enemies muſt bee both ſhunned and ſhamed: in both reſpects wee learne, that it is lawfull for the Miniſters of God to poynt out ſome by name, that they may be knowne, otherwiſe the Apoſtles of Chriſt would neuer haue doone it, the Prophets woulde neuer haue practiſed it, Chriſt himſelfe would neuer haue allowed it.

Vſe. 1. Let vs apply this to our ſelues. Firſt, it ſerueth as a bridle to reſtraine euill men, eſpecially all ſuch as bring a publicke detriment and hurt to the Church, and are the cauſes of common miſchiefes: they ſhall, to the ſhame of their perſons, to the reproach of their names, to the infamy of their poſterities be regiſtred vp in the Monuments of the Church for euer, as they that carry a marke of their iudgement to the Tribunall ſeate of God aforehande. If the loue of goodneſſe, if the wrath of God, if the feare of damnation wil not bridle them (as Atheiſts reſpect none of theſe, neither deſiring godlineſſe, nor beleeuing heauen, nor fearing hell) yet the perpetuall ſhame wherewith they and their poſterities ſhall bee branded, ſhould moue them. Albeit, ſinfull wretches be highly magnified in the world, yet all their honour and reputation ſhall be turned into a blot. It was of late yeares accounted a great dignity to be a *Wolſie*, or a *Gardiner*, or a *Bonner*, but now their names are odious for pride and cruelty, and they no better then Wolues inuading and waſting the poore flocke of Chriſt. This the Wiſeman ſpeaketh, [i] *The memorial of the iuſt ſhall be bleſſed: but the name of the wicked ſhal rot.* This doth God ſet forth by his Prophet, [k] *Yee ſhall cry for ſorrow of heart, and ſhall howle for vexation of mind, and yee ſhall leaue*

[i] Prou. 10.7.

[k] Eſai. 65. 15.

leaue your name as a curſe vpon my choſen, for the Lord God ſhal ſlay you, and call his ſeruants by an other name. Wee ſee then that they are greatly deceiued, that hope to bee famous & to leaue a great name behind them, by getting riches, and raiſing vppe their houſes, [l] as the Pſalmiſt ſpeaketh, *They thinke their houſes and habitations ſhal continue from generation to generation, and call their Landes by their names: yet they ſhall not continue in honour, but periſh like the brute beaſt, and be no more had in remembrance but to their diſhonour.* This is it which *Dauid* ſaith, [m] *Thou haſt diſtroyed the wicked, thou haſt put out their name for euer and euer.* A great name among the ſons of men is not alwaies a good name: and a great name gotten by euill meanes and open wickedneſſe, is a great puniſhment, it is a token of the wrath of God, vpon thoſe that are wel ſpoken of for vngodly deedes. This hardneth them in their ſins, and holdeth them from true repentance. But whoſoeuer are giuen vp vnto hardneſſe of heart, and hindred from bringing forth the fruits of repentance, haue two heauy iudgements lying ſore vpon them, howſoeuer they bee as blind men and cannot ſee them. It is our duty to pray againſt ſuch a name vnto God, and not to deſire it to our deſtruction. Let vs feare ſuch a name, as may make vs reprochful to God and to al good men.

[l] Pſal. 49. 11. 12.

[m] Pſal. 9. 5.

Secondly, ſeeing wee muſt take heed, that howſoeuer the practiſe bee in it ſelfe lawful, to lay out wicked men in their coulours, yet wee muſt not ſingle out men commonly, and ordinarily, being oftentimes offenſiue; ſometimes cauſeleſſe, and alwaies dangerous. When the Apoſtle reproched ſuch falſe teachers among the *Corinthians* as denied the reſurrection, and conſequently raiſed the foundation of religion (for if there bee no reſurrection, then is Chriſt not riſen; and if Chriſt bee not riſen, then is the preaching of the Miniſter, and the faith of the people vaine) yet hee doth not expreſſe the names of theſe ſeducers, but ſaith, [n] *If it be preached that Chriſt is riſen from the dead, how ſay ſome among you, that there is no reſurrection*

Vſe. 2.

[n] 1. Cor. 15. 12.

rection of the dead? And in another place, when he ſaw his perſon contemned as baſe, and his miniſtery reiected as fruitleſſe, he anſweareth the ſlander, but ſpareth the ſlanderer, o *This I ſay, that I may not ſeeme as it were to feare you with letters: for the Letters, ſaith hee; are ſore and ſtrong, but his bodily preſence is weake, and his ſpeach is of no value:* Let ſuch one thinke this, that ſuch as wee are in word by letters when we are abſent, ſuch will wee bee alſo in deed, when we are preſent. Thus do other the Apoſtles. Howſoeuer therefore the practiſe being wiſely and diſcreetly vſed, haue warrant from the ſeruantes of God, yet we are in doing of it to obſerue theſe p rules following. Firſt, we muſt conſider our places and callings, wee haue not the ſame liberty granted vnto vs that the Prophets and Apoſtles had, who receiued ſpeciall reuelation from God, againſt many of thoſe which they vncaſed and laid open to the Church, and therefore pray to God to comfound them, & to reward them according to their workes. We muſt not therefore make a general rule of it, but remember what Chriſt ſaid to his Diſciples, q *Ye konw not of what ſpirit ye are.* They pretended the example of *Elias*, but they wanted the ſpirit of *Elias.* Secondly, wee muſt take heed that wee mingle not our owne paſſions with it, for then ſtraight way we paſſe the boundes of meaſure and moderation. It is not enough that our zeale bee good, but it muſt bee ſeaſoned with ſuch wiſedome, that the ſpirit of God rule ouer all. Wee muſt not bee moued with choller and rage, with fury and indignation, but keepe vnder all our affections, that they breake not into vnlawfull courſes. Thirdly, we muſt ſhew pitty and compaſſion of thoſe that ſinne of weaknes and infirmity; wee muſt pray vnto God for them, that he would powre out his r *Mercy vpon them, and to giue them repentance to acknowledge the truth, and to come to amendment out of the ſnare of the Deuill.* Wee muſt alwaies hope wel of ſuch as fal of frailty, vntil God ſhew that hee hath cut them off. Fourthly, it is lawfull to reproue by name, when the neceſſity of the Church vrgeth it,

o 2. Cor. 10. 10. 11.

p Rules to be obſerued in ſingling out men by name.

q Luke 9. 15.

r 2. Tim. 2. 25

it, and challengeth it at our handes. So that it is in great danger vtterly to be corrupted, and ouerthrowne, vnleſſe falſe teachers and ſeducers bee bewrayed, and manifeſtly diſcouered, that all men may know them and take heede of them. The ſafety of the Church is eſpecially to bee reſpected of vs, and the truth of God muſt bee moſt deare vnto vs. Laſtly, there is warrant to ſingle out ſuch men, when there is no more hope of their conuerſion, & when they are once growne to open [f] Blaphemy, to ſpeake euil of, and to ſlander the doctrine that is according to godlineſſe vpon hatred thereof, and pretenſed malice, there is no more place for patience, wee are no longer to deale with the ſpirit of meeknes. When a man is ſo farre fallen from all religion to ſpeake euill of the way of godlineſſe, & to deſpite the grace of God, malice hath blinded him, the deuil hath poſſeſſed him, and condemnation waiteth for him. Hee beareth euident markes of reprobation, and God ſheweth that there is no hope of ſaluation in him. Hee giueth knowledge to the Church at ſometimes, of ſome particular perſons that are caſtawaies, and haue the gate of ſaluation ſhut vp againſt them. For otherwiſe to what purpoſe is the great and vnpardonable ſin againſt the holy Ghoſt deſcribed in the word, vnleſſe the ſinne might be knowne, and the men alſo known that do commit it? And to what end doth the Apoſtle *Iohn* tell vs, [t] *There is a ſinne to death? And of ſeeing our brother ſinne a ſinne not vnto death?* If then it may be ſeene, it may be knowne. And hence it is, that when the Church ſaw *Iulian* the Apoſtata, who had beene enlightned with the truth and beene zealous in the profeſſion of it, to deſpite God openly, to lift vp himſelfe againſt his word, and to make a moeke of all religion, they would haue no more to do with him, they accounted him as a deuill, and they prayed with one conſent againſt him, that God would confound him and deſtroy him. They did not pray vnto God for his conuerſion, and to giue him a new heart, but becauſe hee could not repent being paſt amendment, they cal-

[f] Math. 12. 32.

[t] 1. Ioh. 5. 16.

called vpon GOD to haſten his condemnation, that hee might ſhew thereby what account hee maketh of his truth.

Vſe. 3. Laſt of all, we ought to haue a care to be helpfull and profitable to the Church, and to be zealous in the ſeruice of God, that thereby, to the comfort of our ſelues & our poſterity, we may carry a ſweet remembrance and a bleſſed report in the church for euer. The loue of *Mary* in anoynting Chriſt with the precious oyle which ſhe powred on his head, is promiſed by Chriſt to bee remembred for euer [x] in what place of the world ſoeuer the Goſpell ſhould be publiſhed: *Verily I ſay vnto you, whereſoeuer this Goſpell ſhal be preached throughout all the world, there ſhall alſo this that ſhe hath done bee ſpoken of for a memorial of her.* The praiſe of *Iehoiada* is recorded in Scripture [y] he died an old man and full daies, and they buried him in the Citty of *Dauid* with the kings, becauſe he had done good in *Iſrael*, and toward God and his houſe. This ſerueth to reproue ſuch, as care not at al what men thinke or ſpeake of them, and regard not what name they haue, good or bad; what report is giuen of them, honourable or diſhonourable, ſweet or rotten, ſo they may preuaile in their purpoſes, and bring to effect their deueliſh deuiſes. An heathen [z] man could ſay; It is the part of a retchleſſe a nddiſſolute man to neglect what a man ſaith of him. The wiſe *Salomon* teacheth vs, that (*a*) *A good name is more to bee deſired then great riches, and a louing fauour more then ſiluer and gold.* This is not attained by flattery or falſe-hood, but by godlines and righteouſneſſe, by humility and an vpright conſcience. Riches are fraile and tranſitory, ſubiect to vanity & corruption, but a good name and louing fauour, remaine for euer. So the Prophet, deſcribing the bleſſedneſſe of the man that feareth the Lord, & delighteth in his commandementes, [b] ſaith, *That he ſhall neuer be moued: but the righteous ſhal be had in perpetuall remembrance.* A good name is better then a great name. And albeit the godly be deſpiſed in the world, yet God will aduance their eſtimation,

[x] Math. 26. 13

[y] 2. Chro. 14. 16.

[z] *Cicer. offici. lib.* 1.

[a] Pro. 22. 1. Eccl. 7. 3.

[b] Pſal. 112. 6.

on, and giue them a ſweet ſauour among all good men. True it is, ſinfull men are magnified of ſinners (for euen the ſinners loue thoſe that loue them b to receiue the like of them again) yet they ſhal be made abhominable to the Saints, and their name ſhall bee curſed, and as much loathed as the filthy ſauour of his carcaſſe that lyeth rotting in the graue. So then, ſeeing ſhame ſhall be as an vnſeparable companion of wickednes, and no man can ſeparate thoſe thinges that God hath ioyned together; on the other ſide heere is comfort to the godly, that God wil vndertake the protection of their names, ſo that no creature ſhall be able to robbe them of it: but as hee preſerueth them to ſaluation, ſo hee will maintaine their credit and eſtimation. Wee ſee this in many the deare ſeruantes of God, who albeit they haue had their names for a time diminiſhed and impaired, yet they haue beene reſtored and recouered. The name of *Naboth* was greatly blemiſhed with the ſlanderous imputation c of treaſon & blaſphemy, but that momentary ſhame is ſwallowed vp, and recompenſed with euerlaſting honour, throughout al generations. The like we might ſay of *Cranmer, Ridley, Latimer, Hooper, Bradford, Philpot*, and many other the deare ſeruants of God, that gaue their liues for the truth, howſoeuer they were condemned for heretikes, yet they are renowned for Saintes, and ſhall bee ſo acknowledged to the end of the world.

b Luke 6, 32.

c 1. Kin. 21. 10

16 *Againe the Lord ſpake vnto Moſes, ſaying,*
17 *Vexe the Midianites, and ſmite them.*
18 *For they trouble you with their wiles, wherewith they haue beguiled you, as concerning* Peor, *and as concerning their ſiſter Coſbi the daughter of a Prince of* Midian, *which was ſlaine in the day of the plague, becauſe of* Peor.

Wee haue hitherto in this Chapter handled the tranſgreſſion

greſſion of the *Iſraelites*, & the reconciliation of god. Now remaineth the decree and determination of God againſt the *Midianites*. For after that God hath chaſtened his owne people, and iudgement hath begun to breake out againſt the houſe of God, hee riſeth vp in wrath and indignation as a iuſt iudge againſt his enemies. Heerein we are to marke two thinges: Firſt, the commaundement: Secondly, the reaſons or cauſes of the commaundement. The commandement and charge directed vnto *Moſes* is this, *Smite and ſlay the Midianites*. Thus doth wickedneſſe returne vpon the heads of the authors thereof. Theſe enemies, being drawne into the league to take part with the *Moabites*, had conſpired againſt *Iſraell*, ſought to ſubdue them, not by ſtrength, but by ſenſuality, nor by force of warre, but by laſciuiouſnes and wantonneſſe of Women. Now the wheele is turned vpon themſelues, the ſtone is rolled vpon them that firſt ſtirred it, & miſcheife falleth vpon the firſt contriuers.

Objection. But heere out of this commandement ariſe two queſtions fit to bee moued, and worthy to bee diſcuſſed. Firſt, in aſmuch as God euery where forbiddeth reuenging of our owne cauſes and quarrels, why doth hee now permit and prouoke the people of *Iſraell* thereunto, as if they were not by nature prone enough to vengeance?

Anſweare I anſweare, there is a double kinde of reuenge, one priuate, the other publique. Priuate reuenge is that which proceedeth from the priuate motion of our corrupt nature, ſeeking to ſatiſfy our own malice with the hurt of others. This is forbidden by our ſauiour Chriſt. *Mathew* 5. commanding vs (*a*) *To loue our enemies, and to ouercome euill with good.* Publique reuenge is that which is commanded and warranted by God, being impoſed vpon vs, either mediatly by authority of the Magiſtrate, or immediatly by the ſecret inſtinct of the ſpirit. This is allowed, & lawful as we ſaw before in *Phinehas* & others, inaſmuch as it proceedeth not from the corruption of nature, but from the inſpiration of God. For God the iuſt reuenger of all wickedneſſe

a Math. 5. 44.

neſſe may vſe the miniſtery of men and Angels to execute his purpoſes ſo often as it pleaſeth him.

Another queſtion ariſing out of this commaundement, is touching the perſons againſt whom it is directed, as the firſt was, touching the perſons to whom it was directed. For why ſhould the *Midianites* be named onely, ſeeing the *Moabites* alſo were the profeſſed enemies of the Iſraelites, ſeeking their ruine, and hiring *Balaam* to curſe them? I anſwere, the *Moabites* did not eſcape, but were alſo puniſhed, [b] as appeareth euidently, *Deutro.* 23. 6. But the *Midianites* are firſt in the puniſhment, becauſe albeit they were farther off, yet they had the chiefeſt hand, and carried the greateſt ſtroke in this wickedneſſe, who made their Daughters common; yea, euen the chiefeſt among them, by the counſell of *Balaam*, as we ſaw by one example in this Chapter, the like whereof we doe not reade to haue beene in the *Moabites*. Beſides, after that *Balaam* was departed, we read not that the *Moabites* attempted any thing againſt Iſraell, but the *Midianites* gaue the Sorcerer farther entertainement, and ceaſed not (as may bee preſumed and preſuppoſed) to plot and contriue their deſtruction.

Objection.

anſweare.

[b] Deut. 23. 6.

Hitherto of the commaundement, the firſt part of this diuiſion: the reaſons enforcing the commaundement follow to bee conſidered, which are two in number: Firſt, becauſe they cunningly gulled, and craftily circumuented the people of God: Secondly, becauſe they allured them both to Idolatry and to Fornication. For this is the meaning of the wordes, when *Moſes* ſaith; *They haue beguiled you as concerning* Peor, *and as concerning their ſiſter Cozbi*: And hereunto *Iohn* pointeth in the *Reuelation* ſaying; (c) *Balaam taught Balak to put a ſtumbling blocke before the Children of Iſraell, that they ſhould eate of thinges ſacrificed to Idols, and commit fornication.* Both theſe reaſons may be gathered into one, and thus concluded;

[c] Reuel. 2. 4.

If the *Midianites* drew you into ſinne, and brought

vpon you the plague of GOD, then ſpare not to ſmite them:

But the *Midianites* drew you into ſinne, and brought vpon you the plague of God:

Therefore ſpare not you toſmite them.

This is the force and ſtrength of the reaſon, to moue the Iſraelites to make themſelues ſtrong, and to bee of good courage, aſſuring themſelues that GOD will giue them victory, and inable them to deſtroy them, that did compaſſe their deſtruction.

Thus we haue ſeen the interpretation of the Text, and the order of the wordes. This is the naturall meaning intended by the ſpirit of God. But before we paſſe any farther, it ſhall not be amiſſe a little to conſider the notable abuſe of this place, and of other Scriptures, auouched by ſome of the Church of *Rome*. For [d] one of late, not onely a common profeſſor of our Religion, but a publike Preacher of the ſame in our Church, hath reuolted from vs through ſome worldly tentations, run into our enemies Camp, lifted vp his heele againſt vs, and in bitter and biting maner hath railed at vs. This man wanting no good will to write againſt vs, and yet finding no ſtrength in himſelfe to deale againſt vs, out of euident and plaine Scripture, hath turned all into Allegories, and out of his inward and hidden ſenſes, wreſteth & wringeth all things againſt the Proteſtantes. As for example, when the Lord in this place is ſaid to haue ſpoken to *Moſes* in this manner; *Vexe the Medianites and ſmite them*, becauſe they troubled you with their wiles, and beguiled you as concerning *Peor*; and the meaning according to his Interpretation, is this; [e] Chriſt ſaid to the Vicar of Chriſt, ſuppreſſe the writinges of Heretickes, and confute them, becauſe they trouble you with their guiles, and make their falſe Doctrines appear beautifull to the ſhew and outward appearance, the Heretickes receiuing a counterfeit word, (in ſtead of the true Scripture) which is condemned in the

d *Alabaſt. apparat. in Reuel. Ieſ. Chr.*

e *Apparat. in Reuel. cap. 6. pag. 96.*

the day of the Popes cenſure. Behold heere, the heauy iudgement of God vpon this man, ſince his Apoſtacy and reuoulting from the true Church, to the Synagogue of Antichriſt. Are not heere ſtrange prooſes, and far fet interpretatiõs, to proue the Pope to be the Vicar of chriſt, that the writinges of heretiques are to be ſuppreſſed, and that the Heretiques themſelues doe deceiue and delude the world vnder a coulour of the word of God, and a pretenſe of the bare litterall meaning? And yet this is the profound, [f] inward, myſtical, and right Scripture that he ſo often boaſteth of. But let the indifferent reader iudge, whether this manner of interpretation be not the high-way to ſet vp all Atheiſme, to ouerthrow the authority and certainty of the Scripture, to ſhake the foundation of true religion, and to leaue no grounds for Chriſtians to ſtand vpon. And this hath beene the ancient practiſe of ſuch diſciples as haue learned ſuch Diuinity in the Schooles of Antichriſt. It is well knowne, that *Pighius* compared the Scriptures [g] to a noſe of Wax, and to a rule of Lead. The cenſure of *Colen* affirmeth the like in the ſame wordes. And to the ſame purpoſe, [h] Cardinall *Cuſane* teacheth, that the Scriptures muſt be expounded diuerſely, and framed to the times & practiſe of the church, ſo that at one time they are to bee vnderſtood and interpreted one way, and at another time another way. Theſe are ſome of thoſe bolde blaſphemies, which many of the Popes Minions haue vttered to the world. Now, ſuch as apply the Scriptures to their own fanſies, and turne them into Allegories, do not come farre behind the former. If wee ſuffer the Scriptures of God to bee thus wreſted and corrupted, the religion of Chriſt cannot long continue. If a man pull downe the foundation of an houſe where on it ſtandeth, or ſhake the maine Pillers where on it leaneth, the houſe it ſelfe cannot long hold out, but muſt fal downe. The Church of God is [i] builded vpon the foundation of the Prophets and Apoſtles, ſo long as the Doctrine contained in them is maintained and kept pure and

[f] *Appar. cap. 1. and 7.*

[g] *Pigh. hier. lib. 3. cap. 3. Cenſ. Colon. pag. 113.*

[h] *Cuſan. epiſt. 2. ct. 7.*

[i] Eph 2. 20.

vndefiled, the Church ſhall ſtand vpright, and remaine without danger of being ſhaken in peices. But when once it begimneth to bee mingled with the chaffe of mans inuention, or infected with the poyſon of the Deuils deuiſe, by and by it tottereth and decayeth, vntill in the end (no remedy being prouided) it languiſh and die.

Now to apply this to our preſent purpoſe: howſoeuer ſome glory of the hidden ſenſes of Scripture which they haue found out, and pleaſe themſelues in their fooliſh conceits, it is no better then [k] *To make merchandiſe of the word, and to turne the truth of God into a lye.* For whereas out of this commandement of God, charging *Moſes* to ſlay the *Midianites* that troubled *Iſrael* with their guiles, and drew them to fornication; this conſtruction is gathered, that *Moſes* is the Vicar of Chriſt, that the *Midianites* ſignify the writinges of Heretiques, with ſuch like traſh, the onely naming thereof is ſufficient to ſhew the vanity of it. This I confeſſe may not vnfitly be called [l] another Scripture then yet hath beene knowne, howbeit not the Lords, but his owne. And if this new and admirable way to a new found land were granted vnto him, what would it make more againſt vs then againſt himſelfe, and generally againſt the whole church of Rome? This ſhal plainly appear vnto vs in 3. reſpects. For firſt of all, admit once of theſe fond geſſes & gloſſes vpon the Scripture, and depart from the ſimplicity of the ſame, there is a gap opened wide to intrude a thouſand diuerſe, nay contrary interpretations, according to the diuers or contrary diſpoſition of the interpreter. As for example, out of this preſent place, mentioning the cõmandement of god to *Moſes*, the guiles of the *Midianites*, & their drawing *Iſrael* to fornication by meanes of *Cozbi* a Princes daughter among them; a man might with greater probability gather, and agreeing better with the proportion of faith in other Scriptures, an encouragement to al chriſtian Princes to pul down the purple whore that ſitteth in ſpiritual *Babylon*, [m] to reward her as

k 2. Cor. 2. 17.

l *Preſat. ad Cathol. lectores.*

m Reuel. 18. 6

as ſhee hath rewarded vs, and to giue her double according to her workes, and in the cup that ſhe hath filled to vs, to fil her the double. For in the former wordes, *Moſes* ſhall ſignify the Chriſtian Magiſtrate; the *Midianites*, the enemies of the Chriſt, the greateſt whereof are Antichriſt, and his adherentes: the entiſing of the *Iſraelites* to Fornication, the committing of Idolatry and running a Whoring after Idols, the ſlaying of *Cozbi* in the day of the plague, the downefall and ruine of their Idolatrous worſhip, which we ſee God hath miraculouſly brought to paſſe. Thus we ſee, how theſe words may more fitly and fully bee applied againſt the Church of Rome, then againſt true Catholikes whom he calleth heretiques. Secondly, if this be the marrow and pith of the Scriptures, to hide ſuch myſticall meanings, and ſecret ſenſes vnder the outward barke, what hindreth vs, but that wee may raiſe as good Doctrine out of *Homers Iliads*, and *Odyſſes*, out of *Ouids Metamorphoſis*, or out of *Virgils Eneads*, as out of the writinges of *Moſes* and the Prophets, which were horrible blaſphemy once to conceiue or imagine? For, if a man by *Vlyſſes*, or by *Æneas*, ſhould vnderſtand Chriſt; by their companions, his Diſciples: by their wanderinges, his ſufferinges: by their going downe to hell, his ouercomming of the deuill, and triumphing ouer the kingdome of darkeneſſe; by their ſafe ariuing in an hauen of reſt after al their labours, his reſurrection from the dead, and taking poſſeſſion of the kingdome of Heauen: hee hath as faire a warrant for theſe conjectures, as this trifler hath for his fooleries: to vnderſtand, by *Moſes* the Pope; by the *Midianites*, the writings of heretiques; by [n] *Cozbi*, ſuch Doctrine as pretendeth the name of God; & by vexing the *Midianites*, the ſtopping of the courſe of their hereticall writinges. Laſtly, this inward ſuppoſed Scripture that this dreamer hath conceited, burieth the true word of God, and ſetteth vp a forged and counterfaite Scripture. For it turneth all thinges into Allegories, and diſanulleth the Rules of Interpretation.

[n] *Apparit. in Reuel. cap. 6.*

The Allegories that we finde not in Scripture, wee are at liberty to refuse. He that hath set bounds and bankes to the sea, that it should passe no further, hath restrained vs how farre we shall go. We must o not turne either to the right hand, or to the left. We must walke the kings high-way, we must not adde or diminish, we must not change or alter any thing of Christs Testament. *Origen* the Prince and patron of Allegories, and of such as are delighted in Allegories, hath beene taxed and condemned of all men, for corrupting and peruerting the scripture this way: but now *Origen* is iustified by this new found interpretation, which is no better then p a languishing about trifles, a doting about Questions and strife of words, and a casting of clouds and smoake vpon the Sun-beames. And howsoeuer the Schoole-men haue ouerflowed the bankes in the rankenesse and superfluity of their wit, and thereby defaced and depraued the precious word of God, purer then the Golde of *Ophir*; yet *Thomas*, one of the Princes and Gods among them, teacheth, that q the litteral sence of the Scripture is that which the author intendeth, and the Author of holy Scripture, is God.

o Deut. 4. 2.

p 1. Tim. 6. 4

q *In.* 1. *part. Summ quest.* 1. *artic.* 10.

Now, if that be the true meaning of the scripture which the Holyghost intendeth, I would gladly know, whether the pretended mysticall interpretation of this place, building vp the primacy of *Peter*, and supremacy of the Pope, and pulling downe the Heretiques, were intended by the commandement of God to *Moses*? Let him tell me whether the words be in the Nature of a Prophesie, or of an History? Belonging to the present times, or to the times to come? Let him shew, whether *Moses* euer vnderstood the commandement of the Lord, as this popish proctor, (or rather prater) pretendeth? And whither the interpretation now set a foote, were true in the dayes of *Moses*, or not? Lastly, let him declare, whether *Moses* and the Israelites r did euer obey this commaundement or not? But if the meaning be, that God spake not to *Moses*, but to the Vicar of Christ, nor gaue them charge concerning the

r Numb. 31. 7

the *Madianites*, but the writings of Heretiques; nor ſpake touching *Coſbi*, but thoſe that counterfaited the worde of God: he did delude *Moſes* with a vaine ſhadow of words, pretending one thing, and intending another, in outward ſhew giuing him authority, but in an inward meaning eſtabliſhing the popes ſuperiority, which was not hatched nor heard of in ſundry ages afterward. And heereuppon it is, that all [r] the ſounder Diuines of ancient times, [t] and the ſounder Schoole-men of latter times haue reiected this myſticall diuinity, as vnauaileable, and vnſufficient, to proue any point of Chriſtian Religion. Thus then we ſee, that the word of God is not to be turned into an Allegory, taking away the truth of the Hiſtory, and the doctrine of faith. In this manner of reaſoning notwithſtanding, the chiefeſt Keyes of popiſh Religion are hammered, and ſo moſt abſurd and impertinent allegories are eſtabliſhed. God made two great lights, a greater to rule the day, and a leſſer to rule the night, therefore there are two great powers ſet in the world, the Pope and the Emperour, and the Authority of the Pope is ſo much greater then the authority of the Emperor, as the Sun is then the Moone. God ſaid, *In thy light, we ſhall ſee light:* therefore, there muſt be candles in the church burning at noon day. The words of the prophet, [u] *Thou haſt put all thinges vnder his feete*, they allegorize thus for the ſupreame iuriſdiction of the man of ſinne all ſheepe and Oxen, that is, all men: Foules, that is Angels and Deuils: Fiſh, in the ſea, that is all ſoules in Purgatory.

[r] *Aug. epiſt. 48 Hieron. in cap. 13. Math.*
[t] *Alph. lib. 1. cap. 3. Andrad. lib. 2 Defenſ. Tridet*
[u] Pſal. 8. 6. 7.

Moreouer, as this courſe of Interpretation turneth the Scripture into allegories, ſo it ouerturneth the rules of Interpretation. Saint *Auguſtine*, in his famous bookes of Chriſtian Doctrine handleth at large the manner how to expound the Scripture, and what wayes are to bee taken to finde out the true meaning thereof. Where he teacheth, [x] that ſeeing the loue of God, and of our Neighbor is the end of the whole Scripture, that muſt be a falſe Interpretation, which doth not builde vp in this loue: that

[x] *De doct. chri. lib. 1. & 2. & 3 Hieron. in Eſai cap. 19.*

we muſt expound the darke places by the plainer, the fewer by the greater number: that the ſtudy of artes and knowledge of the tongues is neceſſary: that we muſt expound Scripture by ſcripture; that wee muſt diſtinguiſh betweene precepts and precepts, between thoſe that are giuen to all, and thoſe that were particularly directed to certaine perſons: that wee muſt diligently marke all circumſtances, what goeth before, & what followeth after: that we muſt pray vnto him that is the author of the ſcriptures, who only is able to reueale the meaning of his own word. Theſe rules are diligently to be conſidered of all thoſe that come to expound the ſcriptures. As for hidden and ſecret ſences, we know them not, wee acknowledge them not, we beleeue them not, but leaue them to thoſe that ſeeke an hidden diuinity, and a ſecret religion deuiſed in their own braines, which will not abide the triall of the light. And thus much touching the true vnderſtanding of this diuiſion, and of ouerthrowing the falſe Interpretation thereof; now, let vs come to the doctrines that ariſe out of the ſame.

Verſe. 16. [*Againe, the Lord ſpake vnto Moſes, ſaying; &c.*] We heard before the heauy wrath of God that fell vpon the Iſraelites, the heads of them were hanged, the reſt of the people were plagued with a ſore plague, there dyed in one day foure and twenty thouſand. But did the *Midianites* eſcape the hand of God, that were the enticers of them? Who offered their daughters that they ſhould commit fornication with them? No, they did not eſcape, God giueth *Moſes* charge to draw the ſword againſt thē, and to deſtroy them. Heere then wee are to obſerue the order which God obſerueth in punniſhing. The *Midianites* ſinned firſt, but the Iſraelites are firſt puniſhed. The Iſraelites ſinned after the *Midianites*, but the *Midianites* are puniſhed after them. From this courſe of Gods iudgements, [7] we learne this Doctrine, that God firſt chaſteneth his owne people. Howſoeuer hee will not ſuffer the vngodly to eſcape, nor to go away without puniſhment, but

[7] *Doct.* 15. God doth firſt chaſten his owne people.

but executeth his iuſt iudgements againſt them: yet hee will beginne with his owne Church, and lay the rod vpon them in the firſt place. He could if it had pleaſed him haue punniſhed theſe *Midianites* firſt, as the principall authors of all this miſchiefe, but hee beginneth in Iuſtice with his Church, which were drawne into Idolatry and adultery by them. Thus the Lord dealt with *Moſes* and *Aaron:* when the people murmured through want of water, repented of their going out of Egypt, and rebelling againſt God, aſſembling themſelues in tumultuous manner againſt the ſeruants of God that had led them in the wilderneſſe, and carried them in ſafety, as vppon Eagles wings. Theſe were the firſt and cheefe in the offence, (a) yet becauſe *Moſes* and *Aaron* beleeued not the Lord, to ſanctifie him in the preſence of the children of Iſrael, they were firſt puniſhed, and not ſuffered to bring the congregation into the Land which he had giuen them. This we ſee further confirmed vnto vs in the latter end of the book of *Iob:* hee had indeede offended God, and ſpoken vnaduiſedly with his lippes, [b] but his three friends had offended much more groſſely then hee. For the wrath of God was kindled againſt them, becauſe they hadde not ſpoken of him the thing that is right like his Seruant *Iob:* Neuertheleſſe, *Iob* is rebuked firſt, albeit he were the party that had leſſe offended. Firſt, God findeth fault with *Iob*; and ſecondly, he findeth fault with his companions. The holy Hiſtory teacheth vs, that *Iehoſophat* ioyned in affinity with *Ahab*, and went into the battel with him. True it is, [c] he ſinned greeuouſly in helping the wicked, and louing them that hated the Lord, for the which he is reproued of the Prophet, yet many good thinges were founde in him, and hee was righteous in reſpect of *Ahab:* notwithſtanding, the wrath of the Lord began firſt to fall vpon him, [d] & he had periſhed in the fight, being compaſſed by his enemies, vnleſſe he had cryed vnto the Lord to help him, who moued thē to depart frō him. This is it which the Prophet *Ieremy* declareth at large, ſhewing

[a] Num. 20. 12

[b] Iob. 42. 7.

[c] 2. Chr. 19. 2.

[d] 2. Chr. 18. 31.

ſhewing the order of the Lords proceeding in puniſhing ſuch as ſinne againſt him; firſt, he will raiſe vp the *Caldeans* to chaſtice his Church, and then the *Caldeans* themſelues ſhall not eſcape, [e] *I wil ſend and take to me all the families of the North, & I will bring them againſt this land, & againſt the Inhabitants thereof, and this whole land ſhalbe deſolate, and an aſtoniſhment, and theſe Nations ſhal ſerue the King of Babell ſeauenty yeares: and when the ſeauenty yeares are accompliſhed, I will viſit the King of Babel, and that Nation, ſaith the Lorde, for their iniquities, euen the lande of the Caldeans, and wil make it a perpetual deſolation.* This is it which the prophet complaineth of in the Pſalme, [f] *Theſe are the wicked, yet proſper they alwayes, and encreaſe in riches: Certainly I haue cleanſed my hart in vaine, and waſhed mine hands in innocency, for daily haue I bin puniſhed, and chaſtened euery Morning.* And if wee conſider either the ſtate of the Church generally, or the condition of the members of the Church particularly, we may in all times and ages ſee the truth of this Doctrine, & conclude with the Apoſtle *Peter*, [g] *The time is come that iudgement muſt begin with the houſe of God.*

e Ier. 25.9. 11 12.

f Pſal. 73. 12. 13.

g 1. Pet. 4.17.

Reaſon. 1.

The Reaſons will further open vnto vs the certainety of this truth, and ſerue to cleere the Iuſtice of God in obſeruing this order. For firſt, as hee that honoureth the Lord ſhall be honoured, [h] ſo they that deſpiſe the Lord, ſhall be deſpiſed. But none more diſhonor God then his ſeruants offending againſt him, whoſe ſinnes preſſe him downe as the ſheaues do a Cart. They open the mouths of the vngodly, to ſpeake euill of God, and his trueth. If then Gods owne people, the lot of his inheritance doe deſpiſe him, [i] and cauſe his name to bee blaſphemed, if they neglect his honour, and turne his mercies vnto ſecurity, & his grace into wantonneſſe, and ſo with a proud heart, and an high hand ſet themſelues againſt it, can hee beare it? And will he not be reuenged on ſuch a nation as this? There can be no greater deſpight done vnto a man, then when his owne children riſe againſt him, and offer all villany vnto him. So there can bee no greater diſhonour

h 1. Sam. 2. 30

i 1 Sam. 12. 14 Rom. 2. 24.

nour offred vnto the moſt high God, then when the ſons of his owne houſe, the ſeruants of his owne family, & the flocke of his owne paſture, rebell and reſiſt againſt him. The ſin of the Iew is greater then of the Gentiles, which ſinned of knowledge, and not of ignorance, and therfore ſhould receiue the greater puniſhment, and bee beaten with moe ſtripes, as our Sauiour teacheth. Luke. 12, 47. We are not therefore to maruel, if they come into iudgement that they may bee deſpiſed, as they haue deſpiſed him. For ſeeing no ſinnes are greater then the ſinnes of his owne choſen, they muſt firſt taſt the ſcourge of his hand, as they haue contemned him and his glory.

Secondly, his owne people haue the firſt and greateſt experience of his mercies. They haue the chiefeſt & choiſeſt priuiledges & prerogatiues of his graces aboue al the wicked. True it is, all mankinde taſteth aboundantly of Gods liberall and bountiful hand, to make them without excuſe: but to the ſonnes and daughters of the almighty, [k] *All the paths of the Lord are mercy and truth: the ſecrets of the Lord are reuealed to them that feare him, and his couenant to giue them vnderſtanding.* He calleth not them his ſeruants, [l] *For the ſeruant knoweth not what his Maiſter dooth: but hee calleth them his friends, for al things which he hath heard of his Father hath he made knowne to them.* This is that reaſon which the Prophet pointeth vnto, when he ſaith, [m] *Loe, I beginne to plague the Citty where my name is called vpon.* As if he ſhould ſay, *I haue ſet my name there, I haue giuen them my word, I haue fed them as from mine owne table, therefore they ſhal not eſcape.* This is it which the Apoſtle meaneth, when hee ſaith, [n] *I am not aſhamed of the Goſpell of Chriſt, for it is the power of God to ſaluation vnto euery one that beleeueth, to the Iew firſt, and alſo to the Grecian.* Whereby hee declareth, that God keepeth this order, to offer grace firſt vnto his owne people.

Reaſon. 2.

k Pſal. 25. 10. 14.

l Iohn. 15. 15

m Ier. 25. 29

n Rom 1. 16.

When Chriſt ſent out his Diſciples, he commaundeth them, not to go into the way of the Gentiles, neither to enter into the Citties of the Samaritans, [o] *But to goe rather*

o Math. 10. 6.

to the loſt ſheepe of the houſe of Iſrael. And when the Apoſtle ſaw the *Iewes* ful of enuy, and ſpeake againſt thoſe things which were preached vnto them, he ſaid; behold, • *It was neceſſary that the word of God ſhould firſt haue beene ſpoken vnto you, but ſeeing ye put it from you, and iudge your ſelues vnworthy of euerlaſting life; loe, wee turne to the Gentiles.*

• Act. 13. 46.

Seeing then, that this is the conſtant order that God obſerueth, to beſtow his bleſſinges firſt vpon his ſeruantes; it followeth, that for the abuſe of them they muſt firſt feele his puniſhmentes. The greater loue they haue abuſed, the greater puniſhment ſhall bee inflicted vpon them. This is it which the Apoſtle P remembreth, *Tribulation and anguiſh ſhall be vpon the houſe of euery man that doth euill, of the Iew firſt, and alſo of the Grecian.* So then, whether wee conſider the grieuouſneſſe of the ſins of the Church, or the greatnes of the mercies of God, in both reſpectes wee may conclude, that the chaſtiſementes of God do firſt take holde vpon his owne Family, before they ſpread themſelues to thoſe that are ſtrangers.

P Rom. 2. 9.

Vſe. I. Let vs now make Vſe of this Doctrine which hath beene made plaine to our conſciences. Firſt, this ſerueth to ouerthrow the Church of Rome, who dreame of a Church ſet in outward pompe and glory, and make it a note q of the Church to haue temporall felicity, to haue earthly triumphs, to haue Victories, and good ſucceſſe in warre againſt their enemies; as alſo the vnhappy end of the enemies of the Church. For our Doctrine teacheth vs, that the Church is oftner without this floriſhing eſtate in outward happineſſe, then it doth enioy it. The Kingdome of Chriſt is not of this world. The Lord declareth to *Abraham*, that for a ſurety r *His ſeede ſhould bee a ſtranger in a Land that is not theirs, foure hundred yeares, and ſhall ſerue them, and they ſhall intreat them euill.* So hee threatned by his Prophet *Ieremy*, and perfourmed it, that they were caryed into Captiuity ſeuenty yeares, verifying that which is ſpoken, ſ *I haue forſaken mine houſe, I haue left mine heritage: I haue giuen the dearly beloued of my ſoule into*

q Bellar. de not. eccl. lib. 4. cap. 18.

r Gen. 15. 13.

ſ Ier. 12. 7.

into the handes of her enemies.

Hence it is, that Christ saith often times, [t] *In the world yee shall haue trouble: yee shall weepe and lament, and the world shall reioyse.* The Apostle teacheth, [u] *That al which wil liue godly in Christ Iesus, shal suffer persecution.* It is a worthy sentence recorded by the Prophet, [x] *Precious in the sight of the Lord is the death of his Saintes, howsoeuer the world do account of them.* It it made a note of the Turkish Religion, to haue externall felicity and to abound in earthly prosperity. It is the heauenly felicity and euerlasting happinesse which belongeth to the true Church, and is proper to it. Therefore one of their owne Writers though not so absurd in opinion and corrupt in iudgement, as most of that side, saith; [y] *The Crosse is a note of the Church: Christ hath foretolde vs of troubles, but false Christs of peace and prosperity.*

[t] Ioh. 16. 33. 7

[u] 2. Tim. 3. 12

[x] Psal. 116. 15.

[y] *Espens. in* 2. Tim. 3.

So then, by the confession of this man they must bee accounted false Prophets, that make outward glory and renowne to bee the true markes of the true Church. And if we should necessarily vrge this as any priuiledge of the Church, wee should long agoe haue condemned the Prophets, the Apostles, the Patriarkes, Martyrs, yea the sonne of God himselfe Christ Iesus, who wanted the fauour of the world, suffered the reproch of the Crosse, and gaue vp their liues vnto the death, that they might receiue a better resurrection. If the Church of Rome condemne these, wee are content they should condemne vs: if they iustify them, they must condemne themselues, and renounce this outward felicity as a false note of the Church.

Secondly, wee may from this vsuall order of Gods punishmentes conclude, that the vngodly shall neuer escape, albeit for a time they bee free. GOD hath most assuredly determined to inflict great and greeuous punishments vppon the wicked and vngodly that are his enemies, howsoeuer hee beare for a season with the

Vse. 2.

the veſſels of warth. This the Prophet is ſent to tell the King of *Babel* and that Nation, and ſundry other people,
a Ier. 25.29. (a) *Thus ſaith the Lord of hoſtes, yee ſhall certainly drinke; for loe I beginne to plague the Citty where my name is called vpon, and ſhould you goe free? ye ſhal not goe quite, for I will call for a ſword vpon al the inhabitants of the earth.* This we ſee likewiſe in the Prophet *Habakuk*, firſt the Lord raiſed vp the *Caldeans*, a bitter and furious Nation, whoſe Horſes were ſwifter then the Leopards, and fiercer then the Wolues, to chaſtiſe his owne people: and afterward the *Caldeans* themſelues ſhall bee ſpoyled. Chapter. 2.

This ſerueth as a terror to al vngodly men, to conſider, that howſoeuer God beginneth to chaſtiſe thoſe of his owne houſhold, when he doth purpoſe to bring a plague vpon a Land, and beginneth not at the vnbeleeuers, but letteth them alone, and ſpareth them as though hee had forgotten their workes or had not ſeene their ſinfull waies: yet they muſt know, that their tranſgreſſions are recorded in the Booke of God, and ſhall come to an ac-
b Gen. 15. count. For he ſuffereth thoſe whom he loueth not, b to waxe ripe, yea to rot away in their ſins, & in the meane ſeaſon he chaſtiſeth thoſe whom he hath adopted to bee his Children. The ſtate of the faithfull is in the ſight of man, and in the iudgement of the world, more miſerable then the ſtate of the deſpiſers of God, which reſt at eaſe and welter in all pleaſures. They ſeeme to bee forgotten of God and vtterly forſaken of help, ſo that they pine away with ſorrow of heart: whereas the wicked lift vp their heades and ſet their hornes on high, they are merry and make a mocke of ſinne in the deſpight of God, and in ſcorne of all godlineſſe. Alas, how would this trouble & torment vs, and bring vs to out wittes endes, if wee had not this Doctrine, that iudgement entreth firſt into the
c Eſay. 10.12. houſe of God, c and that when God ſhal haue finiſhed al his worke vpon mount Sion, then will hee not ſpare the wicked. God will indeed keepe corrections firſt in his owne houſe, ſeeing he loueth them moſt and ſeeketh to

clenſe

clenſe them from their ſinnes, he wil viſit them in the firſt place(*d*)leaſt they ſhould be condemned with the world; and then a moſt horrible vengeance is prepared, and a ſtormy tempeſt is made ready, for thoſe that haue abuſed his patience and hardned their hearts, not knowing that his long ſufferance ought to haue led thē to repentance. This ſerueth as a notable comfort on the one ſide to all the godly that are tried by afflictions of long continuance. We muſt conſider, that the more the Lord loueth vs, the more forward he is in viſiting of vs: and when he ſeeth we haue ſtepped awry and are gone out of the right way of ſaluation, he watcheth ouer vs to bring vs home againe to him with ſpeed. This is that which the Apoſtle teacheth the Church of *Corinth*; For this cauſe many are weake and ſicke among you, and many ſleepe: for if wee would iudge our ſelues, wee ſhould not bee iudged: but when wee are iudged wee are chaſtened of the Lord, becauſe wee ſhould not be condemned with the world. Let vs not therefore [e] *Deſpiſe the chaſtening of the Lord, neither faint when wee are rebuked of him: for whom the Lord loueth he chaſteneth, and hee ſcourgeth euery ſonne whom hee receiueth: if therefore we be without correction, whereof al are partakers, then are wee Baſtardes and not ſonnes.* Euen as when a man, beholding two children committing euill, correcteth one of them, and letteth the other go free: the ſtanders by will ſay, ſurely that was his ſonne which he did ſmite and chaſten, but the other was not. Beſides, wee are aſſured that the wicked ſhall periſh, and that the vngodly ſhall be puniſhed. Secondly, this ſerueth to ſet forth the wofull condicion of al the reprobate: for when they ſee how God dealeth with his owne deare Children, chaſtening them for their ſinnes, and ſending them great afflictions, as appeareth in *Dauid*, that the ſword departed not from his houſe, and that God did viſit him with ſundry other iudgements in his children al the daies of his life; it ought to be a fearefull threatning to the wicked, to make them afraid of the reward which is laid vp in ſtore for them in the

d 1. Cor. 11. 32.

e Heb. 12. 5. 6.

the life to come. This is that which *Salomon* calleth to
c Pro. 11. 31. their remembrance c *Behold the righteous ſhall be recompenced in the earth, how much more the wicked and the ſinner?* And
f 2. Pet 4. 17. to the ſame purpoſe ſpeaketh the Apoſtle *Peter*, f *The time is come that iudgement muſt beginne at the houſe of God*: If it firſt beginne at vs, what ſhall the end be of them which obey not the Goſpell of GOD? And if the righteous ſcarcely be ſaued, where ſhall the vngodly and the ſinner appeare? Woe therefore to al wicked men, how wretched ſhall their end be? how horrible ſhall their deſtruction be, when God commeth to giue them the hire & Wages of their worke? Let them therefore repent of their euill waies, and call vpon God betimes before the euill daies approach, and before iudgement do come vpon them.

Vſe. 3. Laſtly, from hence ariſe ſundry duties to be practiſed, as wel of the children of God that lye vnder chaſtiſement, as of others that are behoulders of it. Firſt, ſeeing God will beginne his chaſtiſements vpon his owne children; it teacheth them when they are puniſhed, to conſider and ſearch out the true cauſe thereof, and to call vpon him to pardon their ſinnes. True it is, he is able to preſerue them in the time of trouble, and hee is ready to regard their Praiers, but their ſinnes are loathſome to him, and do turne away his louing countenance from them, accor-
g Eſay. 59. 1. 2. ding to the ſaying of the Prophet: g *Behold, the Lords hand is not ſhortned that it cannot ſaue, neither is his care heauy that it cannot heare: but your iniquities haue ſeparated betweene you and your God, and your ſinnes haue hid away his face from you, that hee will not heare. When our ſinnes are heartily confeſſed, they ſhallbee freely pardoned: and when they are pardoned God is reconciled vnto vs: and when hee is reconciled, his iudgementes ſhall be remoued.* Secondly, let vs beginne a new life, and
h Pro. 10. 2. walke in the waies of righteouſneſſe, for (as *Salomon* h teacheth) *Righteouſneſſe deliuereth from death.* We muſt turne from our wickedneſſe, and then God will turne from his iudgementes. We are ready to cry out in the time of our affliction, but we are not ſo ready to practiſe true Religi-

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on. If we would call in Gods iudgement, we must turn to him by amendment of life. Lastly, when we see the Lord strike his own children, we must behold it with an eye of cõpassion. So often as we see their miseries & calamities that ly heauy vpon them, we must shew our selues to haue a feeling of their afflictions, we must expresse our pity, we must manifest our kindnes, & we must declare the bowels of our loue toward them. This is it which *Iob* requireth at the hands of his friendes, in the daies of his sorrow, [i] *The wicked haue despised me, and when I rose they spake against me: al my secret friends abhorred me, and they whom I loued, are turned against me: my bone cleaueth to my skin, and to my flesh, & I haue escaped with the skinne of my teeth: haue pitty vpon me, haue pitty vpon me (ô ye my friends) for the hand of God hath touched mee.* Where we see he sheweth, that God had chastened him, that his brethren stood far from him, that his acquaintãce were strangers vnto him, that his neighbõrs had forsaken him, that his familiars had forgotten him, that his seruants disdained him, that his wife loathed him, that the wicked despised him, that his secret friendes abhorred him, and therupon he cryeth out for some to pitty him in his misery, & to comfort him in his extremity. This duty shold be performed by vs, to testify our loue vnto the seruants of God: and so much the rather, because it is so generally neglected. Nay, it is not onely shamefully omitted, but the contrary is commonly practised. For, how many are there, that make a mocke at the miseries of the Church, [k] as *Shemei* did at the troubles of *Dauid*, who cursed him, when he should haue comforted him. Thus are the deare Saints of God dealt withal, thus they are reuiled & railed vpon with horrible tants, thus are they slandered and reproached with bitter imputations, such as the deuil deuiseth, & malice setteth abroach. The bowels of their pitty, are breathings out of cruelty. Their shewing of compassion, is the adding to their affliction. Their visiting of them in their aduersity is a casting vpon them of the greatest misery. These are the daies of the patience of the

i Iob. 19. 21.

k 2. Sam. 16. 7.

[1] Lam. 3. 30.

Saints, [1] which are filled with reproaches, and giue their cheeks to him that ſmiteth them. Let them commit their cauſes to God, who in his good time will looke vppon them for good, and rewarde their enemies according to their workes.

Verſe. 17. [*Vex the Midianites and ſmite them.*] Heere is the commandement giuen by God to *Moſes*, & by *Moſes* to the *Iſraelites*, to execute vengeance vpon the *Midianites*, becauſe they drew the people of God into ſin, allured them to whoredome, enticed them to Idolatrie, and brought vpon them a moſt fearefull iudgement, that entred in among them, & deſtroyed many thouſands of thē. This commandement giuen in this place, is afterward renued, & executed acording to the direction giuen to thē. For inaſmuch as they troubled Iſraell, the Lord troubled them to be put to the ſword, ſo that their cities were burned, their goodes were ſpoiled, their women captiued, their Kings deſtroyed, and al their males maſſacred. This is ſet downe more at large in the one and thirty Chapter of this booke, where the Lord ſpake vnto *Moſes*, ſaying; *Reuenge the children of* Iſrael *of the* Midianites, *and afterward ſhalt thou be gathered vnto thy people*: And *Moſes* ſpake to the people, ſaying; *Harneſſe ſome of you vnto warre, and let them go againſt Midian, to execute the vengeance of the Lord againſt Midian.* Seeing then, that they haue ſuch a charge and commiſſion from God to deſtroy them, [n] we learne from hence, that warre is lawfull. The people of God may lawfully make wars both offenſiue & defenſiue againſt their enemies. The truth heereof appeareth in many places of the word of God. This is [o] charged vppon the people of God, *Deut. 7. When the Lord thy God ſhall bring thee into the land whether thou goeſt to poſſeſſe it, and ſhal root out many nations before thee, then thou ſhalt ſmite them, thou ſhalt viterly deſtroy them, thou ſhalt make no couenant with them, nor haue compaſſion on them.* And afterward in the ſame booke, *When thou commeſt neere vnto a Citty to fight againſt it, thou ſhalt offer it peace: but if it will make no peace with thee, but make warre againſt thee, then*

m Numb. 31 1, 2.

n *Doct.* 17. The people of God may lawfully make warre.

o Deut. 7, 2. & 20, 10, 11, 12, 15.

then thou ſhalt beſiedge it, and the Lorde thy God ſhall deliuer it into thine hands, and thou ſhalt ſmite all the Males thereof with the edge of the ſword. So when *Amalek* fought with Iſraell in *Kephidim*, which was the firſt of the Nations that encountered with them, after they came out of the lande of Egypt, [p] *Moſes* ſaide to *Ioſhua*, *Chuſe vs out men, and goe fight with Amalek*, ſo he diſcomfited *Amalek* and his people with the edge of the ſword. The like we ſee in *Ioſhua* the Generall of the Lords hoſt, at the taking and winning of *Iericho*, [q] ſo ſoone as the wall fell down at the ſounding of the Trumpets, & the ſhouting of the people, they took the Citty, and vtterly deſtroyed all that was in the Citty, both man & woman, young and old, with the edge of the ſword. This the Prophet teacheth, when hee praiſed the Lord for deliuering him from the hand of al his enemies, [r] *He teacheth mine hands to fight, ſo that a bow of braſſe is broken with mine armes: I haue purſued mine enemies & taken them, & haue not turned again til I had conſumed thē: I haue wounded thē that they were not able to riſe, they are fallen vnder my feet.* Many other teſtimonies might be produced, and many other examples alledged to teach vs, that it is lawfull to gather an hoaſt, to put on armour, to girde our ſelues with the ſword, and to ioyne in battell with our enemies.

[p] Exod. 17.9.

[q] Ioſhua. 6.21 and 10.13.

[r] Pſal. 18.34. 37.38.

And how ſoeuer theſe teſtimonies may ſeeme ſufficient to perſwade this truth, yet we ſhall bee better confirmed therein, if we conſider the ſtrength of reaſon to enforce the former truth. Firſt, it is a Title proper to God, to be called the Lord of hoaſts, and all warres lawfully vndertaken, are called the battels of the Lord; ſo that as God is ſerued in the day of battell, [s] ſo he is the Captaine and Leader of the army. Hence it is, that *Moſes* ſaith, [t] *The Lord is a man of warre, his name is* Iehoua. This is it which *Saule* ſaid to *Dauid*, when he promiſed to giue him his eldeſt daughter to wife, [u] *Only be a valiant ſon vnto me, & fight the Lords battels.* And it is ſaid, that many of the enemies of Gods people fel down wounded, becauſe [x] *the war was of God.* Seeing then, God is the Lord of hoſts, a man of war,

Reaſon. 1.

[s] Ioſhua. 5.15

[t] Exod. 15.3.

[u] 1.Sa. 18.17.

[x] 1.Chr. 5.22.

the Captaine of the Army, the onely author & sole giuer of victory, we mmst needes holde that warres are lawsul, and may bee lawfully vsed and taken in hand.

Reason. 2. Secondly, as wee are taught the lawfulnesse of warre by the Titiles of God, so we are farther assured of it, by the directions and speciall commandements which God giueth for the carrying of Armes against common enemies, as also by his gratious and merciful promises made vnto his people, for good successe and prosperous proceeding in their iust cause, and honest quarrell. To this purpose tended the law of God, charging y *Saul* to smite *Amalek*, and to destroy all that pertained vnto him, and to haue no compassion vpon them but to destroy them al. Likewise, the Lord charged *Ioshua* to take all the men of warre with him, and to lye in wait on the backside of *Ai* to take it, and to slay the inhabitantes thereof with the sword. Neither had the people of God only the charge of a commandement, but the comfort of a promise: the commandement to warrant them, the promise to strengthen & encourage them. When *Ioshua* was to goe against *Iericho* (which was shut vp and closed because of the children of *Israell*) the Lord said vnto him, z *Beholde, I haue giuen into thine hand Iericho and the King thereof, and the strong men of war.* And afterward, when sundry Kings gathered themselues together against the *Gibeonites* that had subiected themselues to the *Israelites*, the Lord said vnto *Ioshua*, (a) *Feare them not, for I haue giuen them into thine hand, none of them shall stand against thee.* So then, seeing the people of God haue the cõmandement of God, the strength, of his hand, and the promise of his presence to goe with them, wee may conclude the lawfulnesse of warre, inasmuch as he neuer cõmandeth any man to do euill, nor giueth any promise of good successe in any euill enterprise.

y 1. Sam. 15. Iudg. 8. 1. 3.

z Iosh. 6. 2. 3.

a Iosh. 10. 8.

Reason. 3. Thirdly, as the Children of God haue praied for the helpe of God in the successe of their businesse, and in the workes of their hands that they haue attempted, & haue bin heard: so when they haue gone into war to fight with their

their enemies they haue called vpon his name, and receiued great comfort. This wee ſee euidently in the practiſe of *Ioſhua*, who praied vnto him in the day when hee gaue the *Amorites* before the children of *Iſrael*, [b] *Sunne, ſtay thou in Gibeon, and thou Moone in the valley of Aialon: and there was no day like that day before it nor after it, that the Lord heard the voice of a man, for the lord fought for Iſrael.* When the *Philiſtims* were aſſembled againſt Iſrael, [c] the childrē of Iſrael ſaid to *Samuel, Ceaſe not to cry vnto the Lord our God for vs, that hee may ſaue vs out of the hand of the Philiſtims: Samuel* cryed vnto the Lord, who heard him, and thundred with a great thunder that day vpon the *Philiſtims*, and ſcattered them, ſo they were ſlayne before *Iſrael.* And there is a notable example heereof recorded, 1. *Chro.* 5. touching the ſonnes of *Reuben*, and of *Gad*, and of halfe the tribe of *Manaſſeh*, [d] *they were holpen againſt the Hagarims who were deliuered into their hand, and all that were with them, for they cryed to God in the battell, and hee heard them becauſe they truſted in him.* If then GOD do in mercy heare the Prayers of thoſe that cal vpon him, going to the warre, and preparing themſelues to the battell, we cannot doubt of the lawfulneſſe of the worke it ſelfe, ſeeing God vſeth not to heere thoſe that goe about euill, but ſendeth his curſe vpon them.

[b] Ioſh. 10. 12. 14.

[c] 1. Sam. 7. 8. 9. 10.

[d] 1. Chro. 5. 20.

Fourthly, the word of God ſetteth downe the duties of thoſe that manage the matters of the field, as of the King, of the Captaine, & of the common Souldier, which it would neuer do, if the callinges were vnlawfull. For as we conclude mariage to be lawful, & an honourable ordinance of God, becauſe the Scripture ſetteth forth the duties of maried perſons, as well of the husband toward the Wife, as the Wife toward her husband: ſo in aſmuch as we find the duties of ſuch as go to warre, as well of thoſe that are commanders, as of thoſe that are vnder commandement, deſcribed plentifully & fully in the book of God, we cannot call the lawfulneſſe of their office in queſtion. Hence it is, that the Lord teacheth *Ioſhua* the duties of his

Reaſon. 4.

e Ioshua. 1. 6. ling, [e] that he should bee strong and of a good courage, that he should meditate in the Booke of the law, and assure himselfe that he would bee with him, and not leaue him, nor forsake him, so that there should not a man be able to withstand him all the dayes of his life. So when the souldiers came to *Iohn Baptist* to be instructed how to lead their liues, and to bee directed how to escape the wrath of God to come, he saide vnto them, [f] *Doe violence to no man, neither accuse any falsely, and bee content with your wages.* The particular handling and setting down of these duties, enforceth the acknowledgement of the lawfulnesse of the calling.

f Luke 3. 14.

Reason 5. Lastly, we shall see the lawfulnesse of wars, if we consider the lawfull causes, of a lawfull warre. The first is, the defence of true Religion against the oppugners thereof, [g] as appeareth by the words of *Abijah* to *Ieroboam*, and al Israell. The second is, that such as are oppressed for Religion, may be freed and deliuered, as we see in the Histories of the Iudges, who raised wars to deliuer the oppressed and distressed people, out of the bloody hands of the cruell oppressors. The third is, for the necessary defence of the Commonwealth, [h] by repulsing iniuries offered, [i] by reuenging indignities & assaults, [k] and by recouering things lost: as their wiues, their sonnes, their daughters, their goods, their possessions, their citties, their substance, and Dominions. The ouerthrow of the Commonwealth, bringeth the ruine of the Churches peace. For as the flourishing estate of the Common-wealth [l] maintaineth and furthereth the Churches peace; so when the Commonwealth is spoiled, the liberty and freedome of the church is diminished, [m] as appeareth in sundry places of the *Lamentations.* So then, laying all these things together, the Titles giuen to God, the Commandements to them that go to warre, the promises for good successe in warfare, the Prayers heard in going to battaile, the duties of captaines and souldiers opened in the scripture, and lastly, the approued causes of a iust God: wee are assured, that albeit

g 2. Chro. 13. 6

h Iudg. 11. 13.
i 2. Sam. 10. 4.
2. Chron. 14. 9
k 1. Sam. 30. 18
Gen. 14. 16.
1. Chron. 18. 1

l Ieremy 29. 7

m Lam. 1. 4. 5.

albeit all warre be not lawfull, yet ſome warres are lawfull, honeſt, and neceſſary.

Let vs now make Vſe of this Doctrine, and apply it to our inſtruction. Firſt, it is required of euery one to haue courage. We muſt not grow feeble and faint-hearted, we ſhould not feare nor be diſcouraged, but be bold as in the worke of the Lord, aſſuring our ſelues, [n] that *The Lord is our ſtrength, who teacheth our hands to fight, & our fingers to battell.* When *Hezekiah* ſaw that *Zancherib* was come, and that his purpoſe was to fight againſt Ieruſalem, he ſaid to his Captaines and Souldiers, [o] *Bee ſtrong and couragious: feare not, neither be afraide for the King of Aſſur, neither for all the multitude that is with him: for there is moe with vs then is with him, with him is an arme of fleſh, but with vs is the Lord our God for to helpe vs, and to fight our battels.*

Vſe. 1.

[n] Pſal. 144. 1.

[o] 2. Chr. 32. 7.

This appeareth in the exhortation of *Nehemiah*, when *Sanballat* and *Tobiah* conſpired to come to fight againſt Ieruſalem, and to hinder the building of the wall, he ſaid: [p] *Be not afraide of them, remember the great Lord and feareful, and fight for your brethren, your ſonnes, and your daughters, your wiues, and your houſes.* The Heathen Captaines, that carried their men to battell, were alwayes wont (as wee ſee in prophane Hiſtories) to put courage into them, not to feare to looke the enemy in the face; but their onely or chiefeſt reaſon to moue them was, earthly glory, that eyther they ſhould liue in wealth, or dye with honour. It is not ſo with the people of God, they haue greater reaſons to worke in them the gift of valour, and hope of victory. True Religion therefore dooth not weaken the hearts of men, and make them Cowards. It is an enemy to true fortitude and manhood. For firſt, [q] it teacheth and informeth the conſcience, that the cauſe and quarrel in which the Warriour fighteth, is good, iuſt, and warrantable by the word of God, which maketh him ſtand vppon a ſure ground: without which knowledge in the hart, how vgly, how foule, how ſauage, how cruell a thing is the effuſion and ſhedding of blood? What an horrible and griſly

[p] Neh. 4. 14.

[q] The reaſons why true Religion giueth courage in battell.

ſpectacle is it, to ſee Villages & Townes burned, Cities and Caſtles ruinated, Churches & religious places ouerturned, bodies diſmembred with ordinance, the aire infected with ſtench, the ground embrewed with bloud, the Country waſted, graſſe & corne troden down & ſpoyled, & all places with feare and terror filled? Is it not to be eſteemed rather a practiſe of al inhumanity, thē an exerciſe of manhood? Secondly, as true Religion eſtabliſheth the conſcience touching the lawfulneſſe of war, ſo it teacheth them to commit themſelues & their liues, into the hands of God, as to a faithfull keeper, [r] to conſider that an haire cannot fall from our heads without his prouidence, & to be perſwaded, that if they ſtande and conquer, they conquer to the Lord; if they be wounded and fall, they fall & die vnto the Lord. Laſtly, the word of God teacheth, that the battell is the Lords, and the victory the Lordes, that the honour and glory thereof may be returned vnto the Lord. He giueth, and taketh away: hee ſaueth with many, or with few: to teach vs to depend vpon the mouth of the Lord, to be guided by his wiſedome, to follow his counſell and direction in all our affaires, that ſo our battels may be the battels of the Lord. To this purpoſe did *Ioab* ſpeake to his brother, going to fight with their enemies, when hee ſaw the [s] front of the battell was againſt him, before and behind, *If the Aramites be ſtronger then I, thou ſhalt help me, and if the children of Ammon be too ſtrong for thee, I will come and ſuccor thee: be ſtrong, and let vs bee valiant for our people, and for the Cities of our God, & let the Lord do that which is good in his eyes.* Thus did *Dauid* comfort himſelfe, when he was driuen out of *Ieruſalem*, through the treaſon of *Abſalom*, ſaying to *Zadoc* the prieſt, [t] *Carry the arke of God again into the city: if I ſhal find fauor in the eies of the Lord, he will bring me again, & ſhew me both it, & the tabernacle therof: but if he thus ſay, I haue no delight in thee, behold heere am I, let him do to me as ſeemeth good in his eies.* Thus then we ſee, that all the Lords ſouldiers that fight his battels, & inrol their names in his muſterbook, muſt be men of ſtout corage, & valiant men

[r] Mat. 10. 30.

[s] 2. Sam. 10. 11. 12.

[t] 2. Sam. 15. 25

men at armes, as they that go about a good work: he receiueth none into his camp that are faintharted, & white liuered ſoldiers, which are not able to incorage thēſelues, but are able to diſcorage others. Hence it is, that the lord charged the officers or Heralds at armes, to make proclamation in the audience of the people, [a] *Whoſoeuer is afraid & faintharted, let him go & return to his houſe, leaſt his brethrens hart faint like his hart.* God would haue warres made in his name, and therefore he would haue ſouldiers go to them without feare. If a man be afraid, it is a token hee hath no truſt in God, for he hath power to ouercome fearfulneſſe. This ſerueth to reproue al thoſe, which wanting the vertue of valour, and this gift of magnanimity, doe betray themſelues, and yeeld to moſt vnequall conditions, and make an agreement with diſhonourable tearmes. When *Benhadad* the King of *Aram* laid ſiedge to *Samaria*, & ſent vnto *Ahab*, ſaying; [x] *Thy Siluer and thy golde is mine, alſo thy women and thy faire children are mine*, *Ahab* ſtooped & ſubmitted himſelf vnto him, he did not make reſiſtance with courage, but yeelded vnto him like a Cowarde, ſaying; *My Lord King, according to thy ſaying, I am thine, and all that I haue.* Our truſt and confidence muſt be in God, and then we ſhall not feare what man can do vnto vs.

[a] Deut. 20. 8. Iudges. 7. 5.

[x] 1. Kin 20. 4.

Secondly, ſeeing warres are lawfull, being vndertaken vpon iuſt cauſes, we muſt depend vpon god for good ſucceſſe. We muſt not truſt in ſpeare or ſhielde, in horſſe or man, but arme our ſelues with the ſhield of faith, and put vpon vs the helmet of ſaluation: we muſt put on patience, & humble our ſelues in prayer vnto God, when we go into the field, and are to buckle with our enemies. For how ſhould the Lord help vs, when we do him not the honor to cal on him in the day of trouble? we muſt look vp vnto him from whence our help cōmeth, that he may couer our heads in the day of battell. This wee ſee practiſed in *Ieboſophat*, when he went into the battell againſt enemies ſtrong in fortifications, valiant in courage, and infinite in multitude, both by worde and deede hee confirmed the hearts

Vſe. 2.

y 2.Chr.20.20. hearts of the people, y *Heare ye me, O Iudah, and ye Inhabitants of* Ieruſalem, *put your truſt in the Lord your God, and ye ſhalbe aſſured: beleeue his Prophets, and ye ſhall proſper*: and he appointed ſingers, and them that ſhould praiſe the Lord in going forth before the men of armes, & ſaying; *Praiſe ye the Lord, for his mercy laſteth for euer.* We are commanded to ſanctify all our workes by Prayer, we haue promiſe of no bleſsing from God, otherwiſe then as we aske it from him. The foode of our bodies, the affaires of our life, the workes of our handes, the ſucceſſe of our iourneyes, our ſleeping and waking, our health and wealth, are ſanctifyed by Prayer, and are not ſanctified without Prayer. For,

z Pſal.127.1.2 *except the Lord* z *builde the houſe, and watch the Citty, the worke of the builder, and the labor of the watchman is in vaine.* If then, in the dayes of peace, where the danger is not ſo preſent, nor ſo certaine, we are charged to commend our ſelues, our ſoules and bodies vnto God, and all thinges that any way concerne vs, and belong vnto vs: much more ought we ſo to do, when we go into the battel, where the ſword deuoureth one as well as another, and taketh away life without difference. This vſe, condemneth two ſorts of men, which runne into two extremities, and forſake this mean heer propounded vnto vs, and required of vs. Firſt, ſuch as preſume vppon their owne ſtrength, and doe not make God their ſtrength. For, as in peace and plenty, men truſt in their owne ſtore and abundance which they haue

a Luke 12.15 prepared, a albeit no mans life ſtandeth in his riches; ſo in time of warre, if once forces bee leuied, munition prouided, and all things prepared to take the field, men grow ſecure, and thinke themſelues to want nothing. But no mans life conſiſteth in his armor; no mans defence ſtandeth in his weapon. It behooueth the Lordes ſouldiers, before euer they put on armour, to reconcile themſelues vnto God, and to make euen reckoning with him that he may turne his wrath vpon their enimies, knowing that he which putteth on his armour, cannot boaſt as he that putteth it off. And as many ſin againſt God by preſumptiō, ſo

do

do others by despair; their harts & hopes are gone, they cannot lift vp their eyes with affiance vnto the heauens, then which, there cannot bee a greater dishonour done vnto the Lord.

So then, our surest & safest way is, to rely vpon God for our deliuerence, and to intreat his protection, to bee a buckler round about vs, before vs, and behind vs, on the right hand, and on the left hand. Let Praier be esteemed our best armour, & our best defense. When *Ioshua* fought with the *Amalekites*, that sought to keepe *Israell* from the Land of promise, *Moses* continued in feruant Praier; [c] when he held vp his handes *Israell* preuailed, when he let his handes fall downe, the *Amalekites* preuailed.

[c] Exod. 17. 13.

Thus were the *Amalekites* discõfited, more by the Praier of *Moses*, then by the sword of *Ioshua*. If this exercise were carefully vsed and taken vp, our warres would prosper better then commonly they doe, & many mischeises that wee fall into, would be preuented. If we did duly consider the calamities and vncertaine end of war, wee would be more carefull to craue assistance of God to be with vs when wee goe to warre. Many of our poore bretheren haue seene with their eyes, the burning of their Villages, the beating downe of their holdes, the battering of their Castles, the sacking of their Cities, the besieging of their Townes, the desolation of their houses & Temples. They haue heard ouer all their Countrey and coastes, the sorrowfull sighes and sobbes of such as lamented; the pitiful houling & shriking of vnhappy mothers, bewailing their childrē; the doleful complaint of the heauy wiues, mourning for their husbandes, and the grieuous outcryes of al men on al sides. If this miserable face of al confusion (that war bringeth with it) were set before our eyes, it would make vs cast downe our selues vnder the mighty hand of God, and call vpon his name to bee with vs when we go out to battel.

Thirdly, seeing warre is lawfull, it followeth, that the stratagems of warre are not vnlawfull. It is lawfull to vse subtilty. *Vse.* 3.

ſubtilty and pollicy, to lay ſnares and baites to intrap and circumuent the enemy. In all actions of war, or of peace, wee muſt deale wiſely and warily. When we liue in peace and quietneſſe it is required of vs to walke, not onely in a lawfull, but in a wiſe courſe: but much more in warre, where the enemy is watchfull, the ſnares are ſubtill, and the danger is greater. This appeareth euidently, both becauſe God commandeth it, & the godly practiſe it. When
d Ioſh. 8. 2. God ſent *Ioſhua* to deſtroy *Ai*, d and to take the ſpoile thereof for a prey, he willed him to lie in wait againſt the Citty on the backſide thereof. *Abraham* intending to recouer *Lot* out of the handes of thoſe that had taken him captiue, did not fight with them in a pitcht field, and diſ-
e Gen. 14.15 play his Banners in the opē day, e but diuided his company, & ſmote them by night. When the *Iſraelites* went out
f Iudg. 20.29. againſt the children of *Beniamin*, f they ſet men to lye in wait round about *Gibeah* which drew them from the city, and deſtroyed them by this pollicy. When *Dauid* asked counſell of the Lord, whether hee ſhould goe againſt the
g 2. Sam. 5.23 *Philſtims*, hee anſweared, g *Thou ſhalt not goe vp, but turne about behinde them, and come vpon them ouer againſt the Mulberie trees: and when thou heareſt the noiſe of one going in the tops of of the Mulberie trees, then remoue; for then ſhall the Lord go out before thee to ſmite the hoaſt of the Philſtims.* Wee may therefore hide our purpoſes from our enemies, we may aſſault them at vnawares, we may bring them to be careleſſe, & make ſhew of one thing, but doe another. True it is, wee are to keepe promiſes to al, euen to our enemies, we muſt not lye vnto them, but keepe the couenantes and condicions which we haue made with them. We muſt not promiſe to ſaue them, and then deſtroy them: wee muſt not agree to receiue them into protection, and afterward worke their confuſion. Notwithſtanding, wee are not bound to make knowne to them whatſoeuer wee ſpeake or doe, but are to conceale our intentes, to the end the victory may be obtained.

Chriſt himſelfe doth hide many thinges from the vngodly

godly, which hee reuealeth to his children. *He ſpake many* h *thinges to the people in parables, which it was not giuen them to vnderſtand: yet thoſe thinges hee expounded a part to his Diſciples.* Thus he teacheth, *That holy thinges are not to be giuen to Dogges, nor Pearles to bee caſt vnto Swine.* In like manner it is not vnlawfull for vs to hide our meaninges from our aduerſaries. All thinges are not to bee made knowne to all men. The Captaine doth not by and by acquaint his ſouldiers, whom hee leadeth into the field with all his purpoſes, much leſſe ſhould hee open his driftes and deuiſes to his enemies.

h Math. 13. 11 and 7. 6.

Fourthly, ſeeing warre is a lawfull ordinance of God, it teacheth vs to vſe it lawfully, and to behaue our ſelues purely when wee goe vnto it. So ſoone as war is proclaimed, and the Trumpet ſounded, all Lawes for the moſt part keepe ſilence, and equity is buried; there is no meane or meaſure obſerued, euery man thinketh hee may do what hee liſt. Hence it is, that the Lord giueth theſe preceptes to his people, i *When thou goeſt out with an hoaſt againſt thine enemies, then keepe thy ſelfe from euery wicked thing: if any among you bee vncleane by that which commeth vnto him by night, hee ſhall go out of the hoaſt, and not come into the hoaſt againe, but at euening he ſhal waſh himſelfe with water, and when the Sunne is gone downe, hee ſhall come into the hoaſt againe, &c. The Lord thy God walketh in the mids of the Campe to deliuer thee, and to giue thee thine enemies before thee, therefore let thine hoaſt bee holy, that hee ſee no filthy thing in thee, and turne away from thee.* Where *Moſes* teacheth, that we muſt not beare our ſelues in warre, as if all thinges were lawfull: nor giue our ſelues a lawleſſe liberty to bee caried headlong into all wickedneſſe. When wee are come into the field, and there ſtand againſt the enemy, wee muſt not thinke wee haue a pardon purchaſed to fall into all outrage and villany. For whoſe are the battels that wee fight? Who is it that goeth in and out with our Armies? Who is it that giueth the Victory? If wee looke for any bleſſing from GOD, wee muſt haue the more care to ſerue him

Vſe. 4.

i Deut. 23. 9. 10. 11.

him faithfully, and to depend vpon him religiously. We must fight vnder his Banner, wee must take him for our Captaine. If hee bee the leader and commander to rule the whole hoast, he will not haue leud Ruffians, and dissolute persons to bee of his Band. Prophane and vngodly men shal not be ranged in his Army. The Lord wil be the greatest enemie vnto such: & they haue more cause to stand in feare of him, then of al their enemies besides. So long as there was [k] one wicked wretch in the hoast of *Israell* vnreformed and vnpunished, they could not obtain any victory, but were vanquished by the enemy: how much lesse hope haue wee to preuaile, when the whole Campe shall bee nothing else but a band of Rebels, and an hoast of conspirators against God, and al godlinesse. When *Ioshua* and the people of *Israell* should passe ouer *Iordan* into the land of Promise, and were to fight with the inhabitantes thereof, they are commanded [l] *To sanctify themselues, for to morrow the Lord would doe wonders among them.* Thus doth *Samuel* exhort the house of *Israel*, to put away their strange Gods, and to direct their hearts vnto the Lord, and to serue him onely, [m] that so hee might deliuer them out of the handes of the *Philistims*. And to speake the truth, if we did aright consider the matter, we ought to walke in greater feare & carefulnes in the time of warre, then in the daies of peace. For when there is but a step betweene death and vs, when the Drum soundeth, when the Canon roareth, when the sword deuoureth, when danger compasseth vs about on all sides, when no man can promise safety to himselfe, ought wee not to lift vp our eyes and our hearts so much the more vnto God? Seeing therefore wee are then in the greatest, most manifest, and imminent perill of our liues, the losse whereof sinne will hasten vpon vs, we ought to remaine vnder the obedience of God, and reconcile our selues vnto him before warres bee enterprised. This is it which the Lord [n] teacheth by *Moses. Leuit.* 26. *If yee will not obey mee, nor do all these commandements, I wil set my face against you, and ye shal fall*

k Iosh. 7. 11.

l Iosh 3. 5.

m 1. Sam. 7. 3.

n Leuit. 26. 14 17.

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o Acts. 10. 1. 2
p Math. 8. 10.
q Iudges. 9. 4.
r 2. Chr. 13. 7.

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ᵒ Acts. 10. 1. 2
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ᵠ Iudges. 9. 4.
ʳ 2. Chr. 13. 7.

Laſtly, ſeeing warres are lawfull (as the commaundement of God enforceth vs to acknowledge) it ſerueth to ouer-

Vſe. 5.

ouerthrow three ſortes of men that yeald not to the truth of this Doctrine. Firſt, ſuch as murmure and grudge at the hearing of warres, complaining of the expenſes and charges that are neceſſary for the maintenance nf them, whiles others lye in the field, and aduenture their liues, they ſleepe ſoundly and lye quietly in their beds, and yet repine and diſdaine to contribute any thing in ſo neceſſary and iuſt a cauſe, and are many times great hinderers & pulbackes vnto others, that would ſhew themſelues forward in the Princes ſeruice. It were fit that ſuch as are thus backward to ſerue with their purſe, ſhould be conſtrained to be forward to ſerue in their perſon. Vnto theſe wee may ioyne ſuch as cry out, that it was neuer wel ſince warre was vſed, and do preferre an vniuſt peace before iuſt warre. Secondly, this condemneth ſuch as are careleſſe for their owne defenſe, and ſafety, but ſuffer the enemies to come vpon them, and make no prouiſion or preparation againſt them. This is noted to haue beene the behauiour of the men of *Laiſh*, and the cauſe of thir deſtruction [f] *That they liued carleſly one with another, and made no fortifications againſt their enemies.* For the children of *Dan* came vnto them, being a quiet people and without miſtruſt, and ſmote them with the edge of the ſword, and burnt the Citty with fire. Thus it is with all that liue ſecurely, and do not ſtand vpon their owne guard. Thus it is with ſuch as neuer prouide againſt the enemies, they are ſoone ſurpriſed by them. Laſtly, it [t] condemneth the *Maniches*, the *Marcionites*, the *Anabaptiſtes*, the family of loue, and ſuch as call themſelues ſpirituall men, which denie the lawfulneſſe of battel, the vſe of warre, the weating of Weapon, the putting on of Armour, & the handling of the ſword. But doe theſe alledge nothing for themſelues? haue they no ſhew of reaſon, or coulour of argument to vpholde their opinion? It is a deſperate cauſe that admitteth no defenſe? It is a foule fall that can bee couered with no fig leaues. Let vs ſee what are their obiections, and howwe may ſtoppe their mouthes by anſwearing of them. And

[f] Iudg. 18. 7. 10.

[t] *Dana. de. hæreſ. cap.* 22.

as

as all Heretiques pretend ſcripture, imitating theyr firſt Father the deuill, [u] who tempting Chriſt in the Wilderneſſe, alledgeth what is written: ſo haue theſe men ſundry goodly glozes, garniſhed with the name and authority of the word of God. They alledge that Chriſt commandeth, [x] if one giue vs a blow on the right cheeke, we ſhould turne to him the left: if any would ſue vs at the Lawe to take away our coat, wee ſhould giue him our cloake alſo: if he compell vs to go with him a mile, wee ſhould goe with him twaine: and thereuppon concludeth, *That we ſhould not reſiſt euil:* hee ſaith to *Peter, He that ſtriketh with the ſworde, ſhall perriſh with the ſworde*, and thereupon willeth him to put vp his ſword: hee will not haue the tares to be pulled vp, but be let alone, and ſuffered to grow vntill the harueſt. So the Apoſtle teacheth, *That vengeance belongeth to the Lord, who will repay: that wee muſt recompence to no man euill for euill: that if it be poſſible, as much as in vs lyeth, wee ſhould haue peace with all men:* hee aſketh, why we doe not rather ſuffer wrong, why wee doe not rather ſuſtain harme, then one Brother draw another before the iudgement ſeates of Infidels? If then it bee not lawfull to follow ſutes, it is leſſe lawfull to draw ſwords. He ſheweth, that our weapons are not carnall, but our warfare ſpirituall: that wee wraſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt ſpirituall vvickedneſſes that are in the high places. Adde vnto theſe Teſtimonies of the New Teſtament, the ancient propheſies of the Prophets, [z] which do fore-tell, that in the time of the Goſpell, they ſhall break their ſwords into Mattockes, and their ſpeares into Sithes. Nation ſhall not lift vp a ſword againſt Nation, neyther ſhall they learn to fight any more. Theſe are the cheefeſt and choyſeſt arguments drawne out of the new Teſtament, and produced out of the olde; partly from the inſtructions of Chriſt, partly from the precepts of the Apoſtle, and partly from the Propheſies of the Prophets.

[u] Math. 4. 6.

[x] Math. 5. 39. and 26. 52. & 13. 29.

[y] Rom. 12. 17 18. 19. 1. Cor. 6. 7. Epheſ. 6. 12.

[z] Eſaiah 2. 4. Micah. 4. 3.

Touching the obiections alleaged out of the words of Christ, when he willeth vs to turne the left cheeke being smitten on the right, it is a figuratiue speach, [a] as *Augustine* obserueth: for literally it was not obserued by christ, nor by the Apostles, nor by the Prophets, when they were stroken on the eare. For what if one smite vs on the left checke, we haue now no other left to turne vnto him? or shall wee restraine his wordes onely to the cheeke? His purpose is to forbid priuate reuenge, to recompence iniury with iniury, & to teach vs rather to prepare our selues to endure another wrong, then to giue like for like: but hee doth not disanull the office and calling of the Magistrate, nor take away publike reuenge by him: *Peter* was Christs Disciple, not a publique Magistrate. Touching suffering the tares to grow, he teacheth vs the perpetuall state of the Church what it shall be. Hee speaketh not of the office of the Minister or Magistrate, [b] but of the future condition of the Church, that it shal neuer be perfect in this life, but we shall haue tares with the Wheate, bad fish with the good, foolish Virgins with the wise, & Hypocrites with true beleeuers: and therefore hee comforteth the godly against the troubles which they sustaine by conuersing with them. Heereunto also referre the preceptes of the Apostle *Paul*. The propheſies of the Prophets, touching the turning of the weapons of war into instruments of peace, & tooles of husbandry, are obiected against vs also by the Iews that deny the comming of the true *Messiah*. The Prophets heereby commend the Doctrine of Christ. If we were all such as Christ chargeth vs to be, there should be no neede of the sword. Such as are true christians do liue soberly, righteously, and godly, for conscience sake, to the commandement of Christ. At the comming of Christ in glory we shal see the ful accõplishment thereof to our endlesse comfort. In the meane season such as truly beleeue in Christ, do so walk as that no wars are raised through their default. True it is, our weapons are spiritual, but we must vnderstand this as we are christians

[a] *August. epist. 5. ad Marcellinum.*

[b] *P. t. Mart. in 2. Sam. cap. 2. & in Gen. chap. 14.*

stians. But we are not onely Christian men, but also men: not onely spirit, but also flesh: and therefore as wee are men & clothed with flesh, neither the Apostle, nor Christ that called the Apostles, do take away weapons from c the Magistrate, but put a sword into his hand to take vengance on him that doth euil. And when the Apostle saith, *We wrestle not with flesh and blood*, he speaketh not simply but comparatiuely, as when he saith d *Christ sent him not to Baptize but to preach the Gospell, that is, chiefly and especially to publish the glad tidinges of saluation*: so in this place he meaneth, that our greatest and mightiest enemies are inuisible: we must not thinke that our chiefest conflict is with men which are fraile and feeble. This fight is nothing at all if it be compared with the other which is spiritual. Thus we see the obiections of the Anabaptistes answeared, & their doubtes dissolued, who would banish away al lawful vse of sword and weapon, contrary to infinite euidences that may bee brought to iustify the lawfulnes of warre. God hath made many Lawes touching the vndertaking, beginning, and waging of warres, but such thinges as are euill are to bee wholly condemned, not to be ordered by Law. The Lord sware, that the *Israelites* should haue war with *Amalek* for euer. *Salomon* e praieth vnto God, when his people shall go out to battell against their enemies, to heare them and their prayer and their supplication, and to iudge their cause when any Citty shall fall into Idolatry, and draw away the inhabitants thereof to serue strange Gods, f hee commandeth that *They should be slaine with the edge of the sword, and all that is within it bee destroyed.* When the *Israelites* asked Counsel of God after the death of *Ioshua*, who should go vp against the *Canaanites* to fight first against them, g the Lord said, *Iudah shall go vp, because I haue giuen the Land into his hand.* It is God that teacheth h *our fingers to fight and our handes to battell: but God is no Lord of misrule, hee teacheth nothing that is euill.*

They are the wordes of DAVID, a man after Gods owne heart, yet hee sayth GOD had taught

c Rom. 13. 4.

d 1. Cor. 1. 17.

e 2. Chro. 6. 34.

f Deut. 13. 15

g Iudg. 1. 1. 2.

h Psal. 144 1.

his hands, his fingers. Beſides, they are called the warres and battels of the Lord: ſo *Dauid* is oftentimes ſayde to haue fought [i] *the battels of the Lord.* When many enemies armed themſelues againſt *Iehoſophat*, [k] *Iahaziel* inſpired by the ſpirit of God, ſaide, *Thus ſaith the Lord vnto you, Feare you not, neither be affraide for this great multitude, for the battell is not yours, but the Lords.* When the Souldiers that were conuerted to the faith, and repented of their offences, inquired of *Iohn* what they ſhould do, he did not bid them to lay away their weapons, or throw away their ſwords, or renounce their oathes, or forſake their Captaines, or giue ouer their places and callinges of life wherein they abode, [l] but charged them to doe violence to no man, to accuſe no man falſely, and to bee content with their wages.

i 1. Sam. 17. 18 and 25. 28.
k 2. Chr. 20. 15
l Luke. 3. 14.

So the Euangeliſt commendeth the faithfull *Centurion*, and *Cornelius* to be a deuout man, fearing God with all his houſhold. *Paule* vſed the helpe of a band of men, to bee reſcued out of the hands of the Iewes, and to bee brought ſafe vnto the Gouernour. For the Captaine out of the Garriſon, gathered a ſelected companie of two hundered Souldiers, [m] and deliuered him from them that lay in waite to kill him. The Apoſtle noteth in the Epiſtle to the *Hebrewes*, [n] that *The godly through faith ſubdued Kingdomes*, ſo that Warre may be an exerciſe of faith. And leaſt any ſhould apply this to fighting againſt ſpirituall enemies, he addeth immediately after: *They waxed valiant in battaile, and turned to flight the Armies of the aliants.* By all theſe Teſtimonies we are taught to receiue this truth, that the making of warre is neceſſary, and to maintaine it againſt all the aduerſaries that ſeeke to oppugne and contradict the ſame.

m Acts. 23. 17.
n Heb. 11. 33.

Verſe 18. [*For they trouble you with their wiles wherewith they haue beguiled you as concerning Peor.*] In theſe wordes, the reaſon is rendered, for what cauſe the *Midianites* were to bee deſtroyed, (to wit;) becauſe thoy had a chiefe hand, and were principall doers in the ſeducing of the

the people of God, and drawing them into sin. The *Moabites* and *Ammonites* were actors in this tragedy: but the chiefe part was assigned to the *Midianites*. The *Moabites* and *Ammonites* o came of *Lot*, by committing incest with his daughters. The *Midianites* came of *Midian* the fourth son of *Keturah*, which she bare to *Abraham*. They ought being so neerly ioyned to the people of God to haue performed all duties of humanity and kindnesse vnto them: whereas they sought their ouerthrow, and wrought their destruction. We heard before how the people of GOD were beguiled and punished: heere we may behold those threatned, and afterward destroyed, that did trouble thē with their wiles, as concerning *Peor*. Before we saw the chasticement of them that were seduced, and led into sin, now they are threatned that were seducers. Before wee saw the iudgement that fell vppon them that followed, now we may see the iudgements that ouertook the Captaines and Ring-leaders. From hence we learn, p that the seducer and the seduced, the Ring-leader, and they that are misled, the deceiuer and the deceiued, shall perish & be punished together. The Lord will punnish not onely false teachers, and such as lead the way vnto wickednesse, but their Schollers and Disciples, and such as are brought to lewdnesse and euill by them. This *Moses* declareth very euidently, q *If a false Prophet arise, and drawe an whole City to Idolatry, Gods iudgements shal bee not onely against that false Prophet, but against the City, so that not an Oxe or a sheep should be spared, they should perish & be destroyed together.* When *Gamaliel* gaue counsell to take heede to themselues what they entended to do touching the Apostles, r he bringeth in the examples of *Theudas* and *Iudas*, which drewe away much people after them, but they perished, and al that obeyed them. The Prophet *Ezekiel* denounceth, *That if the watchman seeing the sword comming, did not giue the people warning, nor admonish them of their wicked waies, the wicked should die in their sins, but their blond should be required at the watch-mans hands, Ezek.* We see this confirmed vnto vs euen from the begin-

o Gen. 18. 37. 38. and 25. 2.

p *Doct.* 19. The seducers & the seduced, shal be punnished together.

q Deut. 13. 15

r Acts. 15. 36. 37.

beginning, when the deuill abuſing the tongue and body of the Serpent, had drawne our firſt parentes into ſinne, the deuill was the principall author of this Apoſtacy and falling from God; the Serpent was the inſtrument: the woman did hearken to the deuil, and was before her husband in the tranſgreſſion, *Adam* followed the counſel of his Wife, and yealded to ſinne againſt God, through her perſwaſion. The deuill [r] was a ſeducer, *Adam* was ſeduced, *Euah* was both a ſeducer, and ſeduced; for ſhee was ſeduced by the deuill, and a ſeducer of her husband, deceiuing, and being deceiued: ſo that when God called them to account, and brought them before the barre of his iudgement ſeate, hee puniſhed not only the deuill & the Serpent that were the authors, but alſo *Adam* and his Wife, that were the followers. Heereunto commeth the ſaying of our ſauiour, (t) *Let them alone, they bee the blinde, leaders of the blinde: and if the blinde lead the blinde, both ſhall fall into the ditch*: not only the leader, but he likewiſe that is blindly ledde. The Lord Ieſus reproueth the Church of *Thyatira*, that they ſuffered a wretched woman which called her ſelfe a Propheteſſe, [u] & threatneth to puniſh, not onely her, but thoſe that were her Diſciples with great afflictions. And afterward in the ſame Booke, they that receiued the marke of the beaſt, are put out of the Booke of life, as wel as the beaſt. So then it is a plaine truth, that not onely the authors of leudneſſe and wickedneſſe, ſhall ſuffer due puniſhment and righteous iudgement at the handes of God, but al that are followers, being carried away by them.

[r] Gen. 3. 1. 2. 3.

[t] Math. 15. 14

[u] Reuel. 2. 12.

Reaſon 1. This truth will be more manifeſt vnto vs, if we marke the reaſons. For firſt, ſuch as are miſled and moued to hereſy and wickedneſſe in life or Doctrine, in faith or maners, in opinion or practiſe, are culpable of the ſame ſins and abhominations, and therefore righteouſly to be puniſhed and condemned with ſuch as are the leaders and perſwaders vnto the ſame.

The Lord himſelfe rendreth the reaſon why thoſe that were

were seduced, should be destroyed, x *because they had forsaken his waies and commandements.* They then that are seduced, that are turned from the Lord, that are thrust out of the right way wherein they should walke, and commit abhominations against him, as well as the seducers, are culpable of the same sinnes together, and therefore shall partake of the same punishment.

x Deut 13.13

Secondly, what is the reason that men are seduced? Is it not their owne sinne and ignorance? They are wilfully blind, they are not carefull to learn and stand in the truth as they ought? The Prophet *Hosea* speaking of false Prophets, and of the people misled by them, y saith; *That they shal all fall, the people by day, and the Prophet by night with them.* This is it which the Apostle vrgeth, z *because they receiued not the loue of the truth, that they might be saued, therefore God shall send them strong delusions, that they should beleeue lies, that all they might be damned which beleeued not the trueth, but had pleasure in vnrighteousnesse.* Seeing therefore, both sorts are culpable of the same sins, and both are blind that they wil not see the truth offred vnto them, we may be wel assured, that both such as are false guides, and they that are misguided by them, shall be punished one with another.

Reason. 2.

y Hosea. 4. 5.

z 2. Thess. 2. 10. 11.

Now, let vs come to the Vses of this Doctrine. First, from hence we are to conclude, that pretences or excuses shall not beare out the followers and fellowes of wicked seducers and leud leaders from God & his truth, but they shal beare their sins and punishments themselues. We see how ready many are to answere for themselues, Alas! we are poore simple men, we haue no learning, we know not the letters: we are not able to try whether the Doctrine be good or bad, true or false, right or wrong: wee hope God wil holde vs excused, and not lay it to our charge. These couerings to hide our shame, as so many fig-leaues shalbe pulled from vs, and fal to the earth, as weake and vnable to vphold thēselues. What did the vaine coloured shewes auaile *Adam* & *Eue*, (a) feeding themselues with vaine hopes, and excusing themselues with faire pretenses?

Vse. 1.

a Gen. 3. 12. 13

ſes? *Adam* ſaid, *The woman whom thou gaueſt to be with me, deceiued me, and I did eate.* The woman ſaid, *The Serpent beguiled me, and I did eate.* The Serpent might haue ſaid, the deuill entred into me, preuailed ouer me, and abuſed me, to be his Inſtrument. Heere are many delayes and deuiſes, the man excuſeth himſelf by the woman, the woman by the Serpent, the Serpent by the deuill: but God cannot be mocked, hee will not bee deluded, and therefore none of them eſcaped, all of them are puniſhed, as they were willingly and wittingly deceiued. For the deuil had his iudgement, the Serpent had his iudgement, the man and the woman had alſo their iudgement. Let this be aſſured to the conſciences of al of vs, that ſeeing God hath created vs, and giuen vs our being to ſerue him, albeit we bee ſeduced by others, it ſhall not profit vs, or deliuer vs from iudgement. Ignorance ſhall excuſe no man, it is the Fountaine [b] of all ſinne, it is the cauſe of all puniſhment. It is not enough for vs to ſay, we are no ſeducers and deceiuers of others: becauſe if we be ſeduced and deceiued by others, we are partakers of their ſinne, and ſhall beare our iuſt condemnation.

[b] Hoſea. 4. 1. Marke. 13, 34.

Vſe. 2. Secondly, ſeeing the poore ſeduced people ſhall not eſcape, no more then the chiefe Ring-leaders and heades of the conſpiracy againſt GOD, it is our duty to ſearch narrowly and view diligently that which is brought and taught vnto vs: we muſt beware of ſeducers and captains that lead to leudneſſe of life, or corruption of Doctrine. It behoueth vs to ſhew ſuch loue to God and his truth, as to withſtād ſuch as go about to infect vs, to ſhame them, to bewray them, to reproue them, to conuince them, and to take heed that we be not drawne away with them, either by their flattery, or by their authority. Hence commeth the exhortation of Chriſt, [c] *Beware of falſe Prophets which come to you in Sheeps cloathing, but inwardly they are rauening Wolues: ye ſhal know them by their fruites.* By theſe, the Lord our God tryeth vs whither we loue him with al our hearts, and with all our ſoules. He chargeth [d] his people to

[c] Math. 7. 15.

[d] Deut. 13. 14

to seeke carefully, to search earnestly, and to enquire diligently if there be any such wickednes. There is no loue to God, where his truth is not professed, followed, and maintained. The Apostle *Iohn* chargeth those to whom he wrote, [e] *Not to beleeue euery spirit, but to try the spirits whether they bee of God or not, for many false Prophets are gone into the world.* But where is this ability to bee found? And where shall we meete with those that are able to discerne of spirits? Looke vpon the greatest part of our congregations, and behold, they are not able to make any tryall of truth from errour. They are fit to entertain any Doctirne. They know no difference betweene the mistes of popery, and the light of the Gospel. They embrace this Religion, because it is established by authority, defended by the law, professed by the Prince, countenanced by the Magistrate, embraced by the multitude, freede from trouble, & controlled by none. But aske them a reason of the hope that is in them, and call them to an account, of the faith which they holde: Aske them what they beleeue, and how they thinke to be saued, they are taken speechlesse and not able to giue any reasonable answeare. And how can it bee otherwise in many places, where such as should bee eyes to others, are blinde themselues? a naked ministery hath made a naked people: an ignorant ministery, hath made an ignorant people, a simple teacher hath made a sottish hearer. For as *Moses* saw that the people were naked, [f] *Because* Aaron *had made them naked, vnto their shame among their enemies*: so wee, see the people without knowledge and vnderstanding, because the watch men are blinde, the Embassadors are dumbe, the sheep-heards are simple, the teachers are not able to instruct themselues. The meanes to bring vs to this spirituall iudgement to try the spirits, are to obserue these few rules and directions following. First, we must haue the word of God to dwel plentifully in vs, we must read and search the Scriptures, [h] as Christ commanded, and the men of *Berea* practised. They examined the Doctrine of the Apostles by the touch-

e 1. Iohn 4. 1.

f Exod. 32. 25.

g Rules to be obserued to inable vs to try the spirits.

h Iohn 5. 39. Act. 7.

fourmance of their duty in teaching the people; they
p 1. Tim. 3. 2. haue the place, p but want the giftes: they haue the cal-
2. Tim. 2. 2. ling but want the ability: they fil vp the roomes of work-
men, but are not able to do the worke. These commit an
heinous sinne, not only destroying their owne soules, but
bringing the people to destruction. For through their ig-
norance & insufficiency, they cast away their owne soules
and the soules of other men. The wise man teacheth, that
q Pro. 29. 18. q *Where there is no vision, there the people decay.* Wherefore to
conclude, let all faithful Ministers of God, with care and
conscience, be stirred vp to deliuer that ambassage, which
they haue receiued from God, not as men pleasurers, but
as the seruantes of Christ. And let all the people know,
that it becommeth them, with all patience and reuerence
to receiue the word of exhortation, which God hath san-
ctified as the meanes to worke in them, faith, and obedi-
ence. It shal excuse no man in the day of the Lord, to say,
I would haue harkened to the truth, but I was deceiued:
I would haue walked in the rightway, but alas! I was se-
duced: These are olde *Adams* Fig-leaues which wil not
serue to couer our shame, and to hide our nakednesse; we
must seeke after the truth, & learne to discerne of it from
errour. If wee be content to liue in ignorance, and volun-
tarily submit our selues to bee led, or rather misled, by
blinde guides, that can neither informe themselues nor
vs in the waies of the Lord: if we wilfully shut our eyes
becauſe wee will not see; our ignorance is without ex-
cuse, and for want of knowledge wee shall certainly bee
r Heb. 12. 13. destroyed. Let vs all walke in the rightway, r and make
streight steps vnto our feete, that God may be glorified,
our soules saued, and wee entirely preserued in the truth
through Iesus Christ: to whom be praise and glory in the
Church for euer, Amen.

FINIS.

10 AP60

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Faultes eſcaped in the printing:

PAge 12. line 21. read *Choſen*, P. 29. li. 21. Beneficiall, P. 33, li. 27. read vnneceſſary, p. 37. li. 9. re. happineſſe in vertue, p. 51. l. 2. read require a ſound. Ibid. 17 were ſpoken to, Ibid, 26. blot out not, p. 52. l. 6. gloried, p. 64. li 1. hunger and thirſt, p. 78. li. 22. by the euill, p. 81. li. 14. loue of the, p. 83. li. 16 blot our, or but in danger of falling, p. 85. li 6. become a profeſſor, p. 88. li. 14. can do no more, p. 110. li. 5. Seruant, p. 112 li. 4. to guide 12, 118. li. 33. their confeſsion no true confeſsion. p. 119, l. 33. whether we haue faith, but cannot know whether, p. 153. li. 24 thei heart with his grace, p. 181. li. 26. with aduantage, p 282, li. 5, ſtriuing p. 200. l. 2. hurt, p. 202. l. 35. detected, 210. 28, li. 28. the bell, p. 212. li. 24, requiring ſentence, 226, li. 3, ſerueth, 251, li 27, with leuity, p. 235, li. 29, two waies, p. 236, line 1. inuiſible, p 240, line. 15. without, 241. line, 29 God is, 244, li, 14, blot out no, p. 271, li. 11, as God, p, 272, li, 7. blot out not, p. 318, li, 25. vpon the, p. 323, li. 23, Balaams, p. 329, li, 22, very nere, p. 391, li, 29, ſuperſtitious. p. 418, li, 37. girding, p. 432, li, 17, blot out be, p 517, li, 4. for their, p, 554, li, 21, foiled him, p. 600, li, 27, ſo he that, p. 642, li, 2, deceit him, pa, 662, li, 29. not reſt, pa, 697, line, 30, no enemy.

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Breefely set downe in Questions and *Answers, very necessary, and profitable* for all persons, before they be admitted to the Lords SUPPER.

By *William Attersoll.*



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